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Missionary V



Miss Anna V.







THE  
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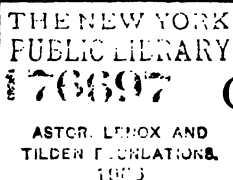
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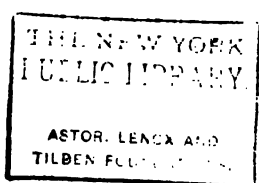
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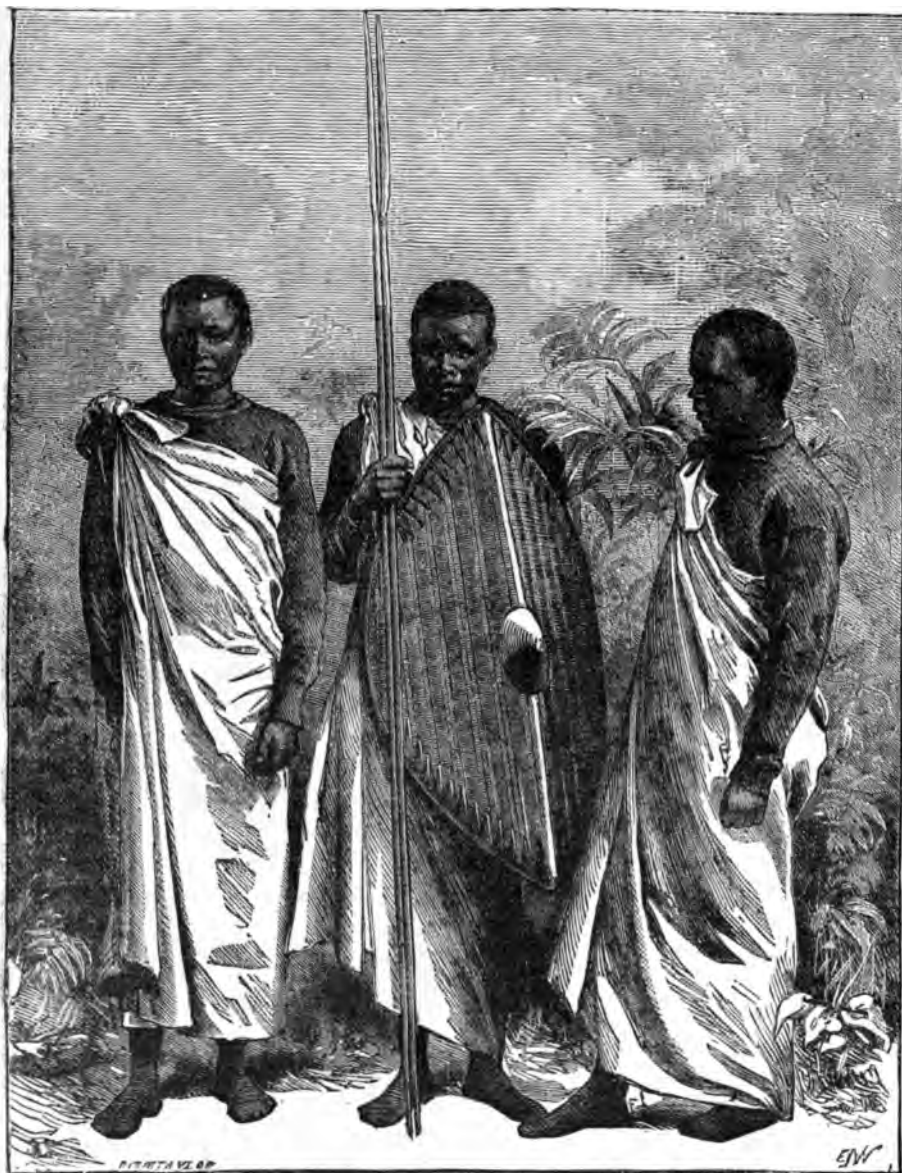
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WOMAN'S  
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ENVOYS FROM UGANDA.

SEE PAGE 7.

# THE MISSIONARY.

VOL. XXIII.

JANUARY, 1890.

No. 1.

## EDITORIAL NOTES.

A MISSIONARY speaking at Ridley Hall, England, said, "If there were more abiding in Christ, there would be less abiding in Britain."

MR. SYDENSTRICKER writes from Tsing-kiang-pu, China: "The work in my hands is very encouraging, especially so in some parts of the field. It has developed especially in a market town in the district of Chuchow-fu, called Kwan-ho, where there are now about thirty inquirers, several of whom are looking forward to being baptized soon. In the 'North Country,' about forty miles from here, there is also a very hopeful field with some inquirers. All these places ought to be especially worked." The last remark is made by Mr. Sydenstricker in view of one of the new missionaries having been designated to help him in this work.

THE revolution in Brazil may be viewed by the friends of missions without apprehension. One of the controlling motives in the change was the popular aversion, manifested in many ways of late years, to anything like priestly domination in the country. The daughter of Dom Pedro, Isabel, and her husband, a Bourbon prince, Count D'Eu, have long been known to be under the influence of the Jesuits, and their inability now to take the reins of imperial authority may justly be regarded as a gain to the side of freedom and truth. All the same, it is well to remember that in a Roman Catholic country a political reaction against the authority of Rome does not by any means necessarily carry with it a genuine reception of the truth. Infidelity

and greed may take the place of superstition and vice. This is a time, therefore, when those who love the kingdom of our Lord should pray especially for Brazil. Whoever may succeed in holding the chief power in that land, our prayer should be that they may so rule that all our Christian brethren there may lead a quiet and peaceable life in all godliness and honesty, and that the fruit of righteousness may be sown in peace.

RECENT advices from Japan state that a revised treaty will soon be submitted by the government to the United States, in the hope that it will be accepted by us. Our missionaries in Japan, especially in Nagoya, have found themselves considerably hampered in their work in the country by the action of the Japanese authorities since the failure to obtain a general revision of the treaties from the foreign powers. Here again is a call to prayer. For the spread of the kingdom of our Lord, much depends upon the course taken by those who are in authority.

STANLEY, in all his journeys through Africa, has been a pioneer to the missionary. We note, therefore, with deep interest the new regions and tribes through which he has recently passed. Of his march from the Albert Nyanza southward and eastward to the coast he says: "Discovery after discovery in this wonderful region was made—the snowy ranges of Nuevenzoni, the cloud-king, or creator of rain, the Semitki river, the Albert Edward Nyanza, the plains of Noon-gora, the salt lakes of Kative, the new peoples of the Wakonju, or great moun-

tains, the dwellers of the rich forest region, the Awamba, the fine-featured Wayonosso, the bandits, the tribes and races of the eastern uplands, the Wanyankori, besides the Wanyaruyamba and Warinja, until at last we came to a church, whose cross denoted a Christian settlement, and we had reached the outskirts of blessed civilization."

Here is another grand field for conquest. Every name is a new and trumpet-tongued call to the people of Christ. Every man who has a heart to pity is summoned to fresh consecration and redoubled zeal for the recovery of the lost children of our Heavenly Father, who have never yet heard the name of his dear Son.

The famous Eiffel Tower has not been entirely without some bearing on the work of evangelizing the world. The British and Foreign Bible Society has had a stall at the Paris Exposition for the display of its publications. Some of the Paris newspapers denied the statement published by the Society, that the Bible had been translated in 296 languages. *Le Figaro*, which is printed in the second story of the Tower, took up a warm advocacy of the Bible Society's work. It has been remarked that the good which these articles may do in arousing inquiry as to the Bible can hardly be overestimated.

To those who, from the outside, hoped that the American Board had safely passed the waves of contention which have troubled it of recent years, the annual meeting in New York was a disappointment. The critics of the policy of the Board there seemed keener and more persistent than ever. The cause of the variance was differently stated. Joseph Cook declared that the only question which now separates the majority from the minority is whether it is safe for a man to die in his sins. On the other hand Dr. Quint said that the doctrine of future probation was dead, having been a nuisance in this world, whatever it might be in the next. It seems plain, however, that a strong theological suspicion, if not a theological differ-

ence, exists. From the theological seminaries of the Congregational churches but few students offer their services to the Board as missionaries; only three last year. Dr. Griggs, of Boston, declared that hardly one of the Congregational ministers of Boston could be sent to the mission field because of their theological belief. "That speaks badly for the Congregational ministers of Boston," remarked a layman. That he was probably right was indicated by a statement sadly made by Dr. Alexander McKenzie: "In Boston and vicinity," he said, "our churches are fearfully dry, and have been for a long time." As a result of the discussions a committee of nine was appointed to inquire into the methods of administration pursued in the mission rooms in Boston. Nobody was more ready and willing for this inquiry than the honored brethren who manage the business of those rooms. The National Council of the Congregational churches, at its meeting held a week before the meeting of the American Board, appointed a committee of fifteen to confer with the Board, and ascertain whether an arrangement cannot be made by which the Board will be more closely representative of the churches.

In the twenty-five Chinese Sunday-schools in New York there are about five hundred pupils. Recently a guild has been established to supply the means of instruction and social entertainment needed to hold the scholars in right ways during the week. It is believed that this will do much to conserve the good which the men receive on Sundays.

PROF. DRUMMOND is no doubt right when he states that the most essential thing for a missionary to have is a great love. He declares that he has met men in mission fields in different parts of the world who could make zealous addresses at evangelistic meetings at home, who left for their fields of labor laden with testimonials from churches and Sunday-schools, but who have been utterly demoralized within a year's time, because they had not learned the importance

of love. The thing to be certain of in picking a man for mission work is that he has a heart morally sound to the core, with a large brotherly sympathy for the natives.

In sending out recently a band of missionaries, the Committee of the Church Missionary Society addressed to them some very practical counsel in regard to the duty and the difficulty of maintaining a warm love towards the natives. Among other just remarks are the following:

"Race peculiarities it is equally easy to invest with too much or too little importance. They ought never to be forgotten; but many of these differences between race and race are not necessarily either superiorities or inferiorities. They rather indicate that to different nations God has allotted different tasks. Our own race has its own idiosyncrasy, described by no one better than Milton. 'If we look,' says that great author, 'at the Englishman's native towardliness in the rough cast, without breeding, some nation or other may haply be better composed to a natural civility and right judgment than he; but if he get the benefit of a wise and well-rectified nurture,'—then Milton goes on to intimate the comparison with others will not be unfavorable. In that peculiar tact which arises from quick, instinctive perception and consideration of the feelings of other persons, the momentary and superficial feelings, as well as the deeper and more permanent, and which constitutes courtesy and sociability, the Englishman is by nature inferior perhaps to almost all but some of the more barbarous races. This is not a trifling defect; and it is one which, in the English Christian, divine grace should overcome. He is unworthy of his Christian profession, he is dishonoring Christ, if he pretends for one moment that his nationality excuses him. One of the bearings of this fact on missionary experience may here be noted. The freshly arrived missionary is justly charmed with the sweet courtesy of even the most illiterate among his newly-found Asiatic brethren. It is so great and striking that he regards it as indicating a very strong affec-

tion for himself, whereas it is to a large extent simply politeness so long practiced as to have become a second nature. The subsequent discovery of this fact sometimes causes a painful reaction. . .

"The differences in thought and feeling between the English missionary and the convert from heathendom may be summarised as follows: The Englishman has, speaking generally, more strength in body, in nerve, and in intellect, more readiness for strenuous effort and for prolonged toil, more straightforwardness and truthfulness; and from the fact of his being brought up in a Christian country, more sense of the loathsomeness and terribleness of wrong-doing and moral evil. The convert has often more natural courtesy, more caution or timorousness and in some countries more reverence for age, for learning, and for those who have been in authority over him, or who have been his teachers."

Much of this, we may remark, is true not only of the Asiatic converts, but of the converts among the races on the Western hemisphere, south of the United States. The advice given by the committee to the missionaries is admirable: "In everything strive by the grace of God to illustrate in yourselves what you desire them to be. You wish them to overcome their natural defects; overcome your own. The impervious unyieldingness of the English foreigner, his tendency to show judgment without mercy, may sometimes frighten the timid native brother into duplicity and untruthful concealment. You wish them to be less indolent, take care that you are yourselves instant in season and out of season. You wish them to be less self-indulgent, take care that in all things you endure hardness as good soldiers of Jesus Christ. You wish them to be more free from the love of money, more willing to give of their substance to the Lord; let them see that you delight in curtailing expenditure on yourselves, in order that more may be spent for the propagation of the gospel. You wish them to be less anxious about worldly dignity and worldly self-indulgence,

let them see that all earthly gratifications are in you subordinated to the joy of doing and suffering God's will, of glorifying Christ, of having His presence with you. Let every kindling of love towards them, every pang of grief and disappointment at their sometimes heart-rending weaknesses, stir up the thought, 'Yes, I must, for their sakes as well as my own, more than ever abide in Christ and walk in the Spirit, and receive out of the fulness of God.'"

It is a fine thing to see a number of intelligent, earnest Christian men coming together from different parts of the country to consider and determine how \$1,200,000 shall be spent in the year for mission work. This is the spectacle presented at the annual meeting of the General Missionary Committee of the Methodist Church, North. The Committee consists of bishops, missionary secretaries and treasurers, representatives from the Board of Managers, and from the several districts. Its last meeting was in Kansas City, beginning November 13th. The composition of the Missionary Committee has advantages which are apparent and great. The bishops visit all the mission fields, abroad and at home, and are thereby better prepared to vote on the appropriations for the work; and if at any time the wisdom of these appropriations is challenged in any part of the church—and in most churches some appropriations are at times called in question—the bishop or the representative of the district is there to explain what has been done. On the other hand, the Missionary Committee lacks one advantage which our own Executive Committee has; that is, of becoming familiar with the details of the work by monthly meetings.

Every year, at the meeting of these Methodist brethren, there is a question which meets them on the threshold of their deliberations and proves a bone of contention. It is the question how the money raised for missions shall be divided between the home and the foreign fields. When the Secretary,

Dr. McCabe, made an address before the American Board at its last meeting, he excused the Methodist Church for not having done more in the foreign field, by saying that it was the case of the old woman in the shoe—so many children at home that she didn't know what to do. In the United States a new Methodist church is built for every day in the year. But of late years there has been an increasing dissatisfaction on account of the sum spent at home, and a growing desire that the sum given to the foreign work shall be enlarged. This year the division between the home and the foreign work was the same as that of last year. After deducting office expenses, contingent, etc., there was voted to the foreign work \$566,139, leaving \$460,170 for the home work.

As Bishop Taylor, Missionary Bishop of Africa, could not be present, a report of his work, prepared by him, was read, and was listened to with profound interest. Yet, when the subject of African missions was brought up for discussion, the general opinion of the Committee, says a correspondent of *The Independent*, was that self-supporting missions are not a success in any true sense of the word. The idea was that when a man is struggling to keep body and soul together, he cannot devote himself to preaching and teaching with anything like the effectiveness which a man may have who is supported, and has not the question of bread and butter to worry about. It was maintained, too, that self-supporting missions, so-called, are not self-supporting, but in reality draw large sums of money from the people which would naturally come into the treasury of the Missionary Society, but is diverted by a plea which, if it had a foundation in absolute truth, would make their gifts unnecessary.

The machinery of the Methodist Church for conducting missions is grand. The resources of the church for the work are as yet scarcely touched. The Methodist Church, North has 2,154,349 communicants. To such a church \$566,139 for Foreign Missions is a mere bagatelle.

THE receipts for Foreign Missions during the month of November were as follows:

From Churches, etc., - - -	\$3,547 29	Legacies, - - - -	641 25
From Sabbath-Schools, - - -	522 61	Total receipts for Nov., 1889,	\$7,361 02
From Societies, - - -	1,830 82	“ “ “ 1888,	3,901 97
Miscellaneous, - - -	819 05	Received since April 1, 1889,	72,446 24
		“ same period, 1888, -	54,123 73

#### UGANDA.—(See *Frontispiece*.)

THOSE who have read Stanley's "Through the Dark Continent" will perhaps recall his description of the fair land of Uganda. In the heart of Africa, directly under the equator, it lies on the northern shore of the Victoria Nyanza. Cooled by the breezes which blow across that great fresh-water sea, the temperature never rises above ninety degrees Fahrenheit in the shade. The people, a bronze-colored race, not black, are superior to many of the African tribes. They are always clothed, and the penalty for appearing in the public roads without proper apparel is death. The land is fruitful, and the population has been estimated at five millions.

Stanley, it will be remembered, was received and welcomed by the king, Mtesa. The intelligence of this African prince had attracted the attention of Speke, and Stanley pronounced him the foremost man in Central Africa. Mtesa listened with absorbed interest as Stanley described to him the character of Jesus Christ and the excellence of the Christian religion. At last the king said: "Stamee, say to the white people when you write to them, that I am like a man sitting in darkness, or born blind, and that all I ask is that I may be taught how to see, then I shall continue a Christian while I live." So Stanley published, through the *Daily Telegraph* of London, a "challenge to Christendom" to send missionaries to Uganda.

In November, 1875, the Church Missionary Society resolved, in dependence upon God, to respond to this call. Two anonymous gifts of \$25,000 each were offered to send a missionary expedition to Mtesa's dominions. In the spring of 1876, accordingly, a well-equipped party proceeded to East

Africa; several other parties have since followed. The first leader, Lieut. G. Shergold Smith, R. N., and Mr. T. O'Neill were killed; others have died or returned home broken in health; but the mission was established in Uganda in July, 1877. One of the first party was Mr. Mackay, a Scotch engineer, a man of rare versatility as well as of deep spirituality. He has not returned to England since he went out, and is still on the shores of the Victoria Nyanza.

Before the missionaries reached Uganda, the Arabs had done all in their power to poison the mind of Mtesa against the English. Soon after the mission was planted, another adversary appeared. A band of French Catholic priests came to Uganda for the express purpose of contesting the field with the Protestants. Mtesa declared himself bewildered. "The Arabs come," said he, "and tell me there is one God. The English come and tell me I must worship the Father and the Son; and now the French say I must worship three—the Father, Son, and the Virgin." Then, under the influence of a woman who claimed to be the *lubari*, or evil spirit of the Victoria Nyanza, Mtesa announced that all foreign religions were false, and that henceforth he would know no religion but that of his ancestors. So he continued to vacillate.

Mtesa died in 1884, and his younger brother, Mwanga, came to the throne. At first the new king was favorable to the Christian teaching. A church had now been formed. Considerable progress had been made in reducing the language of Uganda to writing. A printing press had been set up, and a simple Christian literature was given to the people. It became fashionable to learn to read. The truth was gaining ground.

At this juncture Mwanga, under the influence of chiefs hostile to the new faith, came to regard the missionaries with suspicion. A storm of persecution soon broke out. Many of the native Christians were arrested. Several youths were cruelly tortured and burned to death. Others of the Christians were pursued and speared. But the more the church was afflicted the more it multiplied. The spirit of the distressed brethren is shown in the following extract from a letter written to the society in England:

"We thank God that you have heard of our being persecuted. We are hunted, and burned in the fire, and beheaded, and called sorcerers, for the name of Jesus our Lord. . . Do you, our fathers, pray that we may not give up the word of Christ Jesus. We are willing, indeed, to die for the word of Jesus, but do you pray for us that the Lord may help us. . . We remain, your children who love you."

Mwanga banished some of the missionaries. It was by his orders that Bishop Hannington, as he was about to enter Uganda, was treacherously put to death. At last the conduct of the young tyrant became insupportable to those nearest his person, and his own body-guard deposed him, and sent him into exile. Kiwa, his brother, was made king. He appointed Christians to some of the highest offices. This so enraged the Arabs that they deposed him, slew many of the Christians, burned the mission stations, and compelled the missionaries to flee for their lives to the southern shores of the Victoria Nyanza. The voyage across the lake—Protestant missionaries and Roman Catholic in the same boat—the sinking of the boat by a hippopotamus, the drowning of some and the escape of others by swimming, the raising of the boat and repairing it, and the arrival at last at the southern shore, form one of the most romantic chapters of modern missionary history. Meanwhile Kalema, the creature of the Arabs, was placed on the throne of Uganda, and now the religion of the false prophet is in the ascendant.

The Christians of Uganda are scattered. Many of them can read, and they have the Gospel of Matthew, as well as the services of the English Prayer-Book, in their own tongue. Some of them have also the whole New Testament and the Psalms in the Kiswaheli—the language of trade in East Africa. That the dispersion of the Christians, like the dispersion which took place after the martyrdom of Stephen, will be for the spread of the true light in Central Africa, we may well expect. West of Uganda lies Usagala, the home of the Wahuma, the royal race from which have sprung the kings of Uganda, Unyoro and of most other large tribes. The people are entirely different from ordinary negroes. Generally of a light complexion, they have fine features, straight nose, thin lips and silken hair, not at all woolly. Stanley, on his march to Beatrice Gulf, passed along the northern boundary of this country, but with that exception no white man has ever set foot in the land or knows anything of it. To this kingdom one of the fugitive Christians fled—Sematimba Mika, a member of the native Church Council. When Mwanga, in the middle of 1887, murdered nearly all the Christians he could lay hands on, two or three were spared as being indispensable servants. Of these Mika was one, his knowledge of the Nyanza, which he had frequently crossed, making him invaluable as a messenger for the king. But, some months afterwards, Mika was found on the road with Christian books in his possession. The books were taken to the king, who immediately sent executioners to arrest the offender. Mika fled for his life, and found his way to Usagala. There he remained till he heard of the flight of Mwanga, the accession of Kiwewa, and the appointment of Christians to high positions under the new king. Then he ventured to return, but meantime, as has been stated, the Arabs had seized the throne of Uganda, and the Christians had been driven out. Mika met his fugitive brethren, and conducted them to Usagala, where they were at last accounts. But for the bloody persecutions in Uganda, says Mr. Mackay, when would ever the faintest sound of the

Gospel have reached the far-off unknown country of the royal race of Wahuma in Usagala?

Unyoro, too, the region of all others in Africa most hostile to the European, received some of the dispersed Christians. It was the king of this country, Kabarega, who closed the road to Wadelai, shutting off from Europe all news of Stanley or of Emin Pasha for many months. Yet, Kabarega sent an invitation to Mr. Mackay, through one of the Uganda Christians at his court, to come and teach him the white man's book, as he had tried the Arab's book, but could make nothing of it.

Who can study these wonderful works of God, and not have awakened in him admiration and praise? "God is working in Africa," says Mr. Mackay, "overturning kingdoms which have endured for ages. The natives everywhere welcome the arrival of white men, except when poisoned against them by Arabs and their agents. These now fear that the hope of their gain is ended, and are everywhere, north, south, east, and west, bracing themselves up to make a desperate stand against Europeans, their religion and their commerce. Now is a critical time—the millions of Africa are deciding for either the

Cross or the Crescent, as they see either the most ready to help them. The Arab is determined; the European, too often timid and half-hearted, ready to yield and abandon. The Arabs and their agents are counted by thousands; the Christians are few. Doubtless it is the same for God to work by few or by many, but He has nowhere authorized us to work in feeble numbers. When He blesses a few, it is only by making them the *nucleus of many*. It is a law in the Divine economy that God does not do for man what man can do for himself. To conquer heathendom for Christ has been given to man to do; it is the work of agents—soldiers of the cross. The foe is strong and has mighty captains—Ignorance, Apathy, Superstition; and many lieutenants—Cruelty, Greed, Barbarity, Pride, Lust, and Fanaticism—all agents of the great Prince of Darkness. But our Captain is the Lord of Hosts, He who never lost a fight. The battle is begun. This huge mass of African darkness is now being attacked on all sides. The campaign is planned. Protectorates are established. Spheres of European influence are marked out. But all of what avail while the Great General is deserted by His army? Who will join the ranks?"

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#### A GOOD TIME.

THE best foreign mission meetings held on this continent have been those of the American Board. In the Broadway Tabernacle, New York, was seen last October the eightieth in the series of these annual gatherings. Of the convocations thus kept year by year, many, perhaps we may safely say all, have been rich in blessing to those who have attended them, as well as fruitful in good results to the world. A writer in *The Interior*, evidently a Presbyterian, says: "I wish that it were possible to communicate through these lines something of the thrill of holy enthusiasm felt by those who have attended and enjoyed these meetings." He instances in particular the meeting which he attended nineteen years ago in the Academy of Music,

in Brooklyn, when the jubilee of the mission to the Sandwich Islands was celebrated. "I could wish for our whole church," he adds, "the spiritual uplifting and impulse and holy joy of meetings like these." That his experience in this is nothing peculiar is indicated by a remark of Dr. William M. Taylor, the well-known pastor of Broadway Tabernacle, which he made in his address of welcome. "During my first residence in this country," said he, "seventeen years ago, I was invited to attend a meeting of the American Board. The brother who gave the invitation said: 'We think that the annual meeting of the American Board is the place where we get nearest heaven.' And I confess my experience has been the same." Dr.

Taylor added that these meetings "have commonly left such an influence behind them that spiritual revival has speedily followed. This has been the case even when difference of opinion and discussion have been the features of the meetings, as, for example, at Springfield," where the rejection of certain candidates for missionary work on account of their theological views was warmly debated.

Why do these meetings of the American Board excel in spiritual joy and blessing? It is not because the men who take part in them have more zeal, more knowledge, more eloquence and warmth than men who take part in foreign mission meetings elsewhere, though the representatives of the American Board are unsurpassed in these gifts. The reason of the higher success is easy to see. It is found in the fulness of preparation for the occasion, and the length of time spent in the meeting. In the holy convocations of the people of God held before the advent of Christ, the feast of the Passover, the feast of Pentecost, the feast of Tabernacles, all the men of twenty years old and upward made careful preparation for the event, and when they came together they spent a week in rejoicing before the Lord their God. There was an agricultural significance in those feasts; but whether it was the first fruits, or the harvest, or the ingathering at the end of the year, the grateful pleasure which filled the heart of the husbandman was but the type of the higher and holier joy now given to the people of Christ as they see the good fruits of the kingdom gathering in. But, to have this joy in the highest degree the conditions must be the same as of old, a due preparation first and then days spent together.

The American Board begins its annual meeting on a Tuesday and continues its sessions till Friday—not a full week. During the days of meeting the work of Christ among the idolatrous nations of the earth is presented in every variety of aspect. A full report of the work of the year is read; each mission field is taken up separately, referred to its own committee, and, on the

report of that committee, is discussed as to its conditions and needs; papers are read on special topics, such as "The Evangelization of Africa," "A Review of the Last Twenty Years in Japan," "The Place Occupied in Missionary Work by Prayer;" addresses are made by returned missionaries or by men who have recently visited mission fields; prayers are offered and hymns are sung. The effect of this may easily be imagined. As fact is linked to fact, as field follows field in panoramic review, as argument rises above argument, as prayer succeeds prayer, and hymn swells above hymn, the assurance of the triumph of the kingdom of light and peace glows in every heart and the joy of the Lord abounds. It is only in such a fulness of vision as this that a true impression of the progress of Christ's kingdom is attained. As the president of the American Board, Dr. Storrs, well puts it in his closing address: "We do not need exhibitions on a small scale of the work of missions. We see the characteristic product of the work when we are gathered here and hear these reports from all parts of the earth. We see the effect, as we see the blue of the water, not in a bucketful, but in the great bay."

May our own branch of the Church receive such impressions, may it have such joys as these? Undoubtedly, much of all this may be ours. It is true we look not back on such a history, we have not such a work in the mission field, as the American Board. We may not be able to bring together as many men who have seen with their own eyes the work of Christ among the heathen. But one thing we can do. Our ministers and our people can study and acquaint themselves with the facts of this sublime enterprise; they can identify themselves with Christ in it. When they do this, all missionaries are theirs, "for all things are yours, whether Paul or Apollos or Cephas;" and every mission field, with its struggles and victories, is theirs, for "things present or things to come, all are yours." To the man who prays for every mission, every triumph of the mission field becomes his own.

But, there must be the preparation of study, there must be the consecration of days. It was a step in the right direction when the Synod of Nashville, at its recent meeting, spent a whole day in considering and praying for foreign missions. It was another good step when the Synod of North Carolina resolved to devote a day next fall to the same cause. At the Synod of Virginia Dr. Hoge expressed his regret that only one hour, as the sun was sinking in the west, was given to this vast cause. The Synod of Alabama resolved to give an after-

noon and evening to this cause. And may there not be a change in the usual procedure of our General Assembly, by which a programme shall be arranged beforehand, fixed and definite in some of its parts, and yet flexible enough to allow every commissioner, who may wish, to participate in it, and a day or two days spent in the enjoyment of it? Are we ready to confess that a missionary society, with no ecclesiastical connections, has an advantage in these things over the church?

### THE DESPISED MISSIONARY.

It is not easy for people at home to understand the contempt which is put upon missionaries by many of the English and American residents in the great mission fields of the world—a contempt which we see reflected every now and then in letters or statements from naval officers or tourists who have touched at these fields. In 1868, as the writer of these lines was passing down the Inland Sea of Japan, he met on the steamer a missionary who had been laboring for some years at Nagasaki. Said this brother, "If I should go out in the foreign concession at Nagasaki shabbily dressed, those foreigners would throw an old shoe after me, and say, 'Give that to the beggar!'; if I go out well-dressed, they say, 'There goes the rascal, devouring the mite of the widow and orphan at home.'" Our teaching Nagasaki, three of us, who were on our way as missionaries to China, went ashore. We met in the foreign concession a well-dressed Englishman, of whom we ventured to inquire the way to the English consulate. On learning that we were the bearers of a letter to a member of the consul's family, he was extremely polite, and inquired if we were travellers. On being informed that we were passengers on the steamer lying in the harbor, and were on our way to China, he said, with great suavity of manner, that he was going over by the same steamer, and he would hope for the pleasure of renewing the acquaintance with

us when he came aboard. When he got aboard and learned that we were missionaries, he turned his back on us whenever we came near.

To those at home who are surprised and pained by contemptuous opinions expressed about missionaries, or to the missionary himself who finds that he is sometimes treated as the offscouring of the world, the following eloquent words of Edward Irving, spoken in the day when multitudes in London hung on his lips, may be for encouragement and comfort:

"What! such mendicants as these convert the world? say the well-conditioned classes; vagrant vagabond fellows, they are fitter for the stocks or the common gaol. Such illiterate clowns, such babblers as these instruct mankind? say the learned classes; away with them to their nets and fishing craft. And, say the political classes, it is dangerous to the state; they cover plots under their silly pretences, and must be dealt with by the strong hand of power. Methinks I hear, in every contemptible and arrogant speech which is vented against the modern missionaries by worldly and self-sufficient men, the echo, after two thousand years, of those speeches which were wont to be poured upon the twelve apostles and seventy disciples, when they began to emerge out of the foundation of society into the neighborhood and level of its higher ranks.

"But the Wonderful Counsellor, in whom dwelt all the treasures of wisdom and knowledge, and who knew what was in man, did not, without good and sufficient cause, divorce the human desires from those objects on which they naturally rest. He knew that if He gave the messengers of His Kingdom, which is not of this world, and against which this world conspireth, to expect any ray of hope, any shadow of consolation, or scantling of support from the things of this world, it would be only to disappoint them in the end. He knew that in every realm His truth was to make way against the edge of the sword, and, like the phoenix, to procreate itself in the flame of fire, and that His servants were to be saved from the paw of the lion and from the horn of the unicorn; wherefore it booted not to amuse those who were to plant the plant, and those who were to propagate the plant, with the enjoyments which were to be partaken under its future shade. So He spoke plainly unto them and said, 'If ye have not a heart for the extremes of human sufferings, and a soul above the fear of man, ye need not undertake this work—more perilous than war, more adventurous than a voyage to 'regions of thick-ribbed ice,' and more important to the earth than the most sacred legation which ever went forth on behalf of suffering and insulted humanity.'

"But, while He cut them off from the power and virtue of gold and silver, which, they say, will unlock barred gates and scale frowning ramparts; while He denied them the scrip, and therewith hindered the accumulation or use of property in any form; while He forbade them change of raiment, that is, pleasure and accommodation of the person; and with their staff interdicted all ease of travel and recreation of the sense by the way; and in hindering salutations, hindered the formalities of life and the ends of natural or social affection, all the natural motives to enterprise, and the sweet rewards of success; while He cut asunder (because, as hath been said, He foresaw that whether He did so or not the world would soon do it for them), He did not leave their minds in a void

state, without motive or inducement, or hope of reward. But he proceeded to fill each several chamber thereof with the spirit of a more enduring patience, and a more adventurous daring: to give to faith what He took from sight. What He interdicted in the visible to supply from the invisible; what of temporal things He spoiled them of, to repay with things spiritual and eternal.

"And instead of a home He gave them this declaration, which raised them, first to a footing with Himself, and then to a footing with God: 'He that receiveth you receiveth Me, and He that receiveth Me receiveth Him that sent Me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.' Instead of food He gave them this promise: 'Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, Verily I say unto you he shall in no wise lose his reward.' Instead of protection and a safe conduct on the way, He gave them this stout-hearted admonition: 'Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to kill both soul and body in hell. Are not two sparrows sold for a farthing! and one of them shall not fall to the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows.' And when delivered up to councils, and brought before governors and kings, instead of human help and countenance, and skill of pleading, and persuasive words, He gave them this sentence: 'When they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that hour what ye shall speak, For it is not ye that speak, but the Spirit of your Father which speaketh in you.' And when their fathers and mothers should betray them, and their sons and daughters should spit upon them, which the first confessors sadly proved, He gave them this consolation to their heavy hearts: 'He that loveth father or mother

more than Me is not worthy of Me, and He that loveth son or daughter more than Me, is not worthy of Me.'

"It was a spiritual work they had to do, therefore He disembodied (if I may so speak) and spiritualized the men who were to do it. It was faith they had to plant, therefore He made His missionaries men of faith, that they might plant faith, and faith alone. They had to deliver the nations from the idolatry of gold and silver, therefore He took care His messengers should have none. He had to deliver them from the idolatry of wisdom,

therefore He took care they should be foolish. They had to deliver the world from the idolatry of power and might, therefore He took care they should be weak. They had to deliver the world from the idolatry of fame and reputation, therefore He took care they should be despised. They had to deliver the world from the idolatry of things that are, therefore He took care they should be as things that are not, making them in all respects types and representatives of the ritual they were to establish, models of the doctrine which they went forth to teach."

### SCHEDULE OF TOPICS FOR THE MONTHLY CONCERT.

**JANUARY**—General View of the Foreign Mission Work.

**FEBRUARY**—China.

**MARCH**—Mexico.

**APRIL**—India.

**MAY**—Territory yet without a Missionary.

**JUNE**—Africa.

**JULY**—Indians, Chinese and Japanese in America.

**AUGUST**—Greece and Papal Europe.

**SEPTEMBER**—Japan and Korea.

**OCTOBER**—Mohammedan Lands.

**NOVEMBER**—South America.

**DECEMBER**—Islands of the Sea.

### FOR THE MONTHLY CONCERT—GENERAL VIEW OF THE WORK.

#### THE WIDE FIELD.

In taking a bird's-eye view of the wide field of Missions, let us begin with "Our Next-Door Neighbor,"

#### MEXICO.

This field grows in interest from year to year, and deserves a stronger hold upon our sympathies, our gifts and our prayers. As is the case with so many older mission fields, a mantle of sacredness, as it were, has during the past year been spread over its hills and plains by the finished course of one whose memory will long be precious throughout our southern Zion. But in his loneliness God has not left Mr. Graybill without comforting tokens of His presence and power. Throughout the whole region round about Linares doors have recently been opened to him that were hitherto closed. In almost all the ranches he is now welcomed, and good congregations hear his message with profound attention, and numbers have been re-

ceived into the church. Among those recently baptized was one old man, past his three-score years and ten, who testified with tears that his Bible and his Saviour were now his all.

The work of Mr. Hall and the ladies in the Matamoras school, though quiet and unobtrusive, has not been without its hopeful and encouraging features. The native ministers have labored with commendable zeal, and Leandro, especially has a warm place in the affections of our people.

Passing southward the next field to claim attention is

#### BRAZIL,

recently the theatre of one of the most remarkable revolutions of this century. The story is yet familiar of how between two suns the Empire passed into a Republic. These political changes are fraught with momentous consequences to a pure Christianity in

Brazil. The recent liberal Emperor looked with favor upon Protestant Missions to his people, and under his enlightened rule religious toleration prevailed. But in view of the near succession of his daughter to the throne the gravest apprehensions were felt. The Princess, an intense Romanist, was influenced entirely by the Jesuits and committed to their policy of repression of all other faiths. The sudden and complete overthrow of the monarchy has, for the present at least, removed these grave causes of danger. Should the Republic prove stable, the fullest religious toleration may confidently be expected, and Protestant Missions, already prosperous, will enter upon a new era of enlarged prosperity. Doubtless the hand of Providence is in these remarkable changes, pulling down an earthly kingdom in order to the establishment of His own, which is spiritual and enduring. Scarcely any language can be too extravagant to describe the importance of the situation in Brazil. Next to our own United States, this young Republic is the greatest of all the nations of the Western Hemisphere and holds the same relation to South America that our Republic holds to North America. Her influence has already been great, and with a stable government must be greater still. Her Protestant church, already the strongest by far on the continent, is rapidly growing in influence and deserves the hearty sympathy and support of the church in our own more favored land. The Presbyterian churches of this country especially, should hear in this recent revolution the voice of God calling on them to go up and possess this godly land in the name of Him whose right it is to rule. The field is white to the harvest and so grand an opportunity for the Christian reaper has never been presented in this Western world. The past year has been full of trials and bereavement to our own Southern Presbyterian church. But the scattered missionary forces have in the main been enabled to return to their posts of duty accompanied by two new and promising laborers. Times of change are times of peril. No man knows what a

day may bring forth. While there is strong reason to believe that the recent changes will bring larger liberty to the Protestant Church, it still behooves God's people everywhere to offer up unceasing prayers that the dangers often incident to revolutions may be averted and that the church in Brazil, which is literally the "seed of martyrs," may be abundantly blessed with His favoring presence and protecting power.

Turning now to the Orient, this hurried glance at the wide fields brings

#### JAPAN

under review. The recent history of this nation still remains the marvel of our times. And not less marvelous is the history of Christian missions in the sunrise kingdom. Twenty-three years ago there were practically no open doors in Japan, the first convert had only recently been baptized and the new religion was not yet tolerated. At the close of the year 1871 there were only ten converts to Christianity in all Japan. Twelve years later this little band, that one might have counted on his fingers, had grown to more than six thousand. Six years later the number has grown to about twenty-five thousand. Truly such progress is wonderful. One of the most encouraging features of it is the spirit of liberality that characterizes the native church. A little more than a year ago, when the number of believers was twenty thousand, their gifts were over forty thousand dollars, more than two dollars per member. A large percentage of the Presbyterian and Congregational churches in Japan are now self-supporting.

The first native minister, a Presbyterian, was ordained in 1877. Now there are more than one hundred native ordained ministers, of all denominations. Some sixty or seventy of these are Congregationalists and Presbyterians. It is encouraging, moreover, to note that most of these are from the Samurai, or superior class.

The phenomenal work of the Y. M. C. A. in Japan has been recently noted in these pages. One illustration of the growth of

this branch of Christian effort must suffice. In the city of Osaka a Y. M. C. A. hall, seating one thousand persons, has been erected by the united efforts of the young men of Japan and other lands. With God's blessing, at the present rate of progress, the Japanese church should reach two hundred and fifty thousand members by the close of this century, and her contributions foot up the magnificent sum of three quarters of a million of dollars. The position and importance of Japan in the mission field is unique. Compared with such mission fields as China, India, Africa and Brazil, her area is exceedingly small. But this very fact greatly enhances her importance as an illustration of the power of Christian missions. The smallness of the territory, the facilities for travel, the unity of language, the open-mindedness of the people and nearness to the great Asiatic nations, all combine to make Japan the best field in the world, perhaps, in which to test and illustrate the value and influence of Christian missions.

But the very progress of Japan points out the dangers that threaten her. The people are rapidly drifting away from their old beliefs, and the Christian church is not keeping step with this movement to supply them with a purer and better faith. Hence the apostles of infidelity find a great harvest before them into which they have not been slow to enter. Twenty or thirty thousand believers may seem, as it really is, a most encouraging fact; yet "what are they among so many," among the thirty-seven millions of that Empire. In Japan, above all other mission fields, the Christian church should be up and doing. With all the great changes and progress of the past fifteen or twenty years, there yet remains a vast work to be done. The call of the A. B. C. F. M. for thirty new missionaries for Japan shows that the Congregationalists of this country have some appreciation of the crisis in Japan. Would that our own church might emulate an example so noble! It is a matter of profound regret that we have this year sent but one missionary to Japan. Young men enter-

ing the ministry can ask for no finer field in which to labor for their Master. Our own mission has had abundant tokens of divine favor and blessing. Few modern missions, unless we except certain fields in India and the South Sea Islands, have shown such striking results as our own mission at Ko-chi, in the Province of Tosa.

Crossing to

CHINA

the interest in mission work in this great empire deepens from year to year. It is further enhanced by indications of change in the national life and thought. The era of railways is at hand in the Middle Kingdom. One is already in operation from Tient-sin, near the gulf of Pechi-li, running in the direction of Peking; and another, to be a grand trunk line, is projected from the capital to Han-kow, on the Yang-tsze-kiang river, with a view to its probable extension to Canton in the extreme southern limit of the Empire. The reader of the *Missionary* will do well to turn to the excellent map of China published in the number for February, 1889, and there trace this proposed railway from Peking to Canton in its almost directly southward course of nearly fourteen hundred miles.

The Chinese ironclad fleet is said to be one of the best in the world, and the whole coast of the great Empire is provided with a system of light-houses, not second to that of even England. Nor is the army neglected. Improved weapons of native manufacture fill the arsenals sufficiently to arm three millions of men. The study of the English language is becoming more general, and in face of the unparalleled conservatism of the Chinese people they are beginning to feel the impress of Western civilization.

Notwithstanding the threatened retaliation upon foreigners because of the Chinese Exclusion Bill and the possible peril to mission work in consequence, the prospects of the various Protestant missions were never brighter than at present. All China is now practically open to the missionary. By treaty-right, with passport in hand, he may go with-

safety into each of the eighteen provinces. This is not only true of the young unmarried men, but others accompanied by their wives penetrate to the extreme northern, western and southern limits of the Empire, beyond the great wall and the confines of Mongolia, and even to the bleak mountains of Thibet, as in the case of Mr. and Mrs. Polhill Turner of the China Inland Mission. Even single ladies take long journeys in the interior provinces with safety, and usually find a warm welcome from the Chinese women. Miss Geraldine Guinness gives graphic pictures of some of these journeys in her charming book, "Letters from the Far East." Those who have read the letters of, or conversed with, our own Miss Kirkland have learned how she and her Bible woman go with impunity in their little boat among the Chinese villages. During the past year signal marks of divine favor have been bestowed upon the various stations of our mission. In the midst of the Chinkiang riot our mission families were kept in perfect safety; the work at all the stations has grown and prospered, and new workers have been added to the force, more than enough to fill the ranks depleted by broken health and death.

With all the hopeful features of evangelistic effort and the results gained, the task of China's conversion may well seem to the human eye almost appalling. The church, as Dr. Duff so strikingly put it, has only been "playing with Foreign Missions" in China. After eighty years the church has carried the gospel savingly to 32,000 of the inhabitants of China; while in the same period commercial enterprise has carried the opium habit and its dreadful consequences to one hundred and fifty millions. If the conversion of China is to be accomplished, under God, by human instrumentality, (and who can doubt it?), the church must rally to a far mightier effort than she has ever yet made. Now is China's opportunity. Unbounded fields, white to the harvest, are opening to willing reapers. Mr. J. Hudson Taylor recently made the interesting statement that he had calculated "that if a thousand evan-

gelists were to devote themselves entirely to itinerating and to reach only fifty families a day, on an average, every creature in China might hear the Gospel in three years!"

Passing by the Islands of the Sea, only last month under review, a glance should be taken at

#### INDIA,

the field in which Protestant Christendom has long waged its heaviest conflict with heathenism. With two hundred and fifty millions of inhabitants, there is only one missionary to each two millions. Yet in every part of the great Indian Empire a process of disintegration is manifest. It is a time of transition; old sanctions are losing their power and a spirit of inquiry is abroad. In many sections there is a hungering for the Word of God. In the district of Lahore alone (and it is largely Mohammedan), copies of the Scriptures were sold in one year to the amount of 3,680 rupees, (about \$1,800). One of the most interesting features of missionary labor in India is the Zenana work—i. e., the work of missionary ladies among Hindoo women. Among these Zenana teachers the widely known "A. L. O. E.," (Miss Tucker,) has long held a prominent place.

But in India, as in Japan, the apostles of skepticism and agnosticism are displaying a zeal worthy of a better cause. A representative of the London Missionary Society, writing a few weeks since, thus deplores this evil:

"We shall more and more need in India that Christian men of high attainment should come to show that all the eloquence and power does not lie with members of Parliament and politicians. The people of India are being taught in Government colleges by men who, calling themselves agnostics, treat Christianity as a defunct or dying superstition, destined to disappear before the advancing wave of higher culture and surer science. And when we remember that the men who teach this are highly gifted, and are honored and decorated by English universities, and rejoice in the friendship of the leading politicians and reformers of the time,

one cannot be surprised that an English missionary, whose pulpit is on the kerbstone, and whose audience is formed of the stray idlers of the bazaar, is apt to appear very insignificant indeed to budding B. A.'s brought up under such men as I have described. We are fighting a dreadfully uphill battle in many respects, and it is little to ask that occasionally the brethren and fathers at home, who in many cases inspired us to aspire to this work, should, as they can, come and encourage and hearten us a little more."

#### AFRICA,

still virgin soil, is rapidly becoming in fact as well as in theory one of the greatest of the world's mission fields. This great continent, the second largest on the globe, is in the highest sense of the word missionary ground throughout all its vast extent. Only the merest beginning has been made for the conversion of its two hundred millions.

North Africa, although longest and best known, has been last occupied as missionary ground. The Mission to the Kabyles, or as it is now known, the North Africa Mission, was established only eight years ago by an English Society. Its territory is at present chiefly in Morocco, Algeria, Tunis and Tripoli. In all this extensive region Mohammedanism has held triumphant sway for more than a thousand years. But "the waters of the Euphrates," (the political power of Islam,) are being rapidly "dried up, that the way of the kings of the East may be prepared." Although this North African Mission is so young, it already has fifty missionaries in the field and has gathered many converts, even from among the followers of Mohammed. Its streams of influence reach far southward into the Soudan, since the large caravans passing southward from the city of Tripoli carry the Arabic Scriptures with them for sale and distribution as far as the waters of Lake Tschad.

The various missions to the upper portion of Western Africa are more or less familiar to the Christian church. There our own beloved and lamented J. Leighton Wilson be-

gan his missionary labors more than fifty years ago. Even though he is no more with us, it is gratifying to see our church responding to his life long interest in the Dark Continent,—an interest so feelingly voiced in his very last public utterances and not less ardent than Hannington's dying cry, "Africa! Africa!"

Although progress in these missions has been slow, some evidence of their influence is seen in the abandoned Juju temple, once decorated with the 20,000 skulls from cannibal feasts; in the iron church at Bonny, seating fifteen hundred people, and built by the natives at a cost of \$5,000; and most of all in Samuel Crowther, the veteran colored bishop of the Niger, the most remarkable trophy of the gospel in Western Africa.

But that portion of Africa which is now awakening deepest interest, in the Christian and scientific world alike, is the great valley of the Congo. The Congo Free State alone covers an area nearly half as large as all Europe, and embraces a population of nearly 50,000,000. In this vast region the commerce of the world is rapidly pouring. Already the lament of the pioneer bands of missionaries in the neighborhood of Stanley Pool is, that the minds and attention of the people are utterly absorbed by trade and the gospel despised. The Congo railway will soon throw open this mighty valley to all the world. It will run from the foot of the Congo Cataracts to Stanley Pool, a distance of over 200 miles. Engineers are on the ground, the first sod has been cut, and it is contemplated that the whole line will be open in 1893; while sections of it will be in operation much earlier. At Stanley Pool the great river again becomes navigable and continues so for about 6,000 miles. Upon this mighty water-way the first missionary steamer, the "Henry Reed," was launched in 1884. This was the gift of Mrs. Henry Reed, of England, to the Baptist Missionary Union of America. This latter Society, Bishop William Taylor's independent mission, and a small Swedish one, constitute the only missionary forces thus far at work in the Congo valley. The

English Baptists, under the leadership of Mr. and Mrs. Grattan Guinness, have recently sent out a new steamer, the "Pioneer," to join the "Henry Reed" in missionary work on the Upper Congo. The country is very populous, and it has been estimated that the Congo and its network of tributaries open up before these two steamers "fourteen thousand miles of accessible towns and villages, where idolatry and cannibalism reign and where the Saviour of mankind is unknown." In the older stations about Stanley Pool more than a thousand converts have been gathered into the churches.

South Africa presents the oldest of African mission fields, where the London Missionary Society began its work nearly one hundred years ago. The story of mission work here is familiar to the Christian reader through the lives of Robert and Mary Moffat. Passing on to Eastern Equatorial Africa we reach a region where the most thrilling scenes of modern missions have been enacted. Going northward from the mouth of the Zambezi river, or westward from Zanzibar, the traveler reaches that chain of great lakes which even exceeds our own in number and size. The chief of these are Nyasa, Tanganyika, Bangweola, and Albert and Victoria Nyanza. This lake region is yet warm with the blood of martyrs; for it was here that Bishop Hannington laid down his life and native Christians went to the stake. It was here, too, that Livingstone died. It was at his suggestion that the first of these lake missions was established—that known as the "Universities' Mission." The next of these missions was that of the Free Church of Scotland, on Nyasa, and that of the Church Missionary Society of England, on the northern shores of Victoria Nyanza. Both of these were established in 1875. It is the latter, located in the dominions of the great king of Uganda, whose martyrdoms and persecutions have given it so tragic a place in history. These three missions are much aided in their work by small steamers, which have been transported to the lakes and put afloat. These vessels are the *Charles Jansen*, the *Henry*

*Wright*, and the *Ilala*, the latter having been named for the spot where Livingstone died.

Altogether there are thirty-five missionary organizations at work in Africa, and the time of harvest must surely follow this season of seed sowing; for the Master has said of His Word so faithfully preached in Africa, "It shall not return unto me void." But it is a day of momentous issues for Africa. As has been recently said by an elegant writer, "the eyes of the Christian and Mohammedan world are upon Africa as never before, and the unending conflict between these rival faiths for the control of great lands and numerous peoples finds its present greatest theatre in the heart of the Dark Continent. The forces are strong, the field of conflict is wide, the stake is imperial, the wider issues of transcendent meaning, and the whole world are spectators."

Africa is not without historic claims to the gratitude of Christendom; for it was she that not only sheltered our infant Lord, but also furnished to His church two of the noblest expounders of her faith, Athanasius and Augustine.

A brief survey of the missionary operations of the Christian church may, at first glance, suggest that a great work is being done, and yet, after all, how puny is the effort! Of the more than fourteen hundred millions of people on the globe seven hundred millions have never heard of Christ, have never seen a copy of His Word, nor seen to recognize it the face of a living missionary. The church has scarcely six thousand ambassadors to-day in the dark places of the earth, there to proclaim the glad tidings of salvation. With the vast resources at her command, the whole of the Christian world is giving only \$10,000,000 annually for the evangelization of the world's seven hundred millions of heathen. This sum is pitifully small when we compare it with the estates of scores in our own land whose wealth exceeds it by many millions. The population of the globe is outstripping the efforts of the Christian church to overtake it. "Truly the King's

business requireth haste." In Queen Esther's day the Persian Empire stretched from the Bosphorus and the Nile in the west to the Indus and Ganges in the east, and embraced twenty-seven provinces, in which many different languages were spoken. The posts of that day, too, were tardy enough, compared with those of our own times. Yet the proclamation of salvation to the Jews was car-

ried throughout all those provinces and translated into all those diverse tongues in the space of nine months. But we of this day, with the great forces of electricity and steam at our command, have taken one hundred years to bring the gospel into only nominal contact with one-third of the human race.

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WORK AMONG THE GREEKS.—REV. T. R. SAMPSON, SALONICA, MACEDONIA.

IN the Turkish empire there is no work done directly among the Moslems. The work carried on there is entirely, except some Bible distribution, among the degenerate Christian churches—the orthodox Eastern (Greek), the Gregorian (Armenian), and the Nestorian. This was due partly to the existence formerly of such laws and sentiments among the Moslems as to practically punish with death all who left that faith. But it must also be borne in mind, that Islam was, in great part, a protest against these picture-worshipping, priest ridden communions. In consequence of the combined influence of these two considerations, the policy of the missions in Turkey has been settled—that there could be little hope of influencing the Moslems until a higher, more spiritual, less formal type of Christianity was set before them. In 1820 all the Greeks, Servians and Bulgarians were subjects of the Turks, as the Armenians and Nestorians are still almost entirely.

The first efforts of the missionaries among these nations were made some sixty years ago. The work among the Armenians proving more successful at first, was pushed with more vigor; then that among the Bulgarians, while that for the Greeks was virtually abandoned after 1840.

Experience proved that the success in influencing these peoples was in inverse proportion exactly to the sense of national unity, and the strength or prospect of realization of national hopes. The Greeks, full of hope, were almost inaccessible. The Servians absolutely so. The Armenians, with scarcely

any hope, were easily approached, and the Bulgarians, at first more open, as they have advanced in independence seem less disposed to look with kindness upon missionary work.

The work for the Greeks, which had languished for forty years, began about ten years ago to show some symptoms of life, and within the last five years has advanced more than in the forty-five years before. It now shows steady progress, some in Greece, something more in Macedonia, more still in the western coast of Asia Minor, and a great deal on the Black Sea, while Athens and Constantinople, naturally as the centres of political and ecclesiastical, literary and all other national influences, remain the most ungrateful, apparently, to all influences. Still these cities have not been left, and should not be, without some to witness for the truth. There are many persons who hear the gospel there who could never be reached elsewhere. Still the missionaries have wisely followed the leadings of Providence, and pushed the work most vigorously where the Spirit seemed to work.

The evidences of this change, in hopefulness of the Greek work, are varied, and not simply the increase in additions, always a poor test, to the little organized evangelical churches, which have been few in Greece, only a few more in Macedonia, and not a great many in Asia Minor. There are still only four preachers in Greece, one in Macedonia, and four or five in Asia Minor.

It should, however, be remarked here that, although so few in numbers and of such re-

cent organization, the Greeks already lead all other native Christians in the matters of self-support and self-government, possibly of self-propagation. Their intellectual power, independent spirit, and enterprising character will make them, when the Gospel has taken root among them, the most effective missionary agents in the Levant. The special circumstances which are most encouraging to the careful and thoughtful observer are such as the following:

The almost general reading of the New Testament in the schools and the large sales among the people generally; the increase in the number and quality of the preachers in the old church, as well as the growing dissatisfaction with the services and practices of the ignorant priests; the disposition to recognize evangelicals as not only not traitors, but as patriotic Greeks, and to give to those known to hold such principles work as teachers of other than sacred lessons; the almost hearty welcome given by leaders of influence to missionaries, especially in the provinces of Turkey, to work in the Greek language, where a few years ago they were bitterly opposed. In fact, the Greeks seem to have begun to understand that education without the gospel leads to infidelity; that a man may be loyal to the state, although protesting against the abuses and follies of a corrupt priesthood and church, and that national institutions may take the

place, so long occupied by the church, as the centre around which patriotic sentiments should cluster; while the missionaries not only help the morals of the people, but, while laboring in the Greek language, help them in their contest with the incoming flood of Bulgarian and Turkish.

In conclusion, it should be said that now does not seem the time for pushing the work among the Greeks as it is in Japan, nor is there the same necessity as in China; possibly it is less urgent than that of Mexico or South America; but there is now an opportunity in Macedonia, Epirus, and Asia Minor such as has never existed before there and which may not exist there always, even long, should Austria or Russia come in. The work there can be done only by Americans, who are not mixed up with politics abroad or embarrassed by state establishments at home. The rest of the world is open to the Christians of all nations.

The republican principles of our own church are peculiarly acceptable to these "infant liberties" of Europe. The call to this work would seem to be far stronger than to that at home, where there are so many men to do it. The danger there is that, in throwing away their old opinions, they throw away all principles. The only breakwater to the threatening deluge of skepticism is the presence of a living and abiding faith.

#### THE COLIGNY STATUE.

THE unveiling of the Coligny statue, which took place on the 17th of July, was an event of very real significance for the Protestants of France. Never, perhaps, was the truth that "God's own time can wait," that a thousand years are with the Lord but as one day, more impressively shown than in this tardy vindication of the honor and of the science of one of the noblest sons of France. "Patience," it seems to say to the long-oppressed children of "the Religion"; "he who counts every sigh and every groan of his banished ones, knows when the fulness of time for

their release has come; at that good time he will bring home his banished, and will set them once more as sons of his right hand."

And so, after three hundred and twenty-seven years, France bows down in homage before the memory of her martyr, and all people of his faith, whatever their name or nation, rejoice and bless God that his blood was not shed in vain. For surely the monument thus dedicated to the memory of Coligny means all that its symbolism would suggest. That colossal figure of marble, standing in the attitude in which he stood when

he resolved to leave the shelter of his castle for the death that he foresaw in Paris, supported on either hand, as it is now supported, by figures symbolizing country and religion, says nothing less to the Paris of to-day than this: that both country and religion must stand on the same foundation on which he stood; that they recognize the service which he rendered to both; that they accept him as the exponent of all that is noblest and truest and purest in the idea of both.

This is what that statue symbolizes, and that not all of this is recognized by France, nor by the majority of those who are glad thus

to do honor to this hero of France, is only to say that there is still much of prophecy in the symbol. As surely as the wheels of God have brought around the time when the martyred Coligny is made to live again in enduring marble, under the very shadow of the Louvre, beneath the very peal of the bells which rang the St. Bartholomew, so surely will country and religious creed come at last to that for which he fought and died. The time may yet be long, but though it tarry, we may wait for it in confidence.—*American McAll Record*.

#### KING MALIETOA AT A MISSIONARY MEETING.

THE native churches connected with this society in the immediate neighborhood of Apia, Samoa, held their annual May Festival in the mission grounds on Wednesday, August 28th. An awning of canvas and coconut leaves had been prepared the day previous, under which a large and gaily-dressed crowd of natives assembled. A good sprinkling of Europeans were also present, amongst whom were Captain Bosanquet, of H. B. M. ship *Opal*, several other officers, and ladies and gentlemen. An interesting feature in the audience was the presence of over one hundred students from the Mission College at Malua, all neatly dressed alike in white shirts and "lavalavas."

The chief interest, however, naturally centred in the presence of the lately exiled king, Malietoa, this being his first public appearance since his return to Samoa. The royal party being seated, the Rev. W. E. Clark, resident missionary, took the chair, and, after the usual devotional exercises, addressed the meeting on the work of the year.

An address was then given by Pagalooa, the senior pastor of the district. The Rev. W. E. Clark also specially addressed himself to the European audience.

Malietoa Laupepa, the king, lately exiled, but now back in Samoa, then spoke. He said he was thankful to see so large an assembly. It was a plain proof that God had not forsaken Samoa, when such an assembly was possible in these troublous times. The object of the meeting was that the blessings they enjoyed might be extended to other places. One of the blessings they enjoyed was the Bible. Let no one disregard its power and influence to inspire and elevate. It had been to him a source of true strength and help in "days that were past." They must remember not only to read the Bible, but the duty and privilege of prayer. Prayer was better than all the weapons of war. A good government and kingdom was that of Jesus Christ. He was rejoiced to be once more with them. He had not expected ever to be there again.—*Samoun Times*.

#### CHINA AND THE RAILWAY SYSTEM.

WE rejoice to say that the Chinese Government have at last sanctioned the construction of railways throughout the Empire. The struggle to obtain this concession has been prolonged. Chinese civilization on

the one hand, represented by the Mandarin class, and Chinese superstition on the other, especially that of the "Fung-shui," have combined to delay this much-needed innovation for many years. But the residence of Mar-

quis Tseng in England, and the recent military exigencies in China, have altogether overborne the strong, long-continued, and persistent opposition. The Imperial Government has at last issued a decree, sanctioning the construction of a line from Pekin to Hankow. This line will be nearly 700 miles in length—as far as from the south of England to the north of Scotland. Certain difficulties will have to be encountered in making it. It will have to cross China's sorrow, the Hoang-Ho, and at that point engineering difficulties will be encountered. Where the line will touch the great Yang-Tsi, that river is a mile wide, so that, if the railway should be continued southward (as it no doubt will), a bridge equal to ours across the Firth of Forth at Queensferry will be required. The line will probably proceed to Canton, and have a branch westward to Si-chuen.

That the undertaking will be a commercial success, and that the Chinese people will avail themselves of the more rapid mode of transit, there is no question. They are too practical and business-like to let prejudice stand in the way of profit. How amazingly it will shorten missionary journeys and lighten the inevitable troubles of travel to our friends in China we need not say! The coming of railroads will also have a tendency to diminish the number of famines in certain localities as it will render possible the rapid conveyance of abundance of food from one part of the Empire to the other. It will ultimately reduce the number of dialects in use, and seems likely to be the wedge which will break the rock of Chinese exclusiveness, and open the Empire to the refinements and resources of modern civilization.—*Regions Beyond.*

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## WOMAN'S WORK FOR WOMAN.

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### WHEN SHALL COME THE CONSUMMATION.

REV. J. E. RANKIN, D. D.

WHEN shall come the consummation?  
When gleam forth Messiah's sign?  
And in garments of salvation  
He set up His royal line?  
In His purple vestments glorious,  
Mighty as a king to save;  
Treading down His foes victorious,  
And redeeming from the grave?

When his people shall be willing,  
In the great day of His power;  
Glad the solemn vows fulfilling  
Of their first espousal hour;  
When they as their Lord adore Him,  
Bring their silver and their gold;  
Lay their prayers and gifts before Him,  
And His dying love unfold.

When they consecrate their daughters,  
Bring their sons within their arms;  
Send them heralds o'er the waters  
To proclaim the Saviour's charms;  
When His name is daily spoken;  
For the poor His table spread;  
When the bread of life is broken,  
Till His hungry all are fed.

In the dew, then, of the morning,  
With the freshness of His youth,  
Zeal like raiment Him adorning,  
Shall He gird His thigh with truth;  
Then shall come the consummation,  
Then His reign on earth begin,  
And full rivers of salvation  
Flood this world of woe and sin.

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### CONTRASTS IN BRAZIL.—M. M. B.

IN reflecting upon our exercises for the Monthly Concert in November, I was particularly struck by the following points of contrast:

(1). That Brazil is so richly adorned by

the beauties of nature, while in contrast she is so destitute of the permanent beauty and peace of the gospel of Jesus Christ.

(2). That there, where the tropical fruits and flowers, such as the royal lily, grow in

such luxuriance, there should be so little of the fragrance of that "Lily of the Valley" and the "Rose of Sharon fair" which should sweeten all our lives.

(3). That Brazil, the native home of rarest gems, should fall so short in appreciation of the inestimable value of the "Pearl of greatest Price."

(4). That in that southern land, where

skies are brightened by most beautiful constellations, especially the graceful "Southern cross," the spiritual atmosphere is not brightened by the wondrous story of "the cross on which the Prince of Glory died," He, who is the "Star of Bethlehem," "The bright and morning Star."

*Valley Seminary, Va.*

### THE LOT OF HINDOO WOMEN

A HINDOO woman lives in a small room, almost destitute. The floors and walls are of clay, with no ornamentation of any sort and the least furniture possible. Every morning she has to pray—not for herself, as she is taught that she has no soul—but for her husband, for rain and general blessings. Then she spends two or three hours preparing the breakfast. She does not eat with her husband, but perhaps fans him at his request. During the daytime she either sleeps, gossips with other women, or sometimes a reader reads to them from the lives of the gods. These stories from beginning to end are unfit for human ears. At night they prepare their husband's meal. They are not protected against the weather and dampness, nor are they properly clothed and fed. The rich live the same as the poor. If sick, they are deemed cursed by the gods, and are taken to the stable and left alone. The only

food they can get is left by stealth. Thousands die of neglect. The first day that a Hindoo boy abuses his mother it is a festive occasion with his father, who boasts of it to his friends. To be a widow is the sum of unhappiness. She is especially cursed by the gods. As the husband dies, half a dozen barbers' wives rush upon her, and tear the jewelry from her ears and nose. Behind the funeral cortege she follows, surrounded by those fiends, who throw her into the water. If she drowns, they say she was a good wife after all. "She has gone to meet her husband." She is kept in a darkened room fourteen days. At the end of this time her husband's ashes are taken to the river, and, after a peculiar ceremony of prayers, the soul is supposed to be free. It may enter an insect or an animal. The worst punishment the soul can sustain is to enter the body of a woman.—*Missionary Link.*

### WOMAN'S WORK FOR WOMAN.

We had hoped to give a complete sketch of Woman's Foreign Missionary Work, but on undertaking the task, we find, somewhat to our surprise, and much to our satisfaction, in the progress of the last thirty years, that even the most meagre outline of all the different societies would require almost the whole space of our magazine.

For those who desire statistics we have ready a leaflet, using, by the kind permission of the Presbyterian Board, material that has appeared in *Woman's Work for Woman* in different months during the year.

A few figures in the way of summary may be interesting. Since it has been impossible to find perfectly exact figures in all cases, we give them in round numbers, which we feel sure understate than go beyond the truth.

So far as we have ascertained, there are now thirty-nine organized women's societies of different denominations, having connected with them about 25,000 auxiliaries and 8,000 children's societies, the former having an estimated membership of 500,000, the latter of 200,000. These contribute yearly, taking the last financial year as a standard, a little

more than \$1,250,000, the amount given by them since the beginning being about \$10,000,000. In the foreign field they support about 1,200 missionaries, 2,500 Bible-women, teachers, zenana visitors and other assistants, and 2,500 schools of various kinds, boarding, day, and village schools, homes and orphanages, either as a whole or in part, with about 60,000, mostly female pupils.

We may be surprised, and we may certainly feel gratified, at these large figures, the result mainly of thirty years' work. And yet, "What are they among so many?" Estimating the women and children as half the population in foreign lands, we have 654,500,000, among whom are working 1,200 lady missionaries, or one to every 545,416, and 2,500 native assistants, or one to every 261,800.

We think there are few in this day who

doubt that our God has given to Christian women a special share in proclaiming his gospel to "all the world." Are there not songs of praise and thanksgiving in all our hearts that He has thought us worthy of such a work? But, dear friends, must we not try to realize that we have only made a beginning? A little company of missionaries and native helpers in the foreign field, and a little band of workers, the faithful few in the home churches, are doing their best in the unequal struggle. How long must they go on trying to lift the burdens so much too heavy for them, that would be so easily carried if only all had the zeal and devotion of the few? All who have entered heartily into it testify to the unspeakable blessing that it brings to their own souls. And the blessing is freely offered to all who will enter into the work. How much they miss who stand outside!—*Life and Light*.

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#### WHAT IS ZENANA WORK?

I AM led to believe that many in the home-land, notwithstanding all that has been written, still have but a vague idea of the work done by the missionaries in connection with the Zenanas of Calcutta. It may not be amiss to write more, particularly of this interesting subject. What is a Zenana? The home of a Babu, and a Babu is a Hindu gentleman, such as do not support themselves by menial labor. Their wives are "Zenana ladies," their children "Zenana children." The object of the Woman's Union Missionary Society was, and still is, to take the gospel to these secluded wives and daughters, not to teach sectarianism or denominationalism, but simply the way of salvation through Jesus Christ. Zenana women cannot go out to church or meet Christians anywhere to learn about Christ, or gain any knowledge that their own home does not provide for them, and the Hindus provide *nothing* for the women of their families. The man must earn for his family, and he can make more money if he is educated; so what is spent on the boy is well invested. A woman cannot

make money, so it is no matter if she knows anything. What the Babus would not do for their own wives and daughters our and other missions are doing for them. In Bengal alone thousands of women now can read the Bible, and their minds are awakened so that they can understand its beautiful and wholesome truths.

#### ZENANA SCHOOLS.

Our mission schools are composed of the little girls out of the Zenanas, who, before they are married, can come from behind the purdah and walk and play in the street. Our school-houses are rooms in the Zenanas, rented from the Babus, and their little girls and neighbors are the pupils. The instruction given them is just the same as that given their mothers behind the purdahs. The little girl, however, learns faster, and is apt to get beyond the mother in a little while. In the school one may teach a hundred pupils in a day; when behind the purdah a teacher has one pupil at a time. In one day, though she work just as hard, she can teach

but four or five pupils. As soon as a girl marries she retires behind the purdah, and though we may follow her and continue teaching her, progress is slower than it was in school. Zenana work, then, consists of work with women and girls, house and school. We do not own any school houses in Calcutta, for all our work is done in the houses of the Babus (Zenanas).

#### EVANGELISTIC WORK.

If I have made this clear, I will mention another mode of doing Zenana work, viz., visit the house, read the Bible, talk to the woman about her soul, and tell her the way of salvation and pass on, and repeat the visit perhaps once a month. In this manner many houses may be visited. Some missionaries adopt this method, as they can visit more houses than if they taught the women to read. It would be very difficult to go to as many homes as are represented by the little ones in our schools. They not only learn to read, but take home the cards and tracts we give them and sing their hymns and recite their texts to their mothers, fathers, and visitors. All who can read have the tracts, and they are very often eagerly sought after by the boys attending schools, where they never hear the Bible taught.

Each of our schools is a mission centre. The parents are visited from time to time; for if the children are ill or absent they are

looked up by the lady in charge of the school. One of the ladies visits her district on Saturdays, and she has a full escort of little girls through the streets, who herald her approach by shouting, "My Mem is coming." Many of the girls now attending the old schools are the daughters of those taught there before. We regard our schools as very precious nurseries of the Christian faith. We have taken some pains to inquire into the relative results of schools and the evangelistic Zenana visiting and find they are in favor of the former. I often call to mind the remark of a good clergyman in America, "Give me the children, and the devil can have the grown people." Another good effect of our schools is that they are slowly but surely wearing down the cruel custom of child-marriage. As education becomes more and more valued, the girl will be kept in school and unmarried. At the present time, in Calcutta alone, there are taught by our own missionaries over one thousand five hundred of this class, and, if we include all who in the course of the year are brought under instruction, the numbers are still greater. In some parts of India girls' schools consist of children of the lower laboring classes, and hence do not come under the head of Zenana work. There are a few schools in Calcutta also composed of the children of the lowest class.—*Miss Hook in Missionary Link.*

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#### QUESTION HELPS FOR MISSION BANDS.

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| (1). What recent revolution in Brazil?   | (5). Number of Christians in Japan? Progress of the gospel there?                                       |
| (2). What effect will it probably have on Protestant missions?   | (6). Size and population of Africa?   |
| (3). What sign of awakening in China? Its proposed railways? Opportunities for missionary work in China? | (7). The Congo, and its missions?   |
| (4). What is Zenana work?  | (8). What missions on the great lakes? What martyrdoms there? Name the steamers used by these missions? |
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When Ko-chet-thing, a Karen convert, visited America, he was urged on one occasion to address a congregation as to their duty to send out and support more missionaries. After a moment of downcast thoughtfulness he asked, "Has not Jesus Christ told them to do it?" "Oh, yes," was the reply, "but we wish you to remind them of their duty." "Oh, no," said the Karen; "if they will not obey Jesus Christ, they will not obey me."

## THE WOMAN'S EXCHANGE.

## GREENWOOD PRAISE-MEETING.

[THE Secretary of the Ladies' Foreign Missionary Society, at Greenwood, South Carolina, sends the following interesting account of a recent thank-offering service held by that society. May the story prove an inspiration to many others! A valued member of the Greenwood society had ordered the praise-offering envelopes and invitations from the mission rooms in Nashville, and in writing after the meeting, says: "Our thank-offering service was a great success. We are rejoicing in having found 'the more excellent way' of raising money for the Lord, and we do hope no other plan will ever be adopted in our church again."—Eds.]

The ladies of the Missionary Society of Greenwood Church decided recently to celebrate their sixth anniversary by a thank-offering service, which was held on the fourth Sabbath in October. Each member of the church had received an invitation and an envelope, and was requested to join us in making an offering to the cause of Foreign Missions. A minister had also been invited to preach a sermon suitable for the occasion. The day dawned, bright and pleasant, and we all watched the gathering congregation with intense interest, for it was our first experience in such a service. After singing and prayer, the envelopes were collected, the texts read by our pastor, and the sum contributed by each one announced. (No names, however, were mentioned.) As there were over one hundred envelopes, this consumed some time; but the variety and beauty of the texts of Scripture rendered this part of

the service quite charming. The offerings amounted to \$79.10, the contents of the envelopes ranging from ten cents to ten dollars. The amount contributed since our organization was then read, which, added to the day's collection, quite encouraged our hearts. We then had a highly interesting and impressive missionary sermon from the Rev. J. P. Marion. It was, in fact, one of the ablest arguments in favor of missionary effort to which we have ever listened. It was a day long to be remembered in the history of our Society. We have often been greatly discouraged; our number is few compared with the size of our church, and our monthly meetings have been poorly attended. But, for the last six months, our members seem to have been revived, and take a deeper interest in the cause. Our pastor generally attends our meetings, which adds greatly to the interest. We have reading and conversation on the subject of missions, and we confidently hope we now see the dawn of a brighter day. Death has once invaded our little band and taken from us one of our most faithful members; but the place left vacant has been filled; and thus the Master, when He takes one to Himself above, will provide another to carry on His work until He comes. And while we lay our humble offerings upon God's altar, we thank Him for the privilege of bearing a part in the grand and glorious work of Foreign Missions. We pledge ourselves to renewed zeal and greater effort in the future, and shall see to it that thank-offering services shall not be a thing of rare occurrence in our church.

## FOR THE YOUNG.

## A CHIEF OF THE SOUTH SEA ISLANDS.

HE is rather a fierce-looking fellow, you will say; and so he is. Indeed, you would find him, I suspect, even fiercer than he looks, for the islands of the South Sea have been dark places, full of

cruelty. John Williams and Coleridge Patteson, and other good men who went to them as missionaries, were killed by the heavy clubs of these island savages. And yet the darkness and cruelty of



A CHIEF OF THE SOUTH SEA ISLANDS.

many of these islands have been changed into the light and peace of the Gospel of Christ; and when the poor savages were brought to know the happiness that is in Christ our Saviour they became missionaries themselves. They went forward to other islands and, at the risk of their lives, made known the Saviour to the savages there.

It is of one of these island missionaries that Mr. John G. Paton tells us, and the story is worth hearing. Mr. Paton was a missionary on the island of Tanna, one of the New Hebrides. Another island of the same group was Aneityum. In 1848 a missionary, Mr. Geddie, and his wife, from Nova Scotia, were landed on Aneityum, and four years later another missionary, Mr. Inglis, and his wife, from Scotland, were landed on the other side of the same island. Strange as it may seem, the savages on Aneityum, from the very first, showed an interest in the

missionaries and their teaching, and only a few years had passed when about three thousand five hundred of these dark natives threw away their idols, gave up their heathen customs, and came forward as worshippers of the one living and true God. Soon, in every household on the island, a simple form of family worship was observed, God's blessing was asked at every meal, peace and order reigned, property was safe. The missionaries translated the whole Bible into the language of the natives. To print this Bible \$6,000 was needed. The people of Aneityum were very poor, but they set to work to raise the money for this. They planted arrowroot and prepared it for shipment. The missionaries sent it to Australia and Scotland, where it was sold, and in fifteen years all the money was raised and the printed Bible was put in the hands of the natives of Aneityum. Those poor converted savages had found

out the joy and peace there is in the words of the Bible, and they did not think fifteen years of labor too much to pay for the Word of God. Do you value the Bible as they did?

Well, some of these converted men of Aneityum determined to go to the islands north of them and tell the fierce savages there the glad-tidings of Christ. One of these men was named Namuri. He came to the island of Tanna, where Mr. Paton lived. In a village there he built a house for himself and wife, and there he led among the heathen a pure and humble Christian life. He had no books—he had no school, yet he taught the Tannese the truth of God, the Saviour of all men, and he led them in worship. Above all, he showed them by his own example what is the life of Christ in men.

Namuri's influence among the heathen grew. This, I suppose, stirred up the envy of a sacred man, a priest, who was also a chief. One morning this man threw at Namuri the kawas, or killing-stone. This is like a scythe-stone in shape, but is eighteen or twenty inches long. It is usually round, but sometimes angular. It is a deadly weapon, and the Tannese throw it from a great distance with fatal precision. When the priest threw the kawas, Namuri in an instant guarded his head with his left hand, which received a deep cut from the stone, while he kept his right hand to guard against the club which was sure to follow swiftly. The priest sprang upon him with his club and with savage yells. Namuri tried to dodge, but the blows fell upon him until at last he succeeded in rushing out of the murderer's hands, and ran to the mission house, bleeding, fainting, and yet pursued. Mr. Paton heard the noise and ran out as fast as he could. Namuri sank down by a tree and cried: "Missi, Missi, quick

and escape for your life! They are coming to kill you; they say they must kill us all to-day, and they have begun with me; for they hate Jehovah and his worship." Mr. Paton ran to the good teacher where he lay, and bound up, washed and dressed his wounds. The angry savages were close by, but the angel of the Lord put his protecting wing over the missionary and his native brother. The savages began to slink away into the bush, and then Mr. Paton and those with him carried the dear teacher to the mission house. In three or four weeks Namuri, under careful nursing, got well enough to walk about again. Some of the Tannese begged him to return to the village, but Mr. Paton said that before he could go back the chiefs must join in punishing the priest who had tried to kill him. The fact was that all the chiefs, except one, had wished the priest to kill Namuri. Still they pretended to be sorry, and they brought a pig and some yams as a present to him for a peace-offering; but Mr. Paton said, "No, such bad conduct must be punished, or we will leave the island."

So the chiefs, after a three weeks' palaver, seized the priest, tied him with a rope, and sent for Mr. Paton to come and see him punished. Mr. Paton went, and after a good deal of talk, the priest and all the chiefs made many fair promises, and the priest was loosed. All seemed friendly for a time, and willing to listen and learn. Namuri wished to go back to his post. Mr. Paton begged him to stay at the mission house till they could feel more sure of his safety, but Namuri said, "Missi, when I see them thirsting for my blood, I just see myself when the missionary first came to my Island. I desired to murder him as they desire now to kill me. Had he stayed away for such danger, I would still be a heathen; but he came,

and continued coming to teach us, till, by the grace of God, I was changed to what I am. Now, the same God that changed me to this, can change these poor Tannese to love and serve him. I cannot stay away from them; but I will sleep at the mission house, and do all I can by day to bring them to Jesus."

Mr. Paton felt that it was not in him to keep such a man, with such love in his heart, from what he felt to be his post of duty. So Namuri went back to his village work. For several weeks everything seemed to be very encouraging. The savages showed more and more interest in the Christian teachers, and less and less fear of their heathen priest. This made the priest more envious and angry than before. One morning Namuri was leading the people in worship. He knelt in prayer. The wicked priest saw that now his chance had come. He sprang upon Namuri with his great club, and beat him until the good teacher lay on the ground bleeding and unconscious, and the priest left him for dead. The people who were at worship ran away, leaving Namuri in his blood. After awhile he recovered a little and crawled to the mission house.

It was about midday when he reached it, and he was in a dying condition. Mr. Paton ran to meet him, but the teacher fell on the ground, saying, "Missi, I am dying; they will kill you also. Escape for your life."

Mr. Paton sat down beside him, dressed his wounds, nursed him, and spoke words of comfort. Namuri had the peace of God in his heart. He was looking up to Jesus, and rejoicing that he would soon be with him in glory. His pain was great, but he bore it very quietly. He kept saying, "For the sake of Jesus. For Jesus' sake." He was constantly praying for those who wished to kill him: "Oh, Lord Jesus, forgive them, for they know not what they are doing. Oh, take not away all thy servants from Tanna! Take not away thy worship from this dark island! O God, bring all the Tannese to love and follow Jesus."

To Namuri Jesus was all in all, and his spirit passed away from earth to be welcomed by the Saviour in Paradise. His death reminds us of the death of Stephen, and we see that in the history of the missionary work among the heathen, we have indeed the modern book of the Acts.

#### LEVIATHAN.

In the Book of Job there is a long description of the great leviathan: "Canst thou draw out leviathan with an hook? . . . Canst thou put an hook into his nose? . . . Canst thou fill his skin with barbed irons? . . . Who can open the doors of his face? his teeth are terrible round about. His scales are his pride, shut up together as with a close seal . . . When he raiseth himself up the mighty are afraid . . . The sword of him that layeth at him cannot hold . . . he laugheth at the shaking of a spear . . . Upon earth there is not his like, who is made without fear."

In the Revised Version the leviathan is rightly said to be the crocodile. It is found in tropical countries all over the world. There are many terrible stories of men, women and children being carried off by these fierce creatures.

The following is a touching story, told by a Congo chief to an English captain:

"You know the big island near my town," he said. "Well, yesterday, soon after the sun came up, one of my women and her little boy started for the island in a canoe. The boy is about twelve years old. He says that while his mother was

paddling she saw something in the water, and leaned over to look at it. Then he saw a crocodile seize his mother and drag her out of the canoe. Then the crocodile and the woman sank out of sight.

"The paddle was lying in the canoe. The boy picked it up to paddle back to the village. Then he thought, 'Oh, if I could only scare the crocodile and get my mother back!' He could tell by the moving water where the crocodile was. He was swimming just under the surface toward the island. Then the boy followed the crocodile just as fast as he could paddle. Very soon the crocodile reached the island and went to land. He laid the woman's body on the ground, Then he went back into the river and swam away. You know why he did this? He wanted his mate, and started out to find her.

"Then the little boy paddled fast to where his mother was lying. He jumped out of the boat and ran to her. There was a big wound in her breast. Her eyes were shut. He felt sure she was dead. He is strong, but he could not lift her. He dragged her body to the canoe. He knew the crocodile might come back any minute and kill him too. He used all his strength. Little by little he got his mother's body into the canoe. Then he

pushed away from the shore and started home.

"We had not seen the boy and his mother at all. Suddenly we heard shouting on the river, and we saw the boy paddling as hard as he could. Every two or three strokes he would look behind. Then we saw a crocodile swimming fast toward the canoe. If he reached it, you know what he would do? He would upset it with a blow, and both the boy and his mother would be lost. Eight or nine of us jumped into canoes and started for the boy. The crocodile had nearly overtaken the canoe, but we reached it in time. We scared the crocodile away and brought the canoe to the shore. The boy stepped out on the ground and fell down, he was so frightened and tired. We carried him into one of my huts and took his mother's body in there too. We thought she was dead.

"But after a little while she opened her eyes. She could whisper only two or three words. She asked for the boy. We laid him beside her on her arm. She stroked him two or three times with her hand. But she was hurt so badly! Then she shut her eyes and did not open them nor speak again. Oh, how the little boy cried! But he saved his mother's body from the crocodile."—*Children's Record*.

#### SUNRISE AMONG THE KHASIAS.

A Scotch missionary in India, Mr. McDonald, has been among the hill-tribes of the district of Assam. The people of one of these tribes, the Khasias, are very interesting. They have many curious customs and stories among them, though some of the people have now become Christians. One of their stories is about the rising of the sun, and it is rather a funny story, especially as showing what the Khasias think

of men and women dancing together. They say that once upon a time the sun, moon, and stars all danced together, and that the sun and moon, whom they believe to be a man and woman, danced together. They think it is a very wicked thing for a man and woman to dance together. On seeing the sun and moon dance together, the lion, the tiger, and all the other animals laughed so much that the sun became

quite ashamed and offended, and went and hid himself in a cave and would not come out. The animals were very much grieved at the loss of the sun, and held a council as to what should be done. It was agreed to send the lion, the king of animals, to plead with the sun to return and shine on the world again. So the lion went and spoke to the sun, and told him that the animals were all very sorry that they had laughed; they hoped he would forgive them, and come and shine on them again, as they missed his warmth and brightness very much. But the sun said no, he would not return—that he was not going to be made a fool of and laughed at. So the lion had to return unsuccessful. Another council was held, and the cunning fox was

deputed to go. He went, and put on his blandest manners and pleaded with the sun, but all in vain; the sun would not return. At last the cock said, "I shall go." And he went and pleaded very earnestly with the sun; and at last he said: "If you will return, I will bind myself by a covenant, which shall be binding on all my kind to the end of time, that every morning I shall come to the mouth of the cave and call you." The sun said, "Very well. I shall come on those conditions." The covenant between the sun and the cock is kept faithfully to this day by them both. The Khasias firmly believe that the sun retires at night into a dark cave, and comes out when the cock calls him.

## LETTERS FROM THE MISSIONS.

### HANGCHOW, CHINA.

#### MR. STUART.

##### A MISSION MEETING.

[The following very interesting account of a mission meeting in China is from the pen of Mr. Stuart. Perhaps few in our own more favored land would brave attendance on Synod or Presbytery, if *nine days* were to be consumed in going and *a week* in returning! —EDS. MISSIONARY.]

We have just returned from the annual meeting of our mission. It was held this year, for the first time, at Chinkiang. The distance from here is two hundred and forty miles, and it is no slight undertaking, as you know, to get ready for such a trip, as we have to take bedding and food with us for the whole journey. We got on board our boats on Wednesday before dark, but did not get a start until daylight of Thursday. We met with very bad weather, hard rains and head-winds, and though our boatmen worked well and tried hard we made slow progress, and only reached the neighborhood of Soochow, half the distance, on Saturday night. We enjoyed the Sunday and Monday morning with our friends in that city,

and had the privilege of attending services for the Chinese in the morning, and for the foreigners in the afternoon. We then took up our journey again, and had the company of Miss Emerson in our boat. Mr. DuBose and family, and Mr. Woods and family, and Dr. Woods, were detained by sickness in Soochow. We encountered bad weather again, but reached our journey's end on Friday morning early, one day late for the meeting. There were present Mr. and Mrs. Sydenstricker and children, and Miss Emerson from Tsing-kiang-pu, Mr. and Mrs. Woodbridge, and Mr. Bear, from Chinkiang, Dr. Davis, from Soochow, Mr. Lancaster, and my family, from Hangchow. It was a great pleasure to us all to meet, some meeting for the first time, and some after several years. The mission houses are built on a hill accessible alike to the foreign settlement and to the native city, and elevated above the filth and dampness which prevail on the level ground. The houses are well-built, and furnish comfortable homes for the occupants.

The business of the meeting is, first, to audit the accounts of each one who used mission money in the work of the past year. An itemized account must be submitted for this purpose. The next thing is to discuss and pass the estimates for the ensuing year. For this purpose each one sub-

mits an estimate for the work he or she has in view for the year, for schools, chapels, helpers, tracts, itineration, repairs, etc. These estimates are discussed and passed on in open meeting, and those that pass are forwarded to the Committee in Nashville for approval. Other incidental matters come up from time to time, for discussion and for action. Saturday afternoon is spent in hearing reports of work. Each one is expected to submit a written report of the work on which they have been engaged during the year, and these reports are read in the meeting. We try to make this meeting quite informal, and remarks may be made, questions asked, or incidents related, as they may be suggested by the reports. One of our number is appointed to receive these individual reports and engross them in a general report, which is forwarded to the Committee on Foreign Missions.

On Sabbath one, who was appointed at the last meeting, preaches a sermon and administers the communion, to which service missionaries of other churches are also invited, if there be any in the place. This year we had members from the American Baptist (South), the Methodist Episcopal, and the China Inland missions, and also a few residents of the foreign settlement. On Monday we separated, each one returning to his or her home and work for the year. With my family I returned as I went, by Soochow, and reached home early Saturday morning. We are greatly distressed to see the waters everywhere standing in the fields like a flood. The rice is ripe and ready for harvest, but it is impossible to cut it, and the people are working hard at their chain-pumps, pumping the water from the fields.

October 14, 1889.

#### MISS FRENCH.

I have not written before since I have been in China, because I knew I should fill space that would otherwise be occupied with more interesting matter.

It is true I have seen a great deal in this strange land I felt like writing about, but it seems that those things which interested me most, have most interested others, as I noticed that whenever I thought of writing on any certain subject, some of my good sisters would invariably say, "I wrote *that* for *The Missionary* long ago." So I finally concluded to wait and write something of my own experience in the work, and while it is of course most limited, still I give it to those who are thinking of coming to China to work

among women, hoping it may be of some service to them.

I came to Hangchow the latter part of May, and almost immediately after, Miss Kirkland left for her native land, and left me in charge of her work; and, while I have been trying to take her place, I am fully aware no one could do that, and I least of all others; still I have most gladly and willingly done all I could in dispensing medicine and visiting the sick, aided by her little Bible women, who are finely trained and noble workers, and who have done all the talking for me, as I know so little of the language that I cannot yet be understood, and while I am busy with the patients, these three little women are busy *preaching the doctrine*. So I feel I am doing all I can in this line of her work, which gives me much pleasure. I find her work not confined to the city, but in many of the villages, hamlets, and towns near, and many on the canals too far away for even her noted *pedestrian* habits to reach without a boat. So to these points, with one or two of the women, she makes many visits, where she has made many friends, and where, we trust, she has been the means of many darkened souls finding the true light. One must go and see, to understand what this little woman has done, and how

#### SHE HAS ENDEARED HERSELF TO THE PEOPLE.

But my object in writing is not to eulogize Miss Kirkland, who is, we hope, recuperating rapidly for the work that awaits her in this land she loves so well, but to say a word to those who are thinking of coming to China to work among women. From what I have seen, in my little experience, I can testify that a knowledge of medicine will find open doors everywhere, to the rich and poor alike, thus giving an opportunity of speaking a word for our Master to all classes that one could not possibly have otherwise. I suppose many who are thinking of coming may not have an opportunity of taking a regular course of medicine, and some, perhaps, would not wish to, but I would advise all those that desire this particular work to sufficiently acquaint themselves with medicine and diseases, that they may be able to do something in that line. I am sorry I have only a practical knowledge of it myself, but sufficient, I hope, to enable me to work more efficiently than I could without it.

WE NEED PHYSICIANS, BOTH MALE AND FEMALE, and while it requires brave hearts to be thrown with the suffering and poverty that one must see,

still it is a *grand* work. And let me say to you, that the enthusiasm you now feel about missionary work is nothing compared to the real zeal with which one is filled after being thrown among these wretchedly blind souls, and one feels daily more and more thankful for being allowed to come to work amongst them—to be honored by such a calling.

have distributed twenty thousand copies of a tract telling about prayer, and with a form of prayer. The people have seemed eager to get it, and appreciate it. One man told me he had written off copies for his friends in the country. As the judgments of God are abroad in this land, O! may the people learn righteousness.

### CHINKIANG. CHINA.

MR. DuBOSE.

Most houses on the Central China Plain are situated on the low-lands, from three to eight feet above water-mark. It is with pleasure, then, we ascend the hill where stand the two residences of the Stuart Robinson Mission, one of these, a substantial brick house of four rooms, built for \$1,000. The view is superb. The "Long River," at Silver Island, three or four miles wide, the mountains near at hand, and, far in the distance, the hills in places covered with groves, and the valleys with their fruitful fields and clustering hamlets, the wall, now on the plain and then on the crest of a hill, the city with its many thousands, and the suburb with its mighty trade, gives to the eye an enchanting landscape. The three chapels, from one-half to two-miles distant, one just at the intersection of the Grand Canal with the Yangtze, the second quite near within the west gate, and the other outside the south gate, stand out in fan-shape, and open an illimitable field of work.

### HARVEST-FLOODS IN CHINA.

It has been raining for a month, the canals are high, the fields are covered with water, and the low-lands are converted into a lake. The rice, beaten down by the rain and blown by the wind, lies moulding and sprouting in the water. These harvest-rains are the most terrible calamity that has happened to the central section of the middle kingdom since the Taiping invasion. The Mandarins have gone from temple to temple praying for fair weather, and the three religions seem to give no help when the floods come. Two of the high officials went to Kwangfob, on the Great Lake, and brought in the bronze image of the goddess of mercy. The governor of these twenty-one millions, and all the high officers, knelt as she landed, and escorted her to the imperial garden, where they repair twice a day to pray. The killing of hogs is forbidden, the price of provisions has risen, there is much sickness on account of the dampness, and the capital sits in sorrow. We

### NORTHERN BRAZIL.

REV. H. C. TUCKER.

[The readers of *The Missionary* became familiar with the name of the Rev. H. C. Tucker, through the letters of the lamented Mr. Thompson. Mr. Tucker, now agent of the American Bible Society for the Republic of Brazil, is a minister of the Methodist Episcopal Church, South, and at one time labored in Nashville. The following letter, written from Maranhao, October 10th, was addressed by him to the Rev. Dr. Jerry Witherspoon, who has kindly furnished it for publication.—*EDR. MISSIONARY.*]

*My dear Sir and Brother:*—You will doubtless be surprised to have a letter from me. I write in the interest of the North Brazil Mission of your church, and having a personal acquaintance with you, and seeing you are a member of the Mission Committee, I take the liberty of addressing you.

As you may know, I am the agent of the American Bible Society for Brazil. August 19th I left Rio to visit this north country, for the purpose of initiating plans for the wider circulation of the Holy Scriptures among the people. I have been with the missionaries of your church in their respective fields, and was with them in Presbytery. I have had occasion to observe the progress their work is making, the great demands made upon the few, and the calls for more workers. And I now write you of these things of my own accord, hoping, if possible, to add something to the urgency of the call for more help in this field.

I first spent some days with Bros. Smith and Porter, in Pernambuco. The congregations at worship were large and attentive. Bro. Smith has been devoting a portion of his time to training young men for the ministry. In this he has done a good and much-needed work. I hope the plans for a theological seminary will be realized, and am sure he is a competent man for a part of the work. Bro. Porter will be left alone. He needs, at once, some one to help him occupy that

province. There are a number of neighboring towns easily accessible from Recife, where the people are willing and anxious to hear the gospel. These brethren have had so much to do, they could do but little in the way of visiting these places. There is great need for, and good promise to, a man who will join the brethren in that province. Bro. Smith needs rest and a change at this time. He is much run down.

In the provinces south and north of Pernambuco, they have each a native man. They are unable to meet all the demands, that all may hear the precious word.

I was in the capital of the province of Rio Grande de Norte, and had a most interesting visit. I was kindly received, and had furnished me for preaching a large hall free of charge. I preached to a large and attentive audience. I have not seen

IN ALL BRAZIL A MORE INVITING OPENING and a more urgent need for a minister of the gospel than in that province. I suppose Bro. Wardlaw, of Ceará, has an eye on this work. I do hope he will bring with him a man to begin learning the language at once.

I am now with Dr. Butler, in Maranhao. I have not seen in any of the stations greater progress made than for the few years he has been at this post. He is burdened with work, and wholly unable to go into a neighboring province where there is no minister, save it be to make an occasional visit. There are a number of neighboring towns, easily accessible from this capital, that are now open to the gospel. It pains my heart to see so much gospel work needed to be done and so few to do it. I learn from these brethren that there is some difficulty in finding men for this field. I write of the needs and the prospects, as seen with my own eyes and felt with my own heart, and I beg you sound the call. Here are thousands in ignorance and sin, waiting to be taught the way of life. Where are the men who will say, "Here am I, Lord, send me?" I most heartily join in the call for more help.

I know you will pardon me for addressing this letter to you. I have most pleasing recollections of our acquaintance and associations in Nash-

ville, and felt I could take this liberty of calling your attention to the needs of this field.

I am happy in my work. God is most signally blessing me and the work we are doing in the distribution of the Holy Scriptures. The printed word has been a sealed and forbidden book to these people for three centuries or more. It does seem to me at times God is blessing the written word in a special manner, to show the folly and error of those who have forbidden the people to read it.

I pray God to move the hearts of some of the young men to come to the help of these brethren in North Brazil.

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#### DR. BUTLER.

I wish to tell our friends through *The Missionary*, that when I arrived here with my family, on the 12th of August, we found all going well with the brethren, except that they were suffering a great deal from sickness. The Lord has taken a number of our brethren and their little children up higher this past year, but he has already given us promise of others to fill up the broken ranks. We are full of hope, and are rejoiced to see good attendance at all our services. Our Sunday School has about doubled its number of children this year, and so has our day school. During the same time, also, our church, Sabbath-school, and sewing society, contributed 935 milreis, or \$464, with

#### THE HOPE THAT SOME MINISTER

of Jesus Christ would come and preach in Maranhao, so that the church door may never more be shut for the lack of a minister.

"Cast thy bread upon the waters; for thou shalt find it after many days," has been fulfilled to us by good news from "Villa de Passo," whither we walked a distance of twenty miles, and preached twice, some three years ago.

Our hearts have been cheered the last twenty days by the Rev. H. C. Tucker, agent of the American Bible Society, who has been staying at our house, and preaching very acceptably to our people.

*Maranhao, October 15, 1889.*

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Nor unfrequently converts from heathenism teach us lessons of faith and obedience which our dulled hearts and minds have failed to learn for themselves. "Has not Jesus Christ told them to do it?" Brother, you are one of them. How are you obeying?

## TIDINGS FROM THE WHOLE FIELD.

### THE AFRICAN CLIMATE.—By REV. GEO. THOMPSON.\*

AFRICA is one-fourth of the world, and extends 37° north to 34½° south of the equator; of course the climate must be various.

Much of that great land is perpetual summer—the seasons only two—"rainy" and "dry." The rainy is the growing season, though with care crops can be grown all the year. The most abundant is the rainy season.

The rainy is also the most sickly part of the year, because everything is damp and the air full of malaria. An excessive body of vegetation is continually growing and decaying, filling the air with the poisonous miasma, which all must breathe, producing fever, boils, ulcers, etc. And, as a general rule, all who go to reside there must expect to suffer this to some extent; and some will die, but one cannot tell beforehand who will die and who will live.

#### THE SICKLY REGIONS.

They are the equatorial low lands; all places where there is no frost to kill out the malaria. Such, in general, are the east and west coasts of Africa, from the Desert to 15° south of the equator. Add to this malaria the bad water of the low lands, and you have the natural cause of sickness. But many bring on the fever prematurely, and with greater severity, by overwork or exposure to rain or dews.

#### THE HEALTHY PORTIONS.

But large portions of the tropical regions are healthy, even on the equator. They are the elevated portions, where the air and water are pure, and where there are frost and ice to kill out or prevent the malaria.

#### How HIGH?

On the equator frost is met with at about 6,000 feet above the sea, and ice a little higher. More southward or northward the same, at less elevations. At about 14° south and two hundred miles

inland from the West Coast, at the Bike Mission, they are nearly 6,000 feet high, and have frost and ice in the morning, and need a fire much of the day. One of the brethren, who went from Oberlin, said to me: "It is the perfection of climate." There they enjoy health, both adults and children, and labor for years without sickness, while on the low lands they cannot raise children, and are sick much of the time, and many die. The last three years I was in Africa I buried four of my fellow-missionaries. My first-born son died the second time I was there, and a brother who went with me, the first, and another the last time, died in a short time.

Of the large company who went soon after I came home the first time, three of the ladies (two married and one single) were dead within three months after reaching the mission. And so it has been in many other missions.

Melville B. Cox went to Liberia, and died in a short time, having for his watchword, "Let a thousand fall before Africa be given up," and those words I read on his monument as I knelt on his grave, amid a flood of tears, and reconsecrated my life to the redemption of Africa.

Probably five hundred missionaries have died along the west coast of Africa, and an English chaplain in Sierra Leone wrote a book, entitling it "The White Man's Grave." And so it has been.

#### BETTER NOW.

From some cause missionaries to-day, and for the last twenty-five years, do not die half so fast as they did years ago. This is cause for thankfulness.

#### REASONS.

- (1). They have better houses than at the first.
- (2). They have learned better how to treat and care for their bodies when sick and well.

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\* For twenty years a missionary in Africa.

(3). The country is more cleared and better cultivated.

(4). Many have reached the healthy highlands. This could not be done at first. The slave-traders and the ignorance and superstition of the people prevented. A beginning had to be made on the coast. Now missionaries and

European and American traders may push at once into the more healthy interior. And a large part of Central Africa is from 3,000 to 6,000 feet high, with mountains from 6,000 to 20,000 feet high, where eternal winter reigns.

So the climate is various.—*African News.*

### THE FUTURE PORT OF THE CONGO.

BANANA, at the mouth of the Congo, is one hundred miles from the point—just below the falls of Yellala—whence the new railroad through the cataract region will start for the Upper River.

Boma, the present capital of the Congo Free-State, is half way up. It has been a question which of the two places will ultimately become the main port of discharge for ocean-going steamers, and of embarkation for African produce. Only small vessels from one to three hundred tons had till quite lately gone beyond Boma, at which point, if not at Banana, cargo had always to be discharged. The delay and expense of the transshipment of cargo are, however, serious impediments to trade and traffic, and small steamers can make but slow headway against the stormy current of the Congo, to say nothing of the open rowboats or canoes which have to be used when steamers are not available.

We are therefore rejoiced to learn that the steamship *Lualaba*—of about 2,000 tons burden, belonging to the African Steamship Company of Liverpool—has at its last trip gone up without difficulty to the end of the navigation of the Lower Congo, and cast anchor in the port of Mataddi, close to the proposed terminus of the contemplated railroad.

This place, Mataddi Minkanda (meaning “stones and palm-trees”) was the first station of our Livingstone Inland Mission on the Congo. It was here that Messrs. Craven and Telford—now both in paradise with Christ!—put up their first rough shelter in the spring of 1878, and it was here that, two years afterwards, the late beloved Adam McCall and Hugh McKergow levelled the rocky platform as a ter-

race on which to erect a more prominent, spacious and comfortable house, which was afterwards wrecked in a tornado.

But Mataddi was not near any native population, and was consequently suited for a landing-stage rather than for a permanent mission station. Our first pioneers were obliged to secure a footing in the country and a store for their goods at this point, though it was one very difficult of access in native canoes on account of the tremendous current encountered at one corner in reaching it. As they became better acquainted with the country, and after they were settled at Palabala, our friends found that they could avoid the expense of a station at Mataddi, retaining there only a store in charge of a black man. But for several years they used the place as their port, and were all too familiar with the difficult climb from it up to Palabala. Latterly the B. M. S. station of Tunduwa has taken its place, as, though more distant from Palabala, it answers every purpose, and is below the difficult rapid on the river.

And now this site of our first station seems likely to become the great port of the immense Congo waterway. In days to come ocean-going steamers will unlade their cargoes at its quays into the railway trucks which will bear them away to Stanley Pool, the Upper River, and the heart of Central Africa. The s.s. *Lualaba* not only discharged its cargo at Mataddi, but took on board 24,500 pounds of ivory, all of which would previously have had to go in canoes or small boats down to Boma, and be landed and reshipped. The economy of time, trouble, and money in avoiding this transshipment is very great.

It is not now therefore a mere assertion,

but a demonstrated fact, that sea-going steamers can without risk or danger go for one hundred miles up the river Congo, even to within earshot of the falls of Yellala. A channel nowhere less than sixty feet deep has been sounded, and though the current is strong, vessels running over nine knots an hour can easily make headway against it.

It is over ten years since our solitary pioneers settled at Mataddi—the first white men to live even as far as that in the interior. Already the place has become a busy scene of trade and travel, and before ten years more have passed it will no doubt be a most important centre and a considerable town. The manufacturers of Europe will crowd its quays in ever-increasing abundance, while rich stores of Africa's produce will fill its warehouses. The whistle of the locomotive will be heard, the smoke of arriving and departing steamers will be seen; the naked Congolese will be clad; the idle will

have learned industry, and the silly and cruel superstitions so long prevalent will have given way to good sense and civilization. Imagination might indulge in very bright anticipations, but for one dark, dreadful doubt, which hangs like a black storm-cloud on the horizon of Africa's future. Will the steamers discharge at Mataddi, as they do now at Banana, cargoes of the ruinous rum? Will the railroad that is to be carry drink? If so, better that Mataddi had never been discovered to be a port, better that the railroads were never built. Better, far better, that Central Africa should remain in its simple savagery, than that it should be demoralized by the white man's drink, like Lagos and the West Coast. May God in His mercy avert such a cruel calamity from the hopeless native races of the interior, and may alcohol and firearms never become the staple imports at Mataddi Minkanda!—*Regions Beyond.*

#### UNIVERSALITY OF IDOLATRY IN CHINA.

"The first fact that painfully strikes us is the universality of idolatry. I speak now of China. From the emperor to the poorest beggar, all are born idolaters. For, while there may be one in ten thousand who is not an active worshipper, not one of them would be willing to go out of this world without some idolatrous ceremony at the time of departure. And this is as true of the highest official as of the lowest runner in a yamun. The weight of idolatry, in some shape or form, rests upon them all. I have been in scores and hundreds of cities and villages, but never saw one, not even the meanest collection of mud huts, without a temple or shrine of some kind. Millions of people worship stones, from their fancied resemblance to human forms. In the interior almost every large tree near the entrance of a village has a shrine, where may be seen a stone idol or rude paper image, before which incense is burned with the utmost regularity. In the fields large stone altars are frequently seen, where prostrations are made and offerings set forth to the gods of the earth and harvest.

In every boat in the empire incense is offered twice a day, and on feast days special offerings are made to patron deities. Every class, guild, and craft has its own patron god, from the proud literati, who worship the god of literature, down to the poorest scavenger who bows before the street shrine. And the people believe in these worthless objects. I have seen the streets made impassable by crowds waiting to share in the propitious influence of an idol carried by in great state, accompanied by many attendants, the people all maintaining a very respectful and often reverent attitude, or bowing deeply as the idol passed. Villages often contend in deadly struggle for the possession of some idol supposed to have healing efficiency. Now the dominant motive in these senseless practices is the hope of earthly gain. Said a man to me the other night, 'If we do not worship we shall have no success with lottery tickets.' Contrition, in our sense of the word, they have none. The end for which new temples are built and old ones repaired is to gain the protection and favor of some idol."

## EDUCATION IN INDIA: THE WORK BUT BEGINNING.

At the farewell banquet given in honor of Lord Dufferin in Calcutta, the retiring Viceroy delivered a speech which has been described as a "golden river of splendid oratory and wonderful comprehensiveness, which has created a profound impression among the leaders of the political, educational, and religious life in India."

Speaking on the subject of Education, he said:—

"Out of the whole population of British India, which may be put at 200,000,000 in round numbers (literally 208,000,000 according to last returns), not more than five or six per cent. can read or write, while less than one per cent. has any knowledge of English. Thus *the overwhelming mass of the people*—perhaps 190,000,000 out of 200,000,000—is still steeped in ignorance. Of the ten or twelve millions who have acquired an education, three-fourths, or perhaps less, have not attained

to more than the most elementary knowledge. In a recent review of the progress of education it is pointed out that 94½ per cent. of those attending schools and colleges are in the primary stage, while the progress made in English education is measured by the fact that the number of the students who have graduated at the universities since 1857—that is, during the course of the last thirty-one years—is under eight thousand. During the last twenty-five years probably not more than half a million students have passed out of the English schools with a good knowledge of that language; there being, perhaps, a million more with a smattering. Consequently, it may be said that out of a population of 200,000,000 only a few thousand may be considered to possess an adequate qualification so far as education and acquaintance with Western ideas or even Eastern learning, are concerned."

**THE TREASURY FOR PASTOR AND PEOPLE.**—This excellent magazine closes the year with a number rich both in the variety and superiority of its articles, several of which are of unusual excellence and importance. The portrait of President Roberts, of Lake Forest University, forms the frontispiece, and a view of Ferry College, one of the buildings of the University, is also given. The sketches of Dr. Roberts and of the University will be read with interest. There is a Harvest Service by Rev. F. A. Austin, a Christmas Service by Dr. Phillips Brooks, and a New Year's Service by Rev. R. S. MacArthur, and Leading Thoughts of Sermons by Revs. Gurney, Glover, Stalker and Gledstone. The following articles are also to be found in this number: Spiritual

Power of the Sunday-school: How can it be increased?—Rev. E. S. Gardiner. The Minister in his Study—Dr. Wm. M. Taylor. Some Temptations of the Ministry—Rev. A. L. Vail. The Character and Aim of the Society of Jesus—Dr. W. R. Gordon. Whaling without a Harpoon—Dr. T. Kelly. Dr. Moment throws clear light on the International Lessons. Rev. J. F. Avery writes on Rescue the Perishing, and Rev. J. G. Haight on Showing your Colors. There are suggestive editorials on Honor the Spirit, Shoulder to Shoulder, and An Open Scandal. The January number will contain the first of a series of articles by twelve presidents of colleges. Price, \$2.50 per year; clergymen, \$2; single copies, 25 cts. E. B. Treat, Publisher, 5 Cooper Union, New York.

## RECEIPTS FOR FOREIGN MISSIONS, NOVEMBER, 1889.

**SYNOD OF ALABAMA.**—*Pres. of N. Alabama*, Oxford, 12.40; *Columbiana*, 7.10; ditto, 11; *Harperville*, 2; *Birmingham 2nd*, 5.50; *Jacksonville*, 8.50; *Attalla*, 2.25. *S. Alabama*, *Bethel*, 2.50; *Government-st.*, *Mobile*, 8; ditto, (*M. C. Coll.*) 6.60; *Palmyra*, 3.65. *Tuskaloosa*, *Uniontown*, 42.55; *Marion*, 4; *Selma 1st*, 28.73; *Fairview*, 5.62. 150.40

**ARKANSAS.**—*Arkansas*, *Powhatan*, 7.50; *Little Rock 1st*, 11.25. *Indian*, *Bennington*, 8.00; *Chishoktak*, 1.50; *Six Town*, 1.00. *Ouzchita*, *California*, 5; *Prescott*, 15. *Pine Bluff*, *Tulip*, 10; *Warren*, 10.50. *Washbourne*, *Morrilton*, 1.25. 76.00

**GEORGIA.**—*Georgia Synodical Collection*,

35.00. *Athens*, *Elberton*, 4.45; *Hopewell*, 1; *Lexington*, 6; *Hoschton*, 2.10; *Gainesville*, 13.70. *Atlanta*, *Rock Spring*, 5; *Atlanta Central* (for Mr. Brown, Japan), 470.96. *Augusta*, *Madison*, 3; *Cherokee*, *Rome*, 127.25; *Macon*, In the September number of the *Missionary*, *Whitney*, 10.40, and *Edison*, 2.60, should be transferred from *Ebenezer Pres.*, Synod of Kentucky to *Macon Pres.*, Synod of Ga. 468.46

**KENTUCKY.**—In the September number of the *Missionary* the following corrections should be made, viz: *Corvinton* (*Madison Ave*), 89.01, and *Clintonville*, 20, should be transferred from *Transylvania Pres.* to *Ebenezer*. *Ebenezer*,

Greenup Union, 2.50; *Louisville*, Portland Ave. 31.73; *Louisville* 3d, 5. *Paducah*, Henderson 1st, 57.70; Ridgewood, 2.90; Uniontown, 2.95; Henderson 2nd, 23.15. *Pennsylvania*, Richmond, 81.50; Lawrenceburg, 31.72. *W. Lexington*, Winchester, 77; Salem, 10; Mt. Sterling, 45; Midway (Free-will Offering), 33, 404.15

MEMPHIS.—*Chickasaw*, Hopewell, 22.65; Lebanon, 16.25. *Memphis*, Centre, 5.25. *W. District*, Brownsville, 21.35, 65.50

MISSISSIPPI.—*Gen. Mississippi*, Lebanon, 4.70; Bethesda, 5.30; Forrest, 5. *Louisiana*, Comite, 4.70; Clinton, 1.30; Centerville, 10.20, Plains, 13. *Mississippi*, Greenwood, 1. *New Orleans*, Napoleon Ave. (for Sept.), 7.40; Seaman's Bethel, 5. *Red River*, Rocky Mt., 6.60; Banks Chapel, 5.40; Oxford, 2.75; Smyrna, 50 cents; Keatchie, 4.90. *L'ombeckes*, Columbus, 38.60, 116.35

MISSOURI.—*Missouri*, Montgomery, 6; Brunswick, 6.35; New Bloomfield, 3.38. *Palmyra*, La Belle, 2; Zion Hill, 10; New Hope, 1; La Grange, 5. *St. Louis*, Grand Ave., 78.63, 112.31

NASHVILLE.—*Columbia*, Pulaski, 21; Petersburg, 3.20. *Holston*, Johnson City, 20.25; Pisgah, 7.33; Concord, 13.54; Blue Spring, 6.31; Morristown, 6.65. *Nashville*, Stony Kirk, 8; Murfreesboro, 76.50; Bethesda, 5; Madison, 10; Hendersonville, 12; Stone River, 3.50, 193.28

CAROLINA.—*Concord*, Zion ch. 5.65; Davidson College ch. 36.81; Turkey Cove ch. 20. *Fayetteville*, Presbyterian collection (Oct.), 46.48. *Mecklenburg*, Swannanoa ch. 5.63 (for Oct.). *Orange*, Speedwell ch. 3.71; Greensboro 1st ch. 5.40; Bethel ch. 29.69; Jamestown ch. 7; Greensboro 1st ch. 5.37; Stoney Creek ch. 3.25; Madison ch. 2; Tarboro ch. 4.50; Bethel ch. 65 cts.; Lexington ch. 24; Greensboro 1st ch. 3.52; Stoney Creek ch. 2.65; Mt. Vernon ch. 5; Leesville ch. 7.56; Winston ch. 20.67; Cross Roads ch. 8.45; Hawfields ch. 5; Yanceyville ch. 4; Greensboro 1st ch. 3.83; Winston ch. 1.25; Buffalo ch. 46.10; Alamance ch. 17.57; Madison ch. 8.80; High Point ch. 5.31; Henderson ch. 10.55; Westminster ch. 11.90; Little River ch. balance in Sept. 54 cts. *Albemarle*, Goldsboro ch. 20, 382.84

S. CAROLINA.—Synodical collection, 54.17. *Charleston*, Charleston 2nd ch. 25. *Enoree*, Rocky Spring ch. 3; Shady Grove ch. 1.60; Salem ch. 4.20; Fairview ch. 16.53; Clifton ch. 5; Fair Forest ch. 10; Grindal Shoals ch. 2; Glen Springs ch. 3.25; Mt. Calvary ch. 4.75; Reedy River ch. 1.62. *Harmony*, Tirzah ch. 5.40; Indiantown ch. 12.48; Manning ch. 8; Mt. Zion ch. 31.45. *S. Carolina*, Troy ch. 4; Central ch. 3.60; Aveligh ch. 17.10; Mt. Pleasant ch. 4.30; Liberty ch. 8.19; Honea Path ch. 1; Mt. Carmel ch. 10; Willington ch. 27; Providence ch. 13.75; Seneca ch. 29.31; Roberts ch. 5; Cokesbury ch. 3.15; Slabtown ch. 6.85; Midway ch. 2.90, 324.60

S. GEORGIA AND FLORIDA.—*Florida*, Fort White ch. 1.85; Smyrna ch. 65 cts.; Iamonia ch. 2.65; Mikesville ch. 5.25; Lake City ch. 15.60; Luraville ch. 3; Monticello ch. 25.65; Cedar Keys ch. 2. *Savannah*, Oakland ch. 5.20; Darien ch. 25. *St. Johns*, East Jacksonville ch. 4.35; Braidenton ch. 1; Ocala ch. 3, 95.20

TEXAS.—*Brazos*, Prospect ch. 5. *C. Texas*, Cameron ch. 3.85; Round Rock ch. 2.15; Rice's Crossing ch. 2.30; Oak Island ch. 10; Unity ch. 6.15; Corn Hill ch. 3.50; Carolina ch. 16.10. *Dallas*, Weatherford ch. 9.85; Files ch. 1.70. *E. Texas*, San Augustine ch. 2.35; McRae ch. 2; Nacogdoches ch. 2; Tenaha ch. 1.75; Antioch ch. 1.10; Rusk ch. 6. *Paris*, Bonham ch. 4.25. *W. Texas*, San Antonio ch. 36.23; San Marcos ch. 6.25; Lockhart ch. 6, 138.53

VIRGINIA.—*Abingdon*, Rock Spring ch. 27.75; Hillsville ch. 7.45, *Chesapeake*, Culpepper ch. 8.04. *E. Hanover*, Hebron and Nemozine chs. 3.75; Manchester ch. 6; Amelia C. H. ch. 2; Norfolk 2nd ch. 146.24; Portsmouth ch. 8; Brunswick ch. 15 (for August). *Greenbrier*, Point Pleasant ch. 8.06; Muddy Creek ch. 4.75. *Lexington*, Augusta ch. 6.50; Spring Hill Chapel, 1.50; Bezetha Chapel, 3.26; Union ch. 7.70; Loch Wilton ch. 7; Timber Ridge ch. 9; Lebanon ch. 7; Burnsville ch. 1.10; Tinkling Springs ch. 16.16; Bethel ch. 72.52; Kerr's Creek ch. 6; Windy Cove ch. 13.24; Tygart's Valley ch. 25; Mingo Flats ch. 6. *Montgomery*, Glen Wilton ch. 6.23; White House ch. 70 cts.; Lynchburg 1st ch. 169.45; Galatia ch. 2. *Roanoke*, Roanoke ch. 192.65; Chase City ch. 15.20; Briery ch. 9.63. *W. Hanover*, Willis' Creek ch. 1.50; Appomattox C. H. ch. 3.18, 819.67

Total from churches, - - - \$3,547.29

#### SABBATH-SCHOOLS.

SYNOD OF ALABAMA.—*Pres. Tuscaloosa*, Oak Grove, 60c.

KENTUCKY.—*Louisville*, Stuart-Robinson Memorial Primary Class, 13.12; Stuart-Robinson Memorial S. S., 25; Westminster, 7.62. *W. Lexington*, Midway, 50, 95.74

MISSOURI.—*Missouri*, Auxvasse, 8.85; ditto, 9.80, 18.65

NASHVILLE.—*Columbia*, Zion (Alice Dixon, 1.15; Lullie Walker, 80c.; Annie McMillan, 75c.; Annie Dobbins, 55c.; Jennie Watkins, 50c.; Mrs. M. C., 25). *Holston*, Mossy Creek (proceeds of \$4 in nickles and dimes), 74.71, for Mrs. Bear, China. *Nashville*, Nashville First (for China Mission) 100; ditto (C. D.), 32.36; Madison, 11; Clarksville, 90, 309.10

NORTH CAROLINA.—*Orange*, Lexington, 8.54; High Point, 88c., 9.42

SOUTH CAROLINA.—*Harmony*, Salem, 21.25. *S. Carolina*, Seneca, 1.38, 22.63

SO. GEORGIA AND FLORIDA.—*Florida*, Lake City 2.25; ditto, 17.76, 20.01

TEXAS.—*Dallas*, Weatherford, 2.85

VIRGINIA.—*Greenbrier*, Marlin's Bottom, 5; Muddy Creek, 3.12. *Lexington*, Glennville, 3.55; New Providence, 23.25; Pine Top ch., Augusta, 3.25. *Roanoke*, Chase City, 2.06; Briery, 3.28, 43.51

Total from Sabbath-schools, - - - \$522.61

#### MISSIONARY SOCIETIES.

SYNOD OF ALABAMA.—*Pres. of N. Alabama*, Pauline DuBose Society, Columbiana ch. 2; Lad. Miss. Soc., Gadsden ch. 11. *S. Alabama*, Lad. Miss. Soc., Union Springs ch. 10; Stuart Miss. Soc., Jackson-st. ch. Mobile, 16.

<i>Traskalosa</i> , Lad. Miss. Soc., Oak Grove ch. 10.40,	49.40
<b>ARKANSAS.</b> — <i>Arkansas</i> , Lad. Miss. Soc., Lonoke ch. 10. <i>Washbourne</i> , Lad. Miss. Soc., Fort Smith ch. 25,	
	35.00
<b>GEORGIA.</b> — <i>Augusta</i> , Lad. Miss. Soc., Augusta ch. 30; Lad. Miss. Soc., Greensboro ch. 15; Greensboro (proceeds of a "Golden Chain"), 2.50. <i>Cherokee</i> , Lad. For. Miss. Soc., Marietta ch. 9.77,	
	57.27
<b>KENTUCKY.</b> — <i>Paducah</i> , "King's Children," Morganfield ch. 3.21. <i>W. Lexington</i> , Lad. Miss. Soc., Nicholasville ch. 31.70; Lad. Miss. Soc., Winchester ch. 25; "Happy Hearts," Winchester ch. 23; Lad. Miss. Soc., Nicholasville ch. 72; Lad. Miss. Soc., Troy ch. 15; Young People's Soc., Mt. Sterling ch. 10; Lad. Miss. Soc., Mt. Sterling ch. 15,	
	194.91
<b>MEMPHIS.</b> — <i>Chickasaw</i> , Little Worker's Society, Corinth ch. 30. <i>N. Mississippi</i> , Children's Miss. Soc., Grenada ch. 5. <i>W. District</i> , Hattie Graybill Band, Brownsville ch. 10,	
	45.00
<b>MISSISSIPPI.</b> — <i>C. Mississippi</i> , Lad. Miss. Band, Boliver ch. 10. <i>New Orleans</i> , Little Folks' Soc., Napoleon-ave. ch. 10. <i>Red River</i> , Lad. Miss. Soc., Mansfield ch. 4.75. <i>Tombecksee</i> , Lad. Miss. Soc., Columbus ch. 10,	
	34.75
<b>MISSOURI.</b> — <i>Lafayette</i> , Juvenile Miss. Soc., Odessa ch. 5. <i>Missouri</i> , Lad. Miss. Soc., Brunswick ch. 12; Lad. Miss. Soc., Auxvasse ch. 21.40. <i>Palmyra</i> , La. Miss. Soc., Big Creek ch. 21.70,	
	60.10
<b>NASHVILLE.</b> — <i>Columbia</i> , Lad. Miss. Soc., Pulaski ch. 10; Children's Miss. Soc., Beth-Berei ch. 10; "Light Senders," Spring Hill ch. 8. <i>Holston</i> , Young People's Miss. Band, Mt. Horeb ch. 6; Lad. Miss. Soc., Mossy Creek, 36; Lad. Miss. Soc., Bristol ch. 5. <i>Knoxville</i> , Lad. Miss. Soc., Rogersville ch. 13.40. <i>Nashville</i> , Lad. Miss. Soc., Nashville 1st ch. 75; Lad. Aid Soc., Madison ch. 5; Lad. Miss. Soc., Edgar ch., Nashville, 7,	
	175.40
<b>N. CAROLINA.</b> — <i>Concord</i> , Lad. Miss. Soc., Davidson College ch. 20; Girls' and Boys' Society, ditto, 5; Children's Soc., ditto, 3.50; Lad. Miss. Soc., Rocky River ch. 5; Lad. Miss. Soc., Davidson College ch. 36. <i>Mecklenburg</i> ,* Lad. Miss. Soc., Charlotte 1st ch. 35; Randolph Miss. Soc., Charlotte 1st (for two pupils in Mrs. Stuart's school in China), 55; Woman's For. Miss. Soc., Charlotte 2d ch. 25; Society for Woman's Work, Asheville ch. 42. <i>Orange</i> , Woman's Miss. Soc., Greensboro 1st ch. 3.60; ditto, 4.55; Lad. Miss. Soc., Cross-Roads ch. 1.95; Children's Miss. Soc., Yanceyville ch. 50c.; Men's Miss. Soc., Hawfields ch. 50c.; Lad. For. Miss. Soc., Raleigh 1st ch. 30; ditto, "Praise-offering," 16.50; Woman's Miss. Soc., Greensboro 1st ch. 7. <i>Wilmington</i> , Woman's For. Miss. Union, 200 (\$100 each for Misses Jones and McDonald, China),	
	491.10
<b>S. CAROLINA.</b> — <i>Bethel</i> , Lad. Miss. Soc., Rock Hill ch. 10. <i>Charleston</i> , "Little Sunbeams Society," Columbia 1st ch. 10. <i>Enoree</i> , Lad. Miss. Soc., Central Point ch. 10. <i>Harmony</i> , Lad. Miss. Soc., Brewington ch. 12. <i>S. Carolina</i> , Lad. Miss. Soc., Greenwood ch. 80; "Easie Wilson Juvenile Soc.," Aveleigh ch. 10; Lad.	
<i>Beny. Soc.</i> , Aveleigh ch. 40; Children's Miss. Soc., Pendleton ch. 10,	182.00
<b>TEXAS.</b> — <i>W. Texas</i> , "Earnest Workers," Gonzales ch. 38,	
	38.00
<b>VIRGINIA.</b> — <i>E. Hanover</i> , Lad. Miss. Soc., Bon Air ch. 8; Young People's Miss. Soc., Makemie ch. 10; Lad. For. Miss. Union, 26.29; Ditto (for Miss Kirkland), 48; Lad. Miss. Soc., Lane's Chapel, 7.83; S. S. Miss. Soc., Portsmouth ch. 10.75. <i>Greenbrier</i> , "B. P." Soc., Mt. Pleasant ch. 11.65. <i>Lexington</i> , Lad. For. Miss. Soc., New Monmouth ch. 20; Juvenile Miss. Soc., Bethel ch. 21.03; Lad. For. Miss. Soc., Union ch. 20; Lad. Aid Soc., Lebanon ch. 13; Woman's Miss. Soc., Lexington ch. 56.96. <i>Maryland</i> , "Little Grains of Sand Soc.," Baltimore ch. 25. <i>Montgomery</i> , Lad. Miss. Soc., Falling Springs ch. 5.50; "His Handmaidens'" Soc., Lynchburg 2d ch. (for Hattie Graybill Memorial Chapel, Linaree), 20; Lad. Miss. Soc., Lynchburg 2nd ch. 60. <i>Roonoke</i> , Lad. Miss. Soc., Chase City ch. 10; "Willing Workers," Danville ch. (sent directly to Miss Dysart, Mexico), 58.89; Lad. Hope Soc., Bethlehem ch. 10. <i>W. Hanover</i> , Lad. Miss. Soc., Lebanon ch. 25,	
	467.89
Total from Missionary Societies, - -	\$1,830.82

## MISCELLANEOUS.

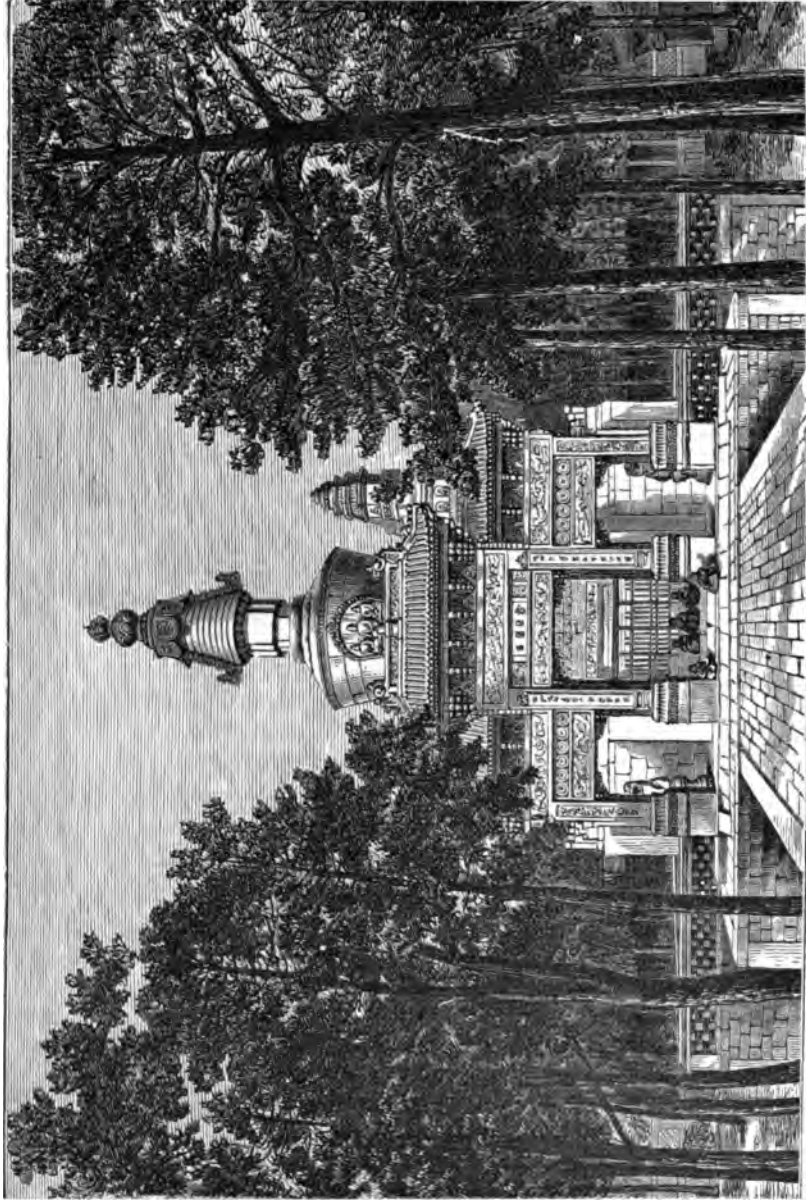
Rev. Alfred Jones, 20; Mother and two little girls, 1.50; Young Lady, Germantown, Tenn., 1.25; Four children at Ebenezer (Sadie and Joseph Alexander, Addison and Willie McNulby), increase of four nickels, 6; Mrs. W. L. Russell, 10; Miss E. E. Carrington (Memorial gift), 20; "Moldavia," 15; Miss R. Wilson (Free-will offering), 5; Rev. John Glassell, Mansfield, La., 2.45; Little Eva, 2; M. Springin, Drapersville, 2; Independent Church, Savannah, 100; Rev. J. M. Smith, Hattiesburg, Miss., 10; "A Friend," Giles co., 5; Miss Fanny Jenokes, Atlanta, 5; E. R. Garrison, Columbus, Texas, 1; J. J. Cochran, 2; Mrs. B. F. Smith, 75c.; Master Robert Cochran, 25c.; E. C. C., 1; Sallie Brown's Mite-box, 35c.; Johnny Dowse's Mite-box, 35c.; Robert Cochran, 35c.; Emma Irwin, 35c.; Ellen Irwin, 20c.; W. T. D. and wife, 12; Katie Bandle, Gonzales ch. 1; Edith Fly, 1; Little Lila Evans, dec'd, 60c.; "Member" at Bennettsville ch. 2.50; "A Friend," through Converse & Co., 1; J. H. Macrae, through Rev. Dr. Lupton, 50; Virgil, Effie, and Almeda Bozeman, 1.80; Mrs. J. B. Irwin, Grand Junction, 2; A. T. Waller, Morganfield, Ky., 10\*; Rev. W. F. J., D. D., 5; Rev. J. L. Sherrill and wife, 5; Rev. J. S. Shaw, Fayette, Miss., 10; J. and J. B. Graves, 2; Mrs. Lillie Brazleton, 1. Rev. Edward Mack, 10; C. W. Lovelace, 25; Free-will offering of member of Massanutton ch. 15 (for Hattie Graybill Memorial Chapel); W. E. Blanton, 2.50; H. J., Athens, Texas, 1; L. H., Savannah, Mo., 2; Mrs. A. J., Peyton 2; J. R. Porter, 1; Rev. J. L. Stuart, Hangchow, 10; "E," 1; Miss M. J. Baldwin, 400; Anonymous, 5; Misses M. E. and O. D. Campbell, 3; Miss Lelia Benjamin, 80c.; A. S. Teague, Troup, Texas, 2.50; J. A. W., 1; "A Friend," 5; Rev. H. B. Pratt and wife, Mexico, 14.55; C. L. Wilson, 1. Total, - - \$819.05

Legacies, - - - - - \$641.25

\* In the December number of *The Missionary* \$350 were erroneously credited to the Second church of Charlotte, when the amount should have been credited to "The Gentlemen's Foreign Missionary Society of the Charlotte First."

\* On account of the failure of the remitter to designate the source, this amount is improperly credited. It should have been credited to the *Morganfield Church*, not A. T. Waller, as personal.





MONUMENT OF CHINESE BUDDHA, PEKIN.

# THE MISSIONARY.

VOL. XXIII.

FEBRUARY, 1890.

No. 2.

## EDITORIAL NOTES.

THE missionary societies of the church, whose formation in every congregation our General Assembly has repeatedly urged, are, when rightly conducted, schools for the study of the work of Christ; they are channels through which a continuous flow of sympathy and aid may go out to our workers in the regions beyond; they are rallying-places to which the indifferent and careless of the church may be attracted and brought to an active interest in the enterprise of saving men. And the pastor who has good missionary societies in his church knows that, when he leads his people at the Monthly Concert of Prayer, or when he addresses them at the stated times for the Foreign Mission collections, he has before him a body of co-workers, whose sympathies are already attuned to the cause he presents.

But let it not be forgotten, that the faith and hope of the church nowhere find higher expression than in the Monthly Concert of Prayer. Here is invoked the presence and power of the Holy Spirit on this whole work, the blessing without which all the work must be in vain. May we be allowed to raise the question at this time, In how many of our churches is the Monthly Concert really observed? The contributions of our people to the foreign work are increased; the force in the mission field is strengthened, and the number of our mission stations is multiplied. Was there ever a time when we should be more earnest in prayer, that the enlarged machinery may have the enlarged power of the Spirit; that the men and women who go out as the representatives of our church may be not only called of the Holy Spirit, but filled with His might; that a native church

may be raised up strong to bear witness for Christ; and that great works may be wrought in all the mission fields, by opening the eyes of the blind, and turning them from darkness to light?

It may be that some of our pastors shrink from the observance of the Monthly Concert on account of the special work of preparing a missionary address. But let it be remembered, that this is a concert of prayer; the great business of the meeting is to pray; and though the pastor make no address at all, let the pastor and people unite in earnest, importunate prayer that the Spirit be poured out on all flesh.

OUR missionary party that sailed from San Francisco November 9, arrived at Yokohama November 27. Mr. Caldwell writes: "We are all as well as can be, and on the whole have had a very pleasant trip. I am quite anxious to get to China to begin my new work. I feel more than ever my duty to go and preach the gospel since landing here and seeing the great need of these poor creatures. It is appalling indeed."

MR. PRICE, of our Japan mission, writing of the annual mission meeting that had just been held at Kobe, says: "How different it was from that of one year ago, when Bro. McAlpine and I, only two, met between sessions of Presbytery to conduct such business as came before us! In Kobe we were six strong, each one feeling, I think, that the year just opening should be one of steady and earnest work for our Heavenly Father, and that the Lord had called us to a great

and noble work in Japan. . . . The young men of our church do not know what they are missing, or they would be more willing to come and help in elevating the nations which are now in darkness." The mission determined that Mr. McIlwaine, who was soon to arrive, should be stationed at Kochi.

THE Rev. Richard Venable Lancaster, of our mission at Hangchow, China, and Miss Mary Littlepage Holladay, daughter of Prof. Holladay, of Hampden-Sidney College, Virginia, were married at Yokahama, Japan, November 27. Mr. Lancaster has done excellent work as a missionary in China for the time he has been in the country, and we rejoice with him in his joy.

MR. PAINTER, after a prosperous journey, writes to record his "joy and gratitude in getting back" to Hangchow in the latter part of October. He found all well, he says, but the city had rather a dilapidated appearance on account of the falling of walls, caused by excessive rains. Many of the walls of the houses are made of earth, which, after being pounded between boards, is plastered. Rain had fallen almost constantly during the previous month, which was very unusual for the season, and nearly all the flat lands of Chekiang Province were under water. Mr. Painter saw many farmers cutting their rice in boats. The sheaves were hung up on mulberry trees and bamboo poles to dry. It is pitiable, he remarks, to see the state of things which exists, and to think of the suffering which it must entail. He had hoped to begin his itinerant work at once, but found that this would be impossible, as the streets of most of the towns were submerged.

CALAMITIES which, if they happened in our own land or in Europe, would arrest the attention of every one among us, pass almost unnoticed when they occur in Asia. At the close of last summer a typhoon of great violence swept over the northeastern part of Japan. The *Japan Mail* sums up the im-

perfect statistics of destruction as follows: "There have been 2,419 people killed; 155 wounded; over 90,000 deprived of means of subsistence; more than 50,000 houses either submerged or swept away; 150,000 acres of crops destroyed; about 6,000 bridges washed away; and some hundreds of miles of roads broken up."

WHILE the revolution in Brazil was in the main without disturbance, in a few of the provinces this was not the case. Dr. Butler writes from Maranhao, that on the Sunday night following the political change the noise in the streets of this city was such that the worship in the mission church was broken up. The Republican troops shot down the leaders of the Monarchist party, killing five and wounding thirty others. The families of the two chiefs of the Republican movement in Maranhao belong to the mission church. Dr. Butler reports that on the Sabbath mentioned he baptized one adult. A number of candidates for baptism were under instruction.

THE treaty which Germany is said to have made with Japan will, if carried out, soon do away with the restrictions which have hampered the movements of missionaries in that field. As is generally known, Europeans and Americans resident in Japan have heretofore been amenable only to the laws of their own countries, as administered in the consular courts at the treaty ports. At the treaty ports an American may reside and engage in business at his pleasure; but if he goes to any point in the empire outside of the treaty port, he must procure from the government a passport, stating that he travels for health or for scientific observation, or that he goes to the interior to teach. Our missionaries at Kochi, Nagoya, and Tokushima are allowed to reside in those places because they teach an hour or more daily in the Japanese schools. So it has been with the Germans and all other Europeans.

Now, by the treaty which Germany is said to have concluded with Japan, Germans are

free to reside and do business in any part of the empire; and in return for this concession Germany agrees that her citizens residing in Japan shall be amenable to Japanese law, just as her citizens residing in our own country are subject to the laws of the United States. In addition to this, she agrees that at the end of five years her settlements at the treaty ports shall pass from under consular control, and become, as regards legal jurisdiction, Japanese communities. In a word, the relations between Germany and Japan will be the same as between Germany and the United States. If one foreign power enters into such relations with Japan, there seems no doubt that the other powers will lose no time in taking the same course. The right to reside and do business in the interior carries with it, of course, great advantages in trade.

THE REV. MR. DE FOREST, a missionary of the American Board, writing to *The Independent*, is of opinion that, even if the present revised treaties be ratified, they will not go into operation this year. Japan might find herself overburdened if, within one and the same year, she undertook four tasks of such magnitude as the promulgation of the civil codes, the inauguration of the new local government system, the opening of her first parliament, and the admission of foreigners to the interior. Many of the Japanese also look with alarm at one clause that is said to be in the new treaties. It concedes to foreigners the right to purchase land in the empire. The apprehension is that the foreigners will bring in capital, buy up mines and other valuable tracts of land, or even some of the islands, and so use their possessions as a base against Japan in the event of war. The national sentiment in the country is strong, and the popular motto is, "Japan for the Japanese." This means a determination that foreign nations shall not have control in the civil, the educational, or the religious institutions of the land. The effect of the revision of the treaties is therefore regarded by the Japanese with great jealousy.

THE Protestant missionaries in Japan have shown wisdom by their constant regard for the spirit of independence which prevails among the Japanese. Mr. De Forest thinks that those missions are the most successful and aggressive in which the foreign missionary rejoices to be a helper. Any one who studies Paul's epistles will see that this was the relation which he maintained towards the native churches. In Japan a marked difference exists between the Protestants and the Catholics in this respect. The Catholic missionaries are principals; the Protestant are assistants. This probably accounts for the fact that there are one hundred and fifty Japanese pastors for 30,000 Protestants, while the number of Japanese priests for 50,000 Catholics is less than one-fifth of that number. This probably also accounts for the fact that Catholic Christianity gathers its converts largely from the lower classes, and has few or no prominent men who occupy positions as editors, professors, and statesmen, while Protestantism has scores of such men, whose writings and addresses are doing much in favor of an enlightened Christian public opinion. In this respect the Russian Mission of the Greek Church shows itself more akin to the Protestants than to the Catholics. Recently, in Tokio, some of the Protestant Christians issued a friendly call for an informal conference of native Christian workers, without reference to the branch of the church to which they might belong. Protestants and Greeks were well represented at the meeting, but no Catholics were present.

The Christians of Japan, as is generally known, have declined to accept the divisions and contentions of church history. They aim at one scriptural Japanese church. As a rule the Protestant missionaries recognize this desire as one of the best prophecies of success. The organic union of fifteen sects in three, is already an accomplished fact. Japanese churches carried on entirely by Japanese, Japanese missionary societies headed by natives and aided with foreign money, Japanese schools established on

Christian principles with Japanese money, headed by Japanese principals and aided by foreign missionary teachers, Christian magazines and newspapers edited by natives, yet open always to the missionary's pen, all these are but the religious expression of the political feeling that Japan is for the Japanese, and that the foreigner, however noble and pure his motive, however unselfish his labor, and whatever his eminence as a scholar, is not to assume authority in Japan, but to be a helper and friend. As such he is welcomed, respected, and may accomplish a far larger work for the Master than would be possible in any other way.

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SOME of the United States naval officers must be very discerning men. Besides Lieutenant Wood's judgment on missions in China, we have Lieutenant Taunt's verdict on the mission stations of the Congo. There are more than fifty stations. Lieutenant Taunt pronounces them all a failure, except a new station that has been opened about one hundred and seventy miles above Stanley Pool! It has not yet had time to fail!

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Boston of the present day is quite different from Boston of the olden time. Once it gained a historic name by its refusal to receive tea; now it distinguishes itself by forcing on Africa its rum. The *African News* remarks that New England, with Boston, "is now the vilest plague-spot on this earth in supplying this rum." The nations of Europe have been uniting to exclude the vile drink from Africa; the United States is almost the only civilized country that refuses to co-operate. Why should our government be afraid to join in what is moral and humane and decent?

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THE hostility of the natural heart to God is not shown among the heathen as long as only His unity and spirituality are presented to them. It is when God in the flesh, Jesus Christ, is declared to them as their Saviour and King, that they evince their determination to reject God. When the "Short Aryan

Catechism" was made up some time ago in India by plagiarisms from the Westminster Shorter Catechism, such questions as, What is the chief end of man? and, What is God? were put and answered exactly as in the original. But when it came to the question of leaving all mankind to perish, the Aryan Catechism said: "God, out of His mere good pleasure, did enter into a covenant of grace, to deliver mankind out of the estate of sin and misery, and to bring them into an estate of salvation," but omitted the essential part of the answer, "by a Redeemer." Everywhere on this earth the stone of stumbling is Jesus Christ.

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THE opposition to Christ in every mission field assumes from time to time varied forms. The Arya Somaj, or Hindu Church, is one of the youngest, as it is one of the most vigorous, of these antagonistic shapes. The Rev. James Gray, writing from Ajmere, says that throughout the northwest of India this sect is doing all it can to rally the Hindus to the standard of the Vedas, and keep them from Christ. The term Hindu, he mentions, is not found in the ancient literature of the country. Arya is the word used. With us the word Aryan denotes the Indo-European races; but with the new sect, the Hindus only are regarded as Aryans.

The Arya Somaj is a strange mixture of the ancient and the modern, of Eastern and Western notions. It advocates compulsory education for children, but the education is by the study of the Vedas. The present system of caste is denounced as a human invention, but a new system is proposed. Instead of being hereditary and fixed by birth, caste is to be determined by a literary examination. Four castes are recognized as having Vedic authority. At the age of twenty-five every man is to be examined; at the age of sixteen every girl: and according to the knowledge of Vedic lore, each is to be assigned to one of the four castes. If members of the same family should happen to come out in different classes, they could never afterwards eat together. If parents

should lose their only son by his falling into a lower caste, the Arya Somaj consoles them with the thought that some other youth, of their own class, will be assigned to them. As to marriage, the arrangements for this are Oriental, to the extent that the parties to it must not see each other before the wedding ceremony; they are Western in that photographs are exchanged, and there must be mutual consent. Doubtless the Arya Somaj will have its day, to be superseded by some other form of Hinduism more nearly adapted to Western ideas.

**DURING** the last ten years the China Inland Mission has doubled its stations and out stations in China. In that time the number of its missionary workers has been more than trebled. In 1880 it had but ninety-one missionaries, including wives; now it has more than three hundred. In view of this, we might well expect that its enterprising leader, Dr. J. Hudson Taylor, would look forward, not only with hope, but with definite calculations, to the practicability of the Christian church evangelizing China within the course of a few years. No one is in a better position to speak on this subject than he, and the calculation he has made deserves the most serious and prayerful consideration of every Christian.

He says: "If in addition to the workers now in the field, one thousand whole-hearted evangelists, male and female, were set free and kept free for this special work, they might reach the whole of China's millions before the end of the year 1895, and this allowing two years of the five for study of the language and preparation for the work. Estimating the population of China as we do at 250,000,000, there will be about 50,000,000 of families; if fifty families were reached daily for 1,000 days by each of the 1,000 evangelists, every creature in China could be reached in three years' time, leaving the evangelists two or three Sundays for rest each month. If it be said that unexpected hindrances would be sure to arise, it should be noted that this calculation takes no account of

the help to be given by the 1,000 missionary workers now in China, mainly devoted to pastoral work, to shepherding and feeding the converts; and it takes no account of the help to be given by native Christians, which would of course be immense and invaluable. Shall the work which 1,000 workers might accomplish in three years of steady work, after two years of preparation, be thought of as chimerical, and beyond the resources of the Christian church?

"But is it reasonable to suppose that a missionary evangelist could reach on an average fifty families a day, and this all over China? In reply we may draw attention to the fact that a large proportion of the Chinese live in courts or quadrangles containing from four to ten families each; were five the average, then to take the gospel to ten such courts would accomplish the necessary task. And this would not need to be done unaided, for each missionary evangelist would easily secure the companionship of one or more native Christians as helpers. There are, it is true, a few (though but a few) parts of China where the people are so hostile that we can scarcely call them now open to this kind of effort; but it must not be forgotten that the OPENER, who still holds the key of David, has given his word of promise to be with such workers "all the days." And no such effort could be made without an outpouring of the Holy Spirit on the church universal, which would include the native Christian churches of China, and make the tens of thousands of native Christians, apart from the foreigner, a mighty power for the evangelization of their own people. God gives his Holy Spirit to them that obey him.

"Even if the churches were unwilling to take it up, are there not five hundred Christian workers in Europe who might go out at their own charges and do this grand work? But shall we suppose that the Episcopalians of England, and the Presbyterians of Scotland and Ireland, have not each among them one hundred men and women fit for this glorious enterprise? that the Methodists of the United Kingdom could not provide an-

other hundred, and that Congregationalist and Baptist churches could not each supply a similar contingent? We may feel well assured that the United States of America and Canada would not be behind, and thus the 1,000 evangelists might easily be forthcoming.

"How shall a project like this be translated from proposition into practice? First, by earnest, believing prayer; this was our Saviour's plan, and it has been left on record for our guidance: 'The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest.' When we sought for the China Inland Mission the seventy and the one hundred in prayer, and accepted them in faith, we received them in due course from his mighty, loving hand.

"Then, if there is to be the fullest blessing, there must be the united simultaneous action of the whole body of believers; it is by 'the effectual working in the measure of every part' of the members of the whole body that its growth and building up are to be effected.

"There must be intelligent co-operation and such division and sub-division of the field that one part have not an undue share of workers while other parts are neglected.

"There must be Christly giving on the part of individuals and churches of their real treasures to the Lord for his service, and Christly service by those who go forth in his name. By Christly giving and service we do not mean that which is done for Christ's sake merely, but that which is done after Christ's pattern. His service began with emptying himself, involved toil and suffering all along the line, and ended only with the perfect accomplishment of the object for which he came into the world.

"There is no time to lose, for if we commence at once millions of those now living in China will have passed away before the message will have reached them.

"Will each of our readers join us in prayer that God will send out 1,000 evangelists for

China very speedily, and personally ask him the question, 'Lord, what wilt thou have me to do?' Let us not forget that to preach the gospel to every creature is not a mere human project, but a *divine command*."

THE brilliancy of Stanley's success should not make us forget the increasing darkness of the scenes which he has left behind. As he passed through Central Africa, the Mohammedan power was closing in around him from every side. All Christian missionaries had been driven from Uganda by the Arabs, and the native church was scattered. The Equatorial Provinces were seized by the Mahdists, and from Khartoum to the source of the Nile nothing was left to oppose Mohammedan rule. A great problem is now presented to the Christian world. How shall the power of the Crescent be made to relax its hold on the heart of the Dark Continent?

A REMARKABLE interest has been awakened in some of our Western States—Kansas, Nebraska and Minnesota—for the work of carrying the Gospel to Africa. A number of the most active workers in the Young Men's Christian Associations of these States have announced their purpose to go to this great field. They propose to enter, by way of Liberia and the Kong Mountains, the Soudan of the Niger and Lake Chad, a region in which it is estimated that nearly 100,000,000 of people are without a missionary. The movement is largely the result of a visit from Dr. Henry Grattan Guinness, the founder of Baptist missions on the Congo, who aroused the enthusiasm of the Kansas young men by his appeals.

We learn from the *Missionary Review* that this movement in the West has given rise to various criticisms. This was to be expected, and the effect of the criticism will probably be to steady the enterprise and give true direction to it. Dr. Pierson has used a capital illustration, which will apply to a great many movements in the church. As the power of the Holy Spirit is felt in the hearts of Christians, and a strong desire is

awakened to do something for the spread of the gospel in the world, it may be expected that some irregular, perhaps some unwise, movements will be started. But the judicious and the helpful course in such a case is not to stand aloof and criticise. There is power in the movement, of great value.

Criticism and opposition will only drive it back, and the result will be a sense of injury and a loss to the work of Christ. The true thing is for wise counsellors to get into the current and sympathetically give it direction. The herdsmen on the western prairies, says Dr. Pierson, never try to stop or turn back a stampede among the cattle. Those thousands of hoofs would soon trample them into a bleeding mass of lifeless flesh. No, they spur their broncos into the very midst of the flying herds, and by degrees turn them about

and guide them so that they swing round in a circle and return to their pastures. Just so, when men or women, moved by the Holy Spirit, want to do something for God, let the wise men of the church sympathize with their aspirations, fall in with their movement, and guide it to a happy end.

The receipts for Foreign Missions during the month of December were as follows:

From Churches, etc.,	- -	\$2,296 36
From Sabbath-Schools,	- -	596 59
From Societies,	- - -	2,398 38
Miscellaneous,	- - -	776 44
Total receipts for Dec., 1889,		\$6,067 77
" " " 1888,		5,863 02
Received since April 1, 1889,		78,514 01
" same period, 1888, -		63,888 72

#### HEROIC LIFE ON TANNA.

If one would see the principles of the kingdom of light and those of the kingdom of darkness in their most vivid contrast, one cannot do better than read a book to which reference has already been made in this magazine—the Autobiography of John G. Paton, Missionary to the New Hebrides. In it we see divine peace and diabolical fury, the most exalted courage and the most abject cowardice, airs from heaven and blasts from hell, constantly alongside of each other, and the view is no less impressive than instructive.

The savages of the New Hebrides forty years ago, as is generally known, were cannibals of a pronounced type. These people were partly Malay and partly Papuan—a mixture of Ham and of Shem. Some of them had hair crisp and woolly, stuck full of feathers and shells; others had hair long and wavy, on which the hair-dresser's art was expended to a degree unknown to civilization. On a single head the hair would be twisted into as many as seven hundred whipcords, and five years would be taken to finish the job. The men had but one regular occupation—war. The dreadful killing-

stone, which they were able to throw with fatal precision, was carried constantly at the side, and the club and tomahawk and spear were always at hand. Prisoners taken in war were killed and eaten. People killed their own neighbors and ate them. Said a chief one day to Mr. Paton, "If we did not beat our women, they would never work; they would not fear and obey us; but when we have beaten and killed and feasted on two or three, the rest are all very quiet for a long time to come." Polygamy prevailed universally. Infanticide was systematically practiced. Parents grown old and helpless were despatched. Widows were put to death, to accompany their husbands into the next world. There was no religion, save the dread of evil spirits, the worship of ancestors, and the lowest forms of fetishism. Every unmentionable vice was unblushingly practiced.

Dark as was this picture, it was made darker by the infamous conduct of many of the white men who visited the islands for trade. Their traffic of every kind with the natives was, generally speaking, steeped in blood. On one occasion the captains of three

or four vessels boasted to Mr. Paton that they had sent the measles among the islanders. "That will kill them by the score," said they. "Four young men, ill with measles, have been landed at different ports, and these will soon thin their ranks." The diabolical prophecy proved only too true. On the island of Tanna, on which Mr. Paton lived, a third of the entire population was swept away by the disease. In some localities more than a third perished. The living declared themselves unable to bury their dead. Among those carried off by the plague were a native helper to Mr. Paton and his family. When the spirit of revenge was aroused among the poor savages against the traders, these white men told them that the missionary and his worship had brought all the sickness, and that his life should pay for it. Some of the ship-captains who called at Tanna made a pretence of refusing to trade with the natives as long as Mr. Paton was permitted to live on the island. One trader offered to supply the savages with tobacco and powder and caps and balls, on condition that the missionary and his faithful native helper, Abraham, were murdered or driven away. Well does Mr. Paton call the traders of that day "white heathen savages." They stole his boat and his provisions. They began the nefarious Kanaka labor-traffic to the colonies, destroying thousands of the natives in what was nothing less than a piratical slave-trade; and then, in a spirit which we see illustrated only too frequently among those who do business at mission stations, they published the declaration that their trade had done more to civilize the islanders than all the mission work of all the missionaries combined!

It was in this field, shrouded in black darkness and beset with perils, that Mr. Paton was called to live, most of the time alone. The courage demanded for this is of the highest type known among men. Not Stanley in his march through the Dark Continent, not Havelock in his campaign against the Sepoys, had to face such dangers, under circumstances so depressing, as those which

encompassed Mr. Paton on every hand. The missionary was indeed "in deaths oft." At one time a savage furiously rushed on him with an axe; a Kaserumini chief snatched a spade with which the missionary had been working, and defended him from instant death. The next day a wild chief followed him about for four hours with a loaded musket, which was repeatedly levelled at him. Mr. Paton looked up in unceasing prayer to the Lord Jesus, spoke kindly to the savage, and the deadly hand was restrained. One night the missionary was waked three times to hear a chief and his men, armed with muskets, trying to force the door of his house. God so frustrated their purpose that the next day the report went round that those who tried to shoot the missionary were "smitten weak with fear." That the report was not far from the truth was shown by another incident. The leading men of the island determined to have a sacrifice and a great feast. The victims, who were also to be the viands, were seven native men, along with the missionary and his helpers. Before daylight the seven men, as they came forth from their huts, were shot and clubbed to death. Then a band of armed men, the killers, advanced towards the mission premises. Mr. Paton barely had time to lock himself, with the teachers and their wives, in the mission house, when the savages arrived. Cut off from all human hope, the little band of Christians set themselves to prayer. All through that morning and far into the afternoon they heard the savages tramping round the house, whispering to each other, and hovering near window and door. Again the hand of God kept the murderers back, and towards sunset they withdrew. On one occasion, when two savages attacked Mr. Paton with their great clubs, he was saved by his two dogs, which, quick as lightning, sprang at the faces of the men, and baffled their blows. Indeed, there was almost no form of death which did not threaten the missionary. Poison was sold to him for food; spears were pointed at his breast; the killing-stone was thrown

at him, and he was saved by the branch of an overhanging tree. He was enticed to the goat-house at night, to find himself in the hands of a band armed with muskets. He was met on the road, and encircled in a deadly ring of men, who urged one another to strike the first blow or fire the first shot. At the last, when the mission church was set on fire by night, with the reed fence which connected it with the mission home, and armed savages stood without ready to kill Mr. Paton and those with him as they came out, an awful tornado of wind and rain checked the fire, and struck panic into the murderers' hearts. "That is Jehovah's rain," said the terrified savages. "Truly their Jehovah God is fighting for them and helping them! Let us away!" And they all disappeared in the bush.

Had Mr. Paton been a man of less steady faith, or of inferior courage, or had he been a man less loving and kind, doubtless he would have perished. Again and again faith and love brought him off safe. As he confronted the cruel weapons raised against him, he would calmly remind the savages of his unremitting good works among them; he would assure them that, if they killed him, he would at once be happy with Christ, but that the wrath of Jehovah would come on his murderers. And time after time the lurking sense of the meanness of ingratitude and the dread of a great God held back the fierce hands. The faith of the missionary in the hour of peril seemed almost changed to sight. Says Mr. Paton, in speaking of one of these times, "My heart rose up to the Lord Jesus; I saw Him watching all the scene. My peace came back to me like a wave from God. I realized that I was immortal till my Master's work with me was done. The assurance came to me as if a voice out of heaven had spoken, that not a musket would be fired to wound us, not a club prevail to strike us, not a spear leave the hand in which it was held vibrating to be thrown, not an arrow leave the bow, or a killing-stone the fingers, without the permission of Jesus Christ, whose is all power in

heaven and on earth. . . . I could understand how Stephen and John saw the glorified Saviour as they gazed up through suffering and persecution to the heavenly throne. Yet I never could say that on such occasions I was entirely without fear. Nay, I have felt my reason reeling, my sight coming and going, and my knees smiting together, when thus brought close to a violent death, but mostly under the solemn thought of being ushered into eternity and appearing before God. Still, I was never left without hearing that promise in all its consoling and supporting power coming up through the darkness and the anguish, 'Lo, I am with you alway.' And with Paul I could say, even in this dread moment and crisis of being, 'I am persuaded that neither death nor life . . . nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.'"

What was the effect of the gospel on the savages of Tanna? At first they listened eagerly. If there was a great and powerful God, they wanted to know him and have him on their side. But soon they learned that, in order to serve this Almighty Jehovah, they must cast away all their idols and abandon every heathen custom and vice. Then their hearts rose up in anger, and their hands were ready to slay. A few believed, and against them the current of public opinion was strong. Every evil that fell on the people—drought, hurricane or disease—was laid to the account of the new religion. Then was the testing time. On the one side was old Nowar the chief, who, when danger came, gave up attendance on the Sabbath worship, threw off his shirt and kilt, painted his face, and took again his bow and arrows, and his tomahawk, of which he boasted that it had killed many men, and at least one woman. On the other side was old Abraham, once a cannibal of Aneityum, but now a new creature in Christ Jesus. In sickness and in danger he stood by the missionary as an angel of God, helping him cheerfully to the last inch of strength, refreshing him by saintly prayers poured out before God, and

showing ever a fearless and chivalrous devotion. It was perfectly manifest, says Mr. Paton, that he was doing all this not from mere human love, but for the sake of Jesus. He was with Mr. Paton once on the road, when they were intercepted by a large body of tall and powerful men, all armed and flushed with success in war, who had rushed on to kill the missionary and his native friend. "A killing-stone, thrown by one of the savages," says Mr. Paton, "grazed poor old Abraham's cheek, and the dear soul gave such a look at me, and then upwards, as if to say, 'Missi, I was nearly away to Jesus.' A club was also raised to follow the blow of the killing-stone, but God baffled the aim." The old man remained with Mr. Paton, till the day when the missionaries were forced to flee from Tanna for their lives.

A worthy companion to old Abraham was the noble Kowia. He was a Tannese chief of the highest rank, and became a decided Christian. Dignified in all his conduct, and of great influence among his people, he was a most valuable helper to Mr. Paton. His own people tried by every means to induce him to leave the missionaries. They offered him every honor and bribe; but, failing in this, they threatened to take away all his land, and to deprive him of his chieftainship. Kowia answered: "Take all! I shall still stand by Missi and the worship of Jehovah."

From threats they passed to galling insults, all which he bore patiently for Christ's sake. But one day a party of his people came, and, after an impudent attempt to cheat the missionary, which Kowia defeated, one of the men began to mock at the native Christian. Kowia, gazing round on all his people and then on Mr. Paton, rose like a lion awakening out of sleep, and, with flashing eyes, exclaimed,—

"Missi, they think that because I am now a Christian I have become a coward! a woman! to bear every abuse and insult heaped upon me; but I will show them for once that I am no coward, that I am still their chief, and that Christianity does not take away, but gives us courage and nerve."

Springing at one man, he wrenched in a moment the mighty club from his hand, and swinging it in air above his head like a toy, he exclaimed, "Come any of you, come all, against your chief! My Jehovah God makes my heart and arms strong. He will help me in this battle, as He helped me in other things. He inspires me to show you that Christians are no cowards, though they are men of peace. Come on, and you will yet know that I am Kowia, your chief!"

All fled as he approached; and he cried, "Where are the cowards now!" and handed back to the warrior his club. After this they left him in peace.

Mr. Paton was taken down with ague and fever, and was reduced to such weakness that he became insensible. His colleague, Mr. Johnston, had recently died. Kowia attended Mr. Paton with devoted care, until he himself was taken ill. As the missionary began to recover consciousness, he heard Kowia engaged in prayer: "O Lord Jesus," prayed the native, "Missi Johnston is dead; Thou hast taken him away from this land. Missi Johnston, the woman, and Missi Paton are very ill; I am sick, and Thy servants, the Aneityumese, are all sick and dying. O Lord, our Father in heaven, art Thou going to take away all Thy servants and thy worship from this dark land? What meanest thou to do, O Lord? The Tannese hate Thee and Thy worship and Thy servants, but surely, O Lord, Thou canst not forsake Tanna, and leave our people to die in the darkness! O make the hearts of this people soft to Thy word and sweet to Thy worship; teach them to fear and love Jesus; and O restore and spare Missi, dear Missi Paton, that Tanna may be saved!"

Mr. Paton says that, touched to the very fountains of his life by such a prayer from a man once a cannibal, he began at once to revive. A few days afterwards Kowia came to Mr. Paton's side, waked him from his sleep, and said, "Missi, I am very weak; I am dying. I come to bid you farewell, and go away to die. I am nearing death now, and I will soon see Jesus." Mr. Paton tried to

comfort and cheer him, but the chief answered that his dear wife and children had just died and were buried; that if he remained at the mission house on the hill, and died there, none were left to carry him down to the grave where his wife and children were laid. "I wish to lie beside them," he said, "that we may rise together in the great day when Jesus comes. I am happy, looking unto Jesus!" He expressed the deepest concern for the salvation of his people, and joined Mr. Paton in prayer for them. Mr. Paton urged him to remain at the mission house, but Kowia replied that he was nearer death than his friend supposed; that while a little strength was left he would lean on the arm of Abraham, his fellow-native helper, and go down to the grave of his dear ones,

and fall asleep there, and Abraham could dig a quiet bed and lay him beside them. "Farewell, Missi!" he said, "I am very near death now; we will meet again in Jesus and with Jesus!"

He dragged himself away; "and my heart strings," says Mr. Paton, "seemed all tied around that noble, simple soul, and felt like breaking one by one as he left me there on my bed of fever all alone." Abraham sustained him tottering, tottering to the grave; there he lay down, and immediately gave up the ghost and slept in Jesus; and there the faithful Abraham buried him beside his wife and children. Thus died a man who had been a cannibal chief, but, by the grace of God and the love of Christ, was changed into a character of light and beauty.

#### WOMAN'S WORK.

THE attention of our church is turned at this time with unusual interest to questions relating to woman's part in the missionary work for the world. It may be of value, therefore, to our brethren who are called to consider these matters and pronounce on them to have the statistics of this work. The ladies of the Presbyterian Church North who are connected with that excellent magazine, *Woman's Work for Woman*, together with the Congregational ladies who edit that other bright and spiritual monthly, *Life and Light for Woman*, have collated the figures which show, as far as mere numbers can show, the facts of this work. We give below the statistical tables thus compiled, and call attention, in connection with them, to a few points.

1. The tables present only those organizations which are comprehensive and general, that is, which embrace a number of the local missionary societies commonly designated as auxiliaries.

2. These general organizations of women were first begun in the Church of England and in the Free and the Established Churches of Scotland. The Presbyterian women and the Episcopal women of Great Britain had these organizations more than half a century

ago, and about a quarter of a century before such an organization was formed in any church in the United States.

3. The tables present fifty-four of these general woman's foreign missionary societies. Thirteen of the fifty-four are in Great Britain, having an income last year amounting to \$234,000. Nine are in Canada, having an income of \$84,257. In the United States there are thirty-two, embracing about 25,000 auxiliaries and 8,000 children's bands. The membership of the auxiliaries is estimated at about half a million, and that of the bands at about 200,000. Their contributions last year amounted to a little over \$1,250,000, the amount given by them since the beginning being about \$10,000,000. In the foreign field these American societies support about 1,200 missionaries, 2,500 Bible women, teachers, zenana visitors and other assistants, and 2,500 schools of various kinds, boarding, day and village schools, homes and orphanages, either as a whole or in part, with about 60,000, mostly female pupils.

4. How do the women engaged in these organizations view the work? They say: "We think there are few in this day who doubt that our God has given to Christian

women a special share in proclaiming his gospel to 'all the world.' Are there not songs of praise and thanksgiving in all our hearts that He has thought us worthy of such a work? But, dear friends, must we not try to realize that we have only made a beginning? A little company of missionaries and native helpers in the foreign field, and a little band of workers, the faithful few in the home churches, are doing their best in the unequal struggle. How long must they go on trying to lift the burdens so much too heavy for them, that would be so easily carried if only all had the zeal and devotion of the few? All who have entered heartily into it testify to the unspeakable blessing that it brings to their own souls. And the blessing is freely offered to all who will enter into the work. How much they miss who stand outside!"

5. It will be observed that the spaces opposite the name of our own church are mostly vacant. This is because the table records only general organizations. The "two presbyterial societies" (now three) had only begun to exist, so no report could be given.

OUR MISSION TO AFRICA.

As this number of our magazine goes to press (January 13), the Executive Committee has just taken important action in regard to the mission to the Congo Free State, which the last General Assembly directed the Committee to establish at as early a day as practicable. The Rev. S. N. Lapsley and the Rev. W. H. Sheppard, under appointment as missionaries to Africa, have been instructed by the Committee to proceed without delay to the Congo, and by careful inquiry and exploration ascertain the most eligible site for a new mission. Mr. Lapsley is a son of Judge James W. Lapsley, of Alabama, and the Synod of Alabama at its last meeting earnestly recommended and urged his appointment as a missionary to the Congo Free State. Mr. Sheppard is a graduate of the Tuscaloosa Institute, and has recently served as pastor of a colored church in Atlanta. We hope to say more on this matter next month.

LIST OF WOMEN'S SOCIETIES.

GREAT BRITAIN.

NAME OF SOCIETY.	Year of Institution	DENOMINATION.	HEADQUARTERS.	NAME OF MAGAZINE.	INCOME.
The Society for Promoting Female Education in the East.	1834	Church of England.	London, England.	Female Miss. Intelligencer.	\$35,000.00
Ladies' Society for Female Education in India and S. Africa.	1837	Free Ch. of Scotland.	Edinburgh, Scotland.	"News," Church of Scotland.	£3,651 0 0
Ladies' Assoc. for Foreign Missions, including Zenana Work.	1836	Church of Scotland.	Edinburgh, Scotland.	The Indian Female Evangelist.	5,805 14 3
Ladies' Association for Christian Education of Jewish Females.	1845	Undenominational.	London, England.	Quarterly Paper.	10,000 0 0
Ladies' Female Normal School and Instruction Society.	1852	Methodist.	London, England.	Woman's Work.	7,481 6 7
Ladies' Auxiliary of the Wesleyan Missionary Society.	1859	Presbyterian.	Belfast, Ireland.	Our Sisters in Other Lands.	14,000 0 0
Woman's Association for Promoting Christianity in the East.	1873	Church of England.	London, England.	India's Women.	\$11,000.00
Woman's Missionary Association.	1878	Baptist.	London, England.	Our Indian Sisters.	£23,268 9 6
Church of England, Zenana Missionary Society.	1880	Undenominational.	London, England.	Quar. News of Woman's Work.	6,722 0 0
Ladies' Asso. for Zenana Work and Bible-Women in India.	1880	Presb. Ch. of Scotland.	Edinburgh, Scotland.	The Quarterly Record.	6,471 4 2
Ladies' Committee of London Missionary Society.	1875	Church of England.	London, England.	The Grain of Mustard Seed.	4,148 1 0
Zenana Mission of United Presbyterian Church of Scotland.	1886	Church of England.	London, England.		
Ladies' Asso. for the Promotion of Female Education among the Heathen.					

## UNITED STATES.

Woman's Union Missionary Society.	1861	Undenominational.	New York City.	Missionary Link.	\$43,548.78
Woman's Board of Missions.	1868	Congregational.	Boston, Mass.	Life & Light, Miss. Dayspring.	106,998.00
Woman's Board of Missions of the Interior.	1869	Congregational.	Chicago, Ill.	"	48,373.44
Woman's Board of Missions of the Pacific.	1870	Congregational.	San Francisco, Cal.	"	4,409.22
Woman's Board of the Pacific Islands.	1871	Congregational.	Honolulu, S. I.	"	1,192.65
Woman's Foreign Missionary Society.	1869	Methodist.	Buffalo, N. Y.	Heathen Woman's Friend.	206,308.60
Woman's Foreign Missionary Society.	1879	Methodist.	Pittsburg, Pa.	Woman's Missionary Record.	5,313.96
Woman's Missionary Society.	1878	Methodist Epis. Ch. S.	Nashville, Tenn.	Woman's Missionary Advocate	145,488.44
Woman's Foreign Missionary Society.	1870	Presbyterian.	Philadelphia, Pa.	Woman's Work for Woman, &c.	80,076.81
W. B. M. of the North-West.	1870	Presbyterian.	Chicago, Ill.	"	54,556.09
W. B. M. of Foreign Missions.	1870	Presbyterian.	New York City.	"	10,065.23
W. B. M. of Foreign Missions.	1871	Presbyterian.	Troy, N. Y.	"	7,217.68
W. B. M. of the South-West.	1877	Presbyterian.	St. Louis, Mo.	"	"
W. B. M. of the North Pacific.	1888	Presbyterian.	Portland, Oregon.	Department in The Missionary.	"
Two Presbyterian Societies.	1883	Presbyterian Ch. South.	"	"	"
Woman's General Missionary Society.	1883	United Presbyterian.	"	"	"
Woman's Board of Foreign Missions.	1880	Cumberland Presbyt'n.	Evansville, Ind.	Department in The Missionary	10,614.49
Woman's Board of Foreign Missions.	1875	Reformed Dutch Ch. ch.	New York City.	The Mission Gleaner.	17,437.50
Woman's Home and Foreign Missionary Society.	1879	Evangelical Lutheran.	Baltimore, Md.	Dept. in Missionary Journal.	16,284.19
Woman's Auxiliary to the Board of Missions.	1871	Protestant Episcopal.	New York City.	Departm't in Spirit of Missions.	"
Woman's Foreign Missionary Society.	1871	Baptist.	Boston, Mass.	Helping Hand and King's Mes.	78,228.01
Woman's Foreign Missionary Society of the West.	1871	Baptist.	Chicago, Ill.	"	33,722.09
Woman's Foreign Missionary Society of California.	1875	Baptist.	San Francisco, Cal.	"	\$1,652.78
Woman's Foreign Missionary Society of Oregon.	1888	Baptist.	Oregon City, Oregon.	The Baptist Basket.	1,181.47
Woman's Missionary Societies.	1884	Baptist Ch. So. Conven.	Baltimore, Md.	Missionary Helper & Day Star.	18,716.28
Woman's Missionary Society.	1873	Free Baptist.	Providence, R. I.	Department in Sab. Recorder.	7,279.27
Woman's Executive Board of the General Conference.	1875	Seventh-Day Baptist.	Milton, Wis.	Missionary Tidings.	22,595.03
Woman's Board of Missions.	1881	Christian Disciples Ch.	Indianapolis, Ind.	Friends' Missionary Advocate.	"
Woman's Foreign Missionary Societies.	1875	Friends.	Dayton, Ohio	Woman's Evangel.	11,503.59
Woman's Missionary Association.	1875	United Brethren.	Cleveland, Ohio.	Dept. in Missionary Mess'ger.	2,352.06
Woman's Missionary Society.	1884	Evangelical Association.	"	"	"

C A N A D A.				
Canadian Woman's Board of Foreign Missions.	1871	Presbyterian and Cong'l.	Montreal, Canada.	\$958.42
Woman's Foreign Missionary Society, W. Division.	1876	Presbyterian.	Toronto, Canada.	29,096.40
Woman's Foreign Missionary Society, E. Division.	1876	Presbyterian.	Halifax, "	5,091.77
Woman's Foreign Missionary Society of Ontario.	1876	Baptist.	Toronto, "	6,215.94
Woman's Foreign Missionary Soc. of E. Ontario and Quebec.	1876	Baptist.	Montreal, "	"
Woman's Missionary Union of the Maritime Provinces.	1870	Baptist.	Toronto, "	3,957.93
Woman's Missionary Society.	1881	Methodist.	Toronto, "	19,070.38
Woman's Board of Missions.	1886	Congregational.	Montreal, "	1,190.65
Woman's Auxiliary to Board of Diocesan, Domestic and Foreign Missions.	1886	Church of England.	Toronto, "	18,675.81

### SCHEDULE OF TOPICS FOR THE MONTHLY CONCERT.

JANUARY—General View of the Foreign Mission Work.	JULY—Indians, Chinese and Japanese in America.
FEBRUARY—China.	AUGUST—Greece and Papal Europe.
MARCH—Mexico.	SEPTEMBER—Japan and Korea.
APRIL—India.	OCTOBER—Mohammedan Lands.
MAY—Territory yet without a Missionary.	NOVEMBER—South America.
JUNE—Africa.	DECEMBER—Islands of the Sea.

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### FOR THE MONTHLY CONCERT—CHINA.

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#### ANNUAL REPORT OF THE CHINA MISSION.

##### I. HANGCHOW.

1. Mr. Stuart reports that he resumed his work soon after his return to Hangchow, in December, 1888, taking up gradually his old lines of work, viz., daily preaching in one of the two chapels under his care, having charge as pastor of the native church, preaching almost every Sabbath at one of the points where regular services are maintained, superintending the Sunday-school, conducting the teachers' meetings, superintending two native evangelists in their daily work in two street chapels, taking part in the weekly church prayer-meetings, pastoral visiting, etc. He has besides, since his return, assisted Mrs. Stuart in the girls' boarding school to the extent of daily teaching a class in the Bible.

In *evangelistic work* Mr. Stuart spent the afternoons for a month among the incense pilgrims who throng the temples outside of Hangchow during March and April. He also spent two weeks of similar work at a large temple situated near the usual summer resort (Poh-kao-fong) during the month of August, when the temple is crowded with worshippers.

Mr. Stuart, in company with Mr. Lancaster, spent thirteen days in visiting thirty different places around Hangchow during the month of May. They also spent six days visiting the new converts at Ya-mang-pang, near the large market town of Linwu, about thirty miles northwest of Hangchow.

2. Mrs. Stuart reports that, upon her return to China, the care of the girls' school

in Hangchow devolved on her. She found the school in excellent condition, it having been, since Mrs. Randolph's departure, in the charge of two most faithful and efficient native women. These yet do the greater part of the work in the school. Mrs. Stuart has control of the school only temporarily, until Miss Wilson has acquired the language sufficiently to enable her to take the school permanently—a work to which she is inclined, and for which she is admirably adapted.

The graduates from this school are in demand by missionaries of other societies, and they are spoken of in the highest terms by those who use them. During the year two girls were added from Shanghai, their father preferring to pay \$1.50 tuition per month, because he considered the Christian influence at this school better than at Shanghai. The health of the school has been remarkably good, not a single case of serious illness having occurred for several years; and though there have been cases of ague during the year, yet not a girl has been absent from morning worship on account of sickness. The spiritual condition of the school is good. During the year seven of the pupils have applied for baptism, and four have been admitted to the church. Every girl in the school is supported by some individual society in the home land, the members of which have pledged themselves to pray for the girl whom the society supports. There has been one case of severe discipline, which proved salutary, and the disobedient girl

submitted, and has since given no further trouble. Besides the girls' boarding school, Mrs. Stuart has had charge of a day-school near the Mission Compound. She has visited it regularly, and taught in it—mostly religious books. In this school, which has been in operation for a number of years, the larger boys have gone out, while their places have been taken by younger ones, hence the pupils are not as well advanced as in former years. The total number of pupils, 25; average attendance, 15.

During Miss Kirkland's absence, Mrs. Stuart has read with and directed the efforts of the Bible women.

The woman's prayer-meeting, which has had an existence for fourteen years, is still kept up with increasing interest. Four native women and Mrs. Stuart take turn, in conducting the exercises. The attendance often amounts to twenty-five or thirty persons. Mrs. Stuart has also lately begun the work of visiting regularly the Christian families, with a view to instruct the females, placing special stress upon *individual* work. She has also received and paid a number of visits, among whom were some very interesting cases. Mrs. Stuart testifies this to have been one of the most joyful of her experiences in China.

3 Miss Kirkland spent the greater part of October (1888) in the country villages, a work which she found most encouraging. She also visited the converts at Ya mang-pang, and was much pleased with their zeal and progress. During the year she has visited a hamlet outside the northeast gate (pa-ts'-wen) of Hangchow, called Tsao-tswang-chiao, where there is a hopeful work, several men and women professing to believe in Jesus. These people attend Sabbath services at the Mission Compound, a distance of three miles.

During the spring Miss Kirkland, in company with the Bible women, visited ten or twelve villages lying on the northwest of Hangchow, where they were received with great kindness. The people asked for a Christian day-school, but Miss Kirkland did

not feel able to give it the necessary attention.

In general, Miss Kirkland has visited the parents of the children attending the different mission day-schools. Many of the women and children have learned the Lord's Prayer and the Apostle's Creed. One of these schools is under Miss Kirkland's charge. She reports this work as cheering, the gospel as spreading, and the presence of the Holy Spirit is among them.

4. Mr. Lancaster reports the first quarter of the year spent almost entirely in the continued study of the language, going to the street chapels only occasionally. After Mr. Stuart's return in December, by mutual agreement Mr. Lancaster took charge of the work outside the northwest gate of the city, known as the Tso-chia-chiao chapel. From this time he studied only in the forenoons, devoting the afternoons to preaching at this chapel. Here he has been assisted by the native evangelist, Yu S. S., the elder, until after he had fallen into sin, when the latter's place was supplied by another elder, Sang-chim-tang by name, who had previously taught one of the mission day-schools.

During the year Mr. Lancaster baptized three converts at this chapel. Mr. Lancaster also spent nineteen days in itinerating work.

5. Miss Wilson has, of course, spent her time chiefly in the study of the language, in which she has made remarkably good progress. In February she began giving music lessons in the girls' school. Later on she added a class in arithmetic and one in geography. When Miss Kirkland left, Miss Wilson took charge of Miss Kirkland's day-school. This school is well taught by a graduate from the boys' boarding school of the Northern Presbyterian Mission in Hangchow.

#### *General View of the Work at the Hangchow Station.*

During the year this station has passed through some severe trials:

*First*, The old and tried elder and evangelist, Yu S. S., fell into grievous sin; but there were palliating circumstances connect-

ed with his fall which go very far to mitigate its heinousness. He was suspended from the communion, and of course from his position as an evangelist. He confessed his sin, and expressed deep repentance, and is manifesting it by manfully engaging in honorable business for a livelihood, and also by faithfully and zealously preaching the gospel, and that not without excellent results.

*Second*, The severe and protracted illness of Wu S. S., who, after nearly three months' sickness, is just now recovering.

*Third*, The suicide in September, of a member of the Hangchow church. He had been a communicant for eleven years, had taught a mission day-school for five or six years, and had taken his turn in leading prayer meetings. The Hangchow brethren were looking forward to a life of happy usefulness from him, when he suddenly ended his life with a dose of opium.

*Fourth*, The foreign force has been weakened by the death of Mr. Johnson, the return to the United States of Miss Tidball, and by the temporary absence of Miss Kirkland. But, on the contrary, there are special encouragements connected with this station, among which may be noted—

*First*, The strengthening of the foreign force by the return of Mr. and Mrs. Stuart, and the addition of Miss Wilson.

*Second*, The work itself has never yet been so far-reaching and so encouraging as it is at present. The very hopeful work in the Linwu district, at Ya-mang-pang, and the neighboring villages, the little company of believers outside the northeast gate of Hangchow, all give promise of rich harvests in the near future. [For a description of this work, see Mr. Stuart's letter in the September number of *The Missionary*.]

Then, there are inquirers at each of the street chapels who live Christian lives, and many of the neighbors show a friendly spirit toward the church, while multitudes in the places visited with the gospel message have a clear knowledge of the plan of salvation.

#### *Statistics of the Hangchow Station.*

1. *The church at the Mission Compound*.—Baptisms of adults during the year, 5; baptisms of infants, 2; deaths, 2; suspended from communion, 3; restored to communion, 1; present number of members, 61; absent from Hangchow, 7; inactive members, 2; total number of members present and active, 50; total number of baptisms from the first, 150; total number of inquirers, 10; contributions by natives, \$40.17; contributions at Tai-ping chapel, \$6.88—total, \$47.05.

2. *The Tso-chiu-chiao church*.—Baptisms during the year, adults, 3; deaths, 1; number of members on roll, 11; absent, 1; suspended, 1; present and active members, 9; inquirers, 3; contributions by natives, \$15.60.

3. *Linwu district*.—Applicants for baptism, 21; contributions from the first, \$16.50.

4. *Tsao-twang-chiao* (outside northeast gate of Hangchow).—Inquirers, 3; communicants, 72; suspended from communion, 3; absent, 8; inactive, 2; present and active, 59; inquirers and applicants, 37; contributions, \$79.15; day-schools, 4; average attendance, 15-60; native helpers, including Bible women, and school teachers, 11.

#### II. SOOCHOW.

1. Miss Safford reports as follows: The number of women as visitors, including the aggregate attendance at meetings, was, 1668; number of meetings held, 36; visits paid to families, 140; books distributed or sold, 512; aggregating pages, 25,536; day-schools opened, 2; pupils in day-schools, 60; inquirers among the women, 8. (Some of these are really hopeful.)

In addition to the above, Miss Safford had also commenced a weekly prayer-meeting for women, also a daily reading-class at her home, attended by two women. Miss Safford was assisted by her Bible women.

2. Miss French reports that she has been hindered by sickness, to some extent, in prosecuting her studies, but has yet been able to complete all recommended by the

mission for the length of time she has been in the field.

In May she went to Hangchow on account of ill health, and soon after was put in charge of Miss Kirkland's medical work, which she carried on with the help of the Bible women. She became deeply interested in this work, met with a number of most interesting incidents, and thinks the medical work may be a means of much good. She desires to continue this branch of work, and seems well-suited to it.

3. Mr. DuBose reports: 1st. The street chapels have been opened as heretofore. In connection with the one at Moh-doh (a large town a few miles to the west of Soochow), there are two quite hopeful applicants for baptism. Of two other applicants at this chapel, one was lost by removal, another is an attendant at the Sabbath services, and says he has been praying since a child.

2nd. Work among the candidates for examination near Mr. DuBose's residence has become a regular part of his work. They come to the chapel and book-rooms, also visit Mr. DuBose at his house, at all of which places they hear the gospel. They are polite and appreciative.

3rd. In itineration Mr. DuBose spent forty days, all in one country district, except his visits to Wu-sih. He disposed of 12,000 or 13,000 tracts. The sale of books in the city and country is reported as being good.

4th. The day-schools, during the first part of the year, were good, but later on, from lack of good teachers, they deteriorated; it is hoped, however, only temporarily. The pupils make creditable progress in their studies.

5th. Of literary work there has been issued—copies of street chapel sermons, 1,000; Catechism of Three Religions, 8,000; Tract on Heaven, 3,000; "Courtesy to Ladies," several thousands; Introduction to the Bible, 1,000; Introduction to Genesis, 1,000; Introduction to the Gospels, 1,000; Introduction to the Acts, 1,000. Besides the above, an "Illustrated Life of Christ," is nearly finished.

During the year two members of the church have died, one of whom was a valuable young school teacher. Mr. DuBose has also been hindered somewhat in his work by sickness.

4. Mrs. DuBose has continued her work among the women who come to her house. She has a class that meets every Sabbath forenoon. Besides, numbers of visitors come who hear the gospel at her house.

5. Dr. Davis reports that he—1st, Preached regularly in the street chapel in the north end of the city.

2nd, Acted as pastor of the church, conducting three services a week.

3rd, In itinerant work he visited several walled cities and large towns, and disposed of 4,000 books and tracts.

4th, In literary work, he formed one of a committee to prepare a mission hymn book for use in Soochow. This required much time and hard labor. The book contains 300 hymns.

Dr. Davis is also on a committee to revise the New Testament in the Soochow dialect, which has been completed through the Acts. He has also made and published a large colored wall map of the Chinese empire, for use in mission schools.

6. Mrs. Davis has been able to do more work than ever this year. Her work is among the three day-schools and the women. She has also done a considerable amount of medical work. As fruits of her work, it may be mentioned that one of the former pupils, now sixteen or seventeen years of age, is an applicant for church-membership, and one woman has been baptized.

*Statistics of Dr. Davis's Work.*—Day-schools, 3; pupils in three schools, 60; average attendance, 50; adult members in church, 6; baptized children, 4; admitted on profession, 1; contributions by natives, \$5.50; elders ordained, 2.

### III. CHINKIANG.

1. Mr. Woodbridge has, *first*, kept open two chapels during the year, closing only a few days during the riot that occurred about

the first of February. The congregations have been good and orderly, although composed mostly of the lower strata of society.

*Second*, Mr. Woodbridge has also done a good deal in the way of medical work, which is growing on his hands. He finds this an excellent means of access to the hearts and homes of the people. The neighbors around are becoming more friendly, and come more frequently than in previous years for medical aid. It is but due to say that there is an intensely anti-foreign feeling in Chinkiang, which makes direct friendly contact with the people difficult.

*Third*, The day-school at the South Gate has done well. Sabbath services are held in the school in the forenoons.

*Fourth*, Sabbath services have been kept up during the most of the year at three points—at the South Gate, West Gate, and at the Mission Compound.

*Fifth*, Mr. Woodbridge made one itinerating trip to Changchow and intermediate points, preaching and selling books and tracts.

2. Mrs. Woodbridge began an encouraging work among the women at the South Gate, receiving and paying visits. This was kept up until Christmas, when she was taken ill with typhoid fever, which lasted three or four months; and, of course, stopped her work.

The neighbors at that place showed real friendship, and Mrs. Woodbridge was able to do a good deal in the way of medical work among them. This work at the South Gate will be taken up again as soon as it is practicable.

3. Mr. Bear has faithfully continued the study of the language, and assisted Mr. Woodbridge in the street chapel and Sabbath services. He also did some itinerating work. He has also been trying to purchase a house for chapel purposes inside the West Gate, with good prospects of soon effecting a purchase.

*Statistics of the Chinkiang Station.*—No. of baptized Christians, 1; received during the year, 1; day-schools, 1; pupils in day-school, 20; street chapels, 2.

#### IV. TSING-KIANG-PU.

1. Mr. Woods' work during the year has almost all been of an initiatory character.

*First*, In Tsing-kiang-pu he has regularly daily visited teashops, distributed tracts, and talked as he had opportunity.

*Second*, He has done the same in the principal streets of the city, and thus not only widely distributed the Gospel, but made friends and acquaintances.

*Third*, Two days each week were spent in Hwai-au-fu, the district city, ten miles below Tsing-kiang-pu. Here the same work has been done, on the same plan as in Tsing-kiang-pu. In travelling to and from Hwai-au-fu Mr. Woods made it a point to stop at one of the intervening towns, and also to preach to the travellers on the passenger-boat on which he made his trips. He also frequently visited a market town, three miles north of Tsing-kiang-pu.

*Fourth*, During the year Mr. Woods also worked conjointly with Dr. Woods, both by interpreting for him and by talking to the many applicants for medical relief. Mr. Woods also conducted Sabbath services at his home regularly.

2. Dr. Edgar Woods, *first*, continued the study of the language in the forenoons, with special reference to securing a medical vocabulary, as this is the part of the language for which he has the greatest and most immediate use.

*Second*, The afternoons were uniformly devoted to the treatment of the sick, who during the year amounted to several hundreds, with gratifying results. Medical work at this new station is yet in its initial stages.

3. Mr. Sydenstricker reports that his direct work as a missionary has been interfered with by the necessary delay incurred in securing and repairing a dwelling-house and lot. He itemizes his work as follows:

*First, Street Chapel Preaching.*—A chapel was rented and opened about the first of December, '88, in which he preached regularly until early summer, when various causes, especially the small audiences, induced him to

suspend this part of his work. The location of the chapel was felt from the first to be not a good one, and it is proposed to secure a better place as early as possible. In this work Mr. Sydenstricker was assisted by the day-school teacher, as the latter had opportunity. There was some interest in two or three cases, but only transitory, it is feared. During the winter the audiences were good and attentive, but latterly the attendance became very small.

*Second, The Sabbath Services.*—These were begun as soon as the chapel was ready for use, and have been kept up ever since. The audiences have been composed of the pupils in the school, the employees about the mission premises, and some irregular attendants from the outside. The average attendance has been about twenty-five. Mr. Sydenstricker spent the Sabbath afternoons in teaching and catechising the pupils in the school, in singing and praying with them.

*Third, The day-school* shows much improvement over last year. The attendance has been better and larger, and more careful attention has been given to teaching the pupils. Mr. Sydenstricker has himself heard classes in it for the most part every day. Two of the boys have expressed a desire for baptism, and have manifested a hopeful interest in the gospel. The aim and plan is to make the school entirely subservient to the interests of the work. During the past year the school has had the advantage of having a Christian teacher, who has shown great interest in the conversion of the pupils.

*Fourth, The Bible Class.* This has been started only since the hottest weather of last summer. The aim has been to give the Christians and inquirers under Mr. Sydenstricker's supervision at Tsing-kiang-pu careful and systematic instruction in the Bible. The result so far has more than met his anticipations. Not only has the attendance been larger than was expected, but the practical interest in the word taught has been very cheering. He considers this as an important part of his work, which he hopes to prosecute regularly.

*Fifth, Owing* chiefly to the work of repairing, etc., at Tsing-kiang-pu, Mr. Sydenstricker has not been able to do much itinerant work personally, but his native evangelist has been out nearly all the time. The aim has been to give special attention to those places where special interest has been manifested. This work has been the most encouraging of all. In the Chuchew-fu district, at the market town of Kwan-hu, quite a work has sprung up. When the English Baptists abandoned that field, they left four or five inquirers in this market town. During the year it has been frequently visited, and now there are about seven families, including in all about thirty persons, interested in the gospel, seven of whom are looking forward to being admitted to the church soon.

In the city of Chuchew-fu there is a small company of believers holding out amidst many discouragements, but at present there is nothing else of special interest in that city.

In the country north of Tsing-kiang-pu, about forty miles distant, there are three or four points at which there are a few very hopeful inquirers.

During the greater part of the year Mr. Sydenstricker has had under his supervision a colporteur working for the Scotch Bible Society. He is a faithful man, and has in his travels met with a few very interesting cases.

*Statistics of Mr. Sydenstricker's Work.*—Day-schools, 1; pupils in school, 20; average attendance, 13; number of places where there is manifested interest in the gospel, 7; interested persons, about 40; desiring baptism (among the above), 13; admitted during the year (at Tsing-kiang-pu), 2; baptized Christians, 8; absent, 1.

In conclusion, both Mr. Woods and Mr. Sydenstricker refer to the continued good health of the Tsing-kiang-pu mission. Experience indicates that this is one of the most healthful stations yet opened by our mission. The people also are remarkably well disposed, and there is little or no anti-foreign feeling. The outlook for the work in the northern end of the province is especially encouraging.

## CHINA: HER NEW RAILWAY AND HER GREAT MEN.

By REV. H. D. PORTER, M. D., OF NORTH CHINA.

"FOR China to return to the isolation of her past is a hopeless task. It only remains for her to assimilate so much of modern progress as will enable her to outwit her astute Western competitors."

These significant sentences are to be found in a recent memorial of the governor of the Che-kiang province respecting the introduction of the railway. "I myself," he says, "was opposed to them at first, but when I came to Shanghai and saw the progress possible, I could not deny the sight of the eye." Transient travellers in China may see only her past, her isolation and decrepitude. The dominant official power, however, has faced to the future, and with fixed purpose has determined the commercial as well as the political equality of China with the great powers of the world.

The latest stage in that progress is the imperial permission to build a railroad from Peking to Han-kow, the great emporium on the Yang-tse river. The starting-point of this railway will be five miles southwest of the city, at a point where the imperial highway crosses the Hun river. Its course will then be, as proposed, along the plain within near view of the Western Hills to the nominal provincial capital, Pao ting-fu; on to Cheng-ting fu, where the imperial road branches off to Shansi; thence southward parallel with the highway into Ho-nan. The road will cross the Yellow river, touch perhaps Kai-feng, the capital of Ho-nan, and thence cross the province to its terminus at Han-kow, eight hundred miles from Peking. The country to be traversed will have easy gradients, and will touch the very centre of the vast internal commerce of this rich and populous plain. From Han-kow other roads must at once radiate. A decade hence we shall see the beginning of the fulfilment of the prophecy of Li, the Viceroy: "Within fifty years China will be gridironed with railways." However amusing the arguments may seem which are presented as a conces-

sion to a really ignorant and stubborn conservatism, the fact that the railway has been granted and the ablest leaders in China deputed to carry out the details is full of great significance.

It may be of interest to call attention to the several officials who represent the modern movement and determine its character. The Prince Chun, father of the emperor, head of the Foreign Office, chief of the Board of Admiralty, was once bitterly hostile, but since the French War of 1884, aroused to the new needs of the vast empire, and though an invalid, is devising means to secure to his enthroned son that "brilliant succession" which the imperial title implies. The Marquis Tseng, distinguished by his eight years of remarkable experience in diplomacy in England and on the Continent, is now a member of the Foreign Office, and second on the Board of Admiralty. The son of the most famous Chinaman of the past generation, he carries into his new duties the weight of a great name and of individual ability. By his influence he has opened up to competitive examination mathematics and physical science, on a par with the ancient and isolating Confucian classics.

Next to these nominal guides to the new progress, the task of planning and carrying into detail is committed to two men who are already widely known as of remarkable personal force and commanding ability. The two are Li Hung Chang in the north, and Chang Chih Tung, recently transferred from Canton to Han-kow for the express purpose of executing his own memorial advising the building of this line of road. Of the Viceroy Li, it is unnecessary to say more than to recall the fact of his having been for eighteen years the great commanding force at Tientsin, under whose wise and powerful guidance armies and navies, arsenals and technical schools, mines and railroads, diplomacies and philanthropies, have been developed and fostered. The providences by which this

man has been led will appear still more noticeable when his biography, by a distinguished American scholar in the consular service, shall have been given to the world in two large volumes. To Viceroy Li has been entrusted the equipment and building of the northern half of the new railway.

Chang Chih Tung, author of the memorial accepted by the government, recently appointed to build and equip the southern half of the road, is not so well known abroad, but is greatly distinguished in China. From the point of modern progress it may well appear providential. "A phoenix nest" is the proverbial Chinese name for any place which is the birthplace of great scholars or officials. The home of the Chang family has sent forth five noticeable officials within a quarter of a century, one of them being a member of the Foreign Office. Chang Chih Tung rose to importance in 1875, very suddenly, from the scholarly position of the censorate at Peking. By a fiercely patriotic and scathing denunciation of Chung How, then minister to Russia, whose treaty of Livadia was deservedly decried, Chang gained a wide reputation. He was at once made governor of Shansi. His advent there was signalized by remarkable vigor in numberless reforms, especially in attempts to control the terrible opium scourge. The famine of 1878 brought him into intercourse with the missionary work. At his instigation a monument was erected to Rev. Albert Whiting, who died of famine fever at Tai-yuan-fu. There also he became greatly interested in Western medicine, machinery and physical appliances. So acceptable had been his vigorous administration that the government transferred him to the viceroyalty of Canton, second only in importance to that of Tientsin itself. His career there has been signalized by great patriotism and remarkable vigor of administration. His attacks upon the anti-Chinese American policy have given some special interest to his name for all Americans in China. It is to a man of such marked

character, patriotic, and yet fully appreciating the possibility of industrial expansion, that the larger share of the new railroad building has been entrusted, for which purpose he has been transferred to the viceroyalty of the two provinces of Hupeh and Hu-nan. Han-kow, the southern terminus, is six hundred miles from Shanghai and an equal distance from the borders of Sz-chuen, on the lines of commercial union in the near future with the English systems of Burmah.

The transfer of Chang to Han-kow brings into prominence again the Li family. Li Han Chang, an older brother of the northern viceroy, formerly a governor at Han-kow, but in retirement for some years, has been reinstated and appointed to office at Canton, taking the place of Chang Chih Tung. As if to complete the circle of progressive men, the uncle of the Marquis Tseng has been the viceroy at Nanking for some years, and is in full sympathy with the progressive ideas of the younger and more incisive rulers at Tientsin, Han-kow and Canton.

"Blessed be the railroad," says *The Indian Witness*. It is as providential as a preparation for Christianity as it is for civilization. The terrible toil of the workingmen of China, with his wearying load upon his shoulder, or driving "his canny wagon," a squeaking barrow, through pitiful miles of dust and sand, is to give place to the untiring wheels of civilization driven by steam. A divine hand is guiding the alert and vigorous statesmen of China into courses they could not have foretold and cannot now estimate. We watch with patient hopefulness the converging lines of providential purpose, whether these be commercial, industrial, political, educational or spiritual. They are bearing even inert China upward and forward. Great events demand great men. Great men secure great results. Great results are the purposes of heaven. Such is the Chinese philosophy. Spiritualize it and it is a Christian philosophy.—*Miss. Herald*.

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THE Soudan, in Africa, has a population of about sixty millions.

## LITERATURE FOR THE MONTH.

## BOOKS.

*Christian Progress in China.* By Arnold Foster, of the London Missionary Society, Hankow, China. London: Religious Tract Society. Price, 2s. 6d.

*In the Far East.* China Illustrated; Letters from Geraldine Guinness, edited by her sister, with introduction by the Rev. A. J. Gordon, D. D. Cloth. 4to. Pp. 138. Fleming H. Revell, 12 Bible House, New York. Price, \$1. This dainty quarto is worthy of the highest praise, is cordially recommended by such men as Spurgeon and Prof. Christlieb, of Bonn, and ought especially to be read in every Ladies' Missionary Society. The style is as fascinating as romance, and the touching pictures of China's needs and sorrows must be an inspiration to multitudes of readers. Miss Guinness is the gifted daughter of the well-known Mr. H. Grattan Guinness, of London.

*Robert Morrison, The Pioneer of China Missions.* 160 pp.

*Griffith John, Founder of the Han-kow Mission.* 160 pp.

Both of these helpful little volumes are published by Fleming H. Revell, 12 Bible House, New York. Price, 75 cts. each.

## PERIODICALS.

*Blackwood* for November, "The Burman-Siam-China Railroad," by Holt S. Hallett. 12 pp.

*Edinburgh Review* for October, "East Africa." 27 pp.

*Fortnightly Review* for November, "The British South Africa Company," by Miss F. L. Shaw. 6 pp.

*Contemporary Review* for November, "The Expansion of South Africa," by John Mackenzie. 23 pp. "The Old Missionary," by Sir W. Hunter. 23 pp. (continued in ditto for December, 27 pp.).

*Nineteenth Century* for December, "The Awakening of Persia," by E. F. G. Law. 13 pp.

## BOOKLETS AND LEAFLETS.

*China.* By Rev. J. T. Gracey, D. D. Pp. 60. Price, 15 cents. An admirable little volume.

*Glimpses into Chinese Homes.* 133 pp. Price, 30 cents.

*Peeps at Real Girls in China.* 23 pp. Price, 10 cents.

*Woman in China.* Price, 2 cents.

*Our Mission in China* (an account of the Southern Presbyterian Mission in China). 15 pp. Price, 3 cents.

## PRESBYTERIAN UNION IN CHINA.

Now that we have entered upon the year 1890, and have our thoughts especially directed to China at this time, it will be interesting to recall the following resolutions, offered by Dr. Happer, and unanimously adopted by the Presbyterian Synod of China in 1888:

"WHEREAS, every one of the Supreme Courts of the Reformed and Presbyterian churches now connected with the Presbyterian Alliance, on both sides of the Atlantic, have taken action favoring organic union on their missionary fields, and it now only remains to carry out the details of such co operation and union in the several missionary fields as Providence shall open the way; and

"WHEREAS, there are representatives of eight of the churches connected with the Alliance laboring as missionaries in China, and it is most obvious that the action of the parent bodies requires their representatives to take effective measures to secure co-operation in their work and union as soon as Providence opens the way; and

"WHEREAS, there is an earnest desire among the ministers and elders of our churches for such a union in China:

"Resolved 1st, That the Synod believes that the time has come for taking steps toward effecting a union of the Presbyterian mission churches in China.

"Resolved 2d, That the Synod propose to

the missionaries and churches of these Presbyterian bodies in China, that early steps be taken to effect such a union, and request those of them who wish to unite in forming a United Presbyterian Church in China, to send delegates to meet the delegates from the other missions, at Shanghai, during the General Conference at that city in 1890.

*"Resolved, 3d,* That the Synod elect by ballot a committee of six, consisting of three

missionaries and three Chinese members, one each from South, North and Mid-China, to correspond with these Presbyterian bodies, and arrange for a meeting of duly appointed delegates, to meet in Shanghai in 1890, to devise a plan of union for the formation of a United Presbyterian Church in China. This committee is empowered to fill vacancies which may occur."

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## WOMAN'S WORK FOR WOMAN.

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### THE REFUSAL.

"HAD Moses failed to go, had God  
Granted his prayer, there would have been  
For him no leadership to win;  
No pillared fire; no magic rod;  
No wonders in the land of Zin;

No smiting of the sea; no tears  
Ecstatic, shed on Sinai's steep;  
No Nebo, with a God to keep  
His burial; only forty years  
Of desert, watching with his sheep."

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### AN OVERLAND JOURNEY IN CHINA.

THE following graphic account of an overland journey in Central China is from the pen of Miss Geraldine Guinness, of the China Inland Mission, and daughter of Mr. H. Grat-tan Guinness. The country traversed is north of Han-kow, along the line of the proposed railway:

"My first long overland journey in China! What an experience! How can I describe it? Several circumstances combined to make the journey one of special difficulty. To begin with, we were a large party—Mr. and Mrs. Herbert Taylor and their little son Howard, Miss Waldie and myself. Then we were to traverse a district in which foreign ladies, and certainly a wee foreign baby, had never been seen before; and to go to a city in which only one foreign woman has ever resided, and that but for a few days. Further, the inns on the road were very bad, some of the worst in China, and it was the depth of winter.

"A heavy fall of snow before we left Fan-cheng had covered the ground with a pure white mantle, and partly shrouded the frozen river, so that a dazzling scene lay before us when our procession of chairs passed out

under the ancient gateway in the city wall. Five or six days' journey lay before us over a country that looked wonderfully bleak and Siberian, as we struck into it leaving the now useless river far behind. Of those five days what shall I say! Truly, the Lord was with us, and His angels had special charge over us, that we reached this place in such safety and peace, after the difficulties and exposure of the way. Our chair-bearers were many of them confirmed opium smokers, which sad fact complicated matters not a little.

"The first night we stopped at a small inn, still in Hupeh, on the main street of a busy little town. The snow was trodden into mud many inches deep, which added to the difficulty of making one's way through the eager, excited crowd that assembled immediately on our arrival to see us alight. The general room of the inn, opening on the street, was packed with people; but we were led through into the back premises, Mr. Taylor shutting the door behind us, so that only the women might get in. On the inner side of this door we found ourselves standing in a tiny yard, exactly like—just *exactly* like—the open part of a good sized pig-sty at

home,—filthy, odoriferous! A narrow plank made it possible to cross the mud to the low doorway of the shed at the further side of the yard, which completed the accommodation of this part of the inn. Within this tumble-down-looking construction of mud and straw we found two apartments, but no window. However, a good supply of air, such as it was, came freely through the plentiful cracks and holes in walls and roof. This little shed appeared to serve the purpose of granary and barn, as well as living and sleeping-room for the innkeeper's family, and guest-chamber for the better-class travellers who came that way. Also, to judge by appearances, it might have been used as a dust-bin and general receptacle for all the refuse that could not well be thrown elsewhere, for on the floor were heaps—indestructible *heaps*! Avoid them we could not, examine into them we dared not. The dim light, or semi-darkness, was, on the whole, more helpful than otherwise. Two or three men pilgrims kindly moved into the inner den to make room for us, and we stumbled thankfully in, glad to find any shelter from the cold, cold night and the overwhelming crowd of not very friendly folk. How different the Honan people are to their neighbors of the next province! Here they are cheery, kind, and affectionate, as far as our experience goes, but in Hupeh it is not so. Sad to say, the nearer one comes to an open port the more antagonistic is the feeling towards foreigners. I must not stay to describe in detail our experience at that first halting-place, nor our perplexity when the aged and querulous grandmother began to insist on sharing not only our shed but our bed and *pu-k'ai* also, and to reproach us on the ground of her venerable age and our evident youth, for decided hesitation in complying! Here, however, Mr. Taylor interfered, and the old lady was afterward content to occupy the outer apartment with her granddaughter.

Early the next morning we were on our way again. On, on, over the desolate-looking snow-covered country. At every halting

place crowds gathered, half frightened, yet eager and very curious. We tried, when there was time, to talk to them a little and to sell books, but up so far north my words, at any rate, were but little understood, and often the women seemed too frightened to listen. At night we reached a considerable place, and halted at the inn. Here we were all taken at once to a big, empty barn-like room at the back, with a mud floor and no window. Somewhat to our dismay we learned that here we were all to sleep, our chair-bearers and other men being accommodated in a loft overhead, to which a ladder gave access. There was no alternative, we were *muk-in-fah-tsi* (without plan or help), so we cheerfully rigged up a curtain to divide the room into two, and contemplated with equanimity the free passage to and fro of the dozen or twenty men who slept above.

Strange as this was, a still more trying experience was reserved for the next day, when late in the afternoon we arrived at a largish town and halted at the inn. Here we were well received, and prepared to pass the night. But soon, oh, such a crowd assembled!—men most of them, and almost wild to see us. Mr. Taylor went out, but all was of no use, they would not be quieted. The landlord of the inn took fright, thinking his house would be injured, and told us we must leave, and leave at once. This we were only too thankful to do as soon as our bearers would consent to travel another stage that night. Going, however, was easier to contemplate than to achieve. Half an hour had sufficed to collect a concourse of hundreds of people—*hundreds*. The yard, the doorways and room of the inn were all blocked. Besides this the place seemed bad. I have never seen more dreadful faces, nor had to meet a more trying experience than in that crowd. A quarter of an hour at least elapsed before we could get into our chairs and start—a never-to-be-forgotten quarter of an hour! Out again on the dreary, upland plain, in the fine, driving snow and the cold, cold, cutting wind, we slowly and painfully made our way to the next stopping-place, a wayside inn.

Here there were not many people, and they seemed friendly—we were in Honan. We were by this time too tired and too thankful to be there at all to mind much when we found that the inn consisted of a single not over-large shed by the roadside, and that it was already occupied by quite a number of men. These were very kind, however, and welcomed us to share whatever they had. They got some long reeds, which they leant against one of the rafters to make some sort of a partition, gave us other reeds to lie upon, and returned to their opium-smoking and other occupations on the other side of this slight wall. We were beginning thankfully to prepare the baby's food and to get ready for the night, when sundry ominous whiffs of smoke attended by a crackling sound we knew too well, came curling round the partition.

"Surely the men are making a fire inside on the floor."

Yes, so it was, and in a very few minutes the place was one dense cloud of choking smoke, and our poor eyes were smarting with pain and streaming with tears. Of course we had to go outside, picking our way between the recumbent figures of the tired men, who lay all over the floor, while their socks and outer garments were drying in the smoke and heat. Baby's food was brought out into the moonlight night, and Mrs Taylor had to sit in one of our chairs, in the midst of an admiring crowd, and feed him there by the flickering light of a Chinese candle. When the clothes were dry and the fires out, we went back again, hungry and tired enough ourselves, but thankful that the poor men were comfortable.

It was strange, lying awake in the darkness when all was still. Far, far on into the night most of the men were awake smoking opium and listening to one of their number who was telling some long, wonderful tale, until even his garrulous voice dropped to silence and the opium lamps burned dim. Our bed was next the partition of reeds through which we could see all that went on. Long, long I watched them with a

straitened heart. Oh! I longed to be able to rise and go over to the dying embers of the last fire, and sitting down there in their midst, take the now silent tale-teller's place, and out of a full heart unfold to them the wondrous story of the Saviour's love! But I could only pray, till one by one they dropped asleep.

The fourth day and night of our journey were pretty much a repetition of the third. It was, if anything, colder by day, with a more cutting wind sweeping over a more dreary country, and easier by night, for we were getting more accustomed. Again we all shared one room with our chair-bearers and fellow-pilgrims. On the last night, Sunday night, we had a stranger experience than ever. In that inn they only made room for us at all by turning out a flock of goats from the shed they were accustomed to share with any beasts of burden that might come by that way, and even then, after we were established in their place, we had to extend hospitality to a travelling donkey of cheerful disposition, who, sharing this apartment with us, made the night musical more than once with his prolonged attempts at song.

It was a strange experience that, the first Sunday night in the new year. One's heart could not but rejoice in thinking of Him who, born in a stable, was cradled in a manger. What a privilege to follow in His footsteps, even though so feebly, so far off!

The next day we reached this place, She-ch'i-tien, our home for the time being. How eagerly, as we drew near the city, did we look out for its long wall and the roofs and gables of its houses, and with what earnest, heart-longing and ardent prayers did we claim and take possession of it for our Master, ere ever we crossed the threshold of its ancient gate! With tear-dimmed eyes I scanned it all, and let my gaze wander to the distant northern hills that break the level plain beyond the city, and rise into the clear blue sky, while David's precious traveller's psalm (121st) woke grateful echoes in my heart.—*Geraldine Guinness, in Regions Beyond.*

## THE WOMAN'S EXCHANGE.

## A PRAISE MEETING IN MISSISSIPPI.

OUR zeal in Foreign Missions has not abated with the waning year. The more we study the ungarnered fields, the more we feel the need of offering our pennies and prayers.

We have three separate organizations in connection with our church. The Houston Missionary Band was organized by our minister's wife, while Mr. Rankin was yet our pastor. It has lately been divided, leaving the society of that name for the young people of the congregation, while the children under fourteen years old have formed the Fanny Craft Band. We find this division works to advantage.

The Catherine Watson Missionary Society has forty-three members, and is composed of the ladies of our church. The two last-mentioned societies, are named in commemoration of two loved and honored members; they have finished their service for the Master below, and have passed to the blessed beyond, but "their works still praise them within the gates," and we think it a fitting way to perpetuate their names.

At the suggestion of an article in *The Missionary* on "Praise-meetings and Thanksgiving," we celebrated our first anniversary in October by a similar service. Envelopes were sent to every lady in the congregation, whether a member of our society or not, asking her to attend this meeting and bring an offering, however small, for whatever special blessings had fallen to her during the year. An encouraging number were in attendance, and our pastor was invited to be present and conduct devotional services. The envelopes (obtained from the Mission Rooms in Nashville), were then collected, each lady reading or repeating an appropriate text of Scripture as she handed it in. The mite boxes were then opened, and a pleasant hush of expectation followed, while the pastor, secretary and treasurer sorted the shining coins and smoothed the rustling bank notes. Verily, our cup of praise seemed running over, as we watched the table.

We have had various claims from the local interests of our church, and feared the mite boxes would not equal the amount found in them at the last opening, January 1, 1889. It was a gratification, therefore, to know that the whole sum from mite boxes and praise-offerings was more than \$50, all given from the hearts that overflowed with gratitude to Him "who is the author of every good and perfect gift." \*\*\*

HOLLY SPRINGS, MISS., Dec., 1889.

## THANK-OFFERINGS AND TITHES.

I AM glad that the "Praise Meetings," which originated in my home in Denver, Colorado, are spreading all over the United States, as well as Canada and England. In the one held in my home church last year, the thank-offerings were nearly three hundred dollars. They steadily increase year by year. If some of our Christian women could visit heathen lands, they would feel a great deal more praiseful and thankful.

But there is not, and never can be, any better method for filling up the Lord's treasury than the honest, persistent administration of tithes. Nearly all the foreign missionaries that I know give a Bible tenth of all they get to the Lord. It pays to take the Lord into partnership, and to divide with him. The profits are so increased, and both our share and His grow to be more and more.

A correspondent, in her last letter to me, speaks of hearing Mr. Speer make an address on missions, in which he said; "We stand to-day at the Kadesh Barnea of the ages, and we seem likely to repeat the history of the Israelites, and take forty years to make an eight days' journey." We might fill the world with the knowledge of Christ before this century ends, and yet if the church withholds her tithe of men, and women, and money, it may be another full century before the darkest places will see the first glimmer of gospel light."—*Mary L. Cort, in Woman's Work.*

## MINT, ANISE, AND CUMMIN.

In a private letter we read the following: "I dare say our missionary meetings are good, but our chapel is large, and our ladies are feeble; at least their voices are. I go from a sense of duty. With careful listening I hear a part of the papers, but since our ladies have the habit of kneeling, and burying their faces in their hands when they pray, I cannot join in the devotions."

It seems a pity that a good meeting should be lost for want of a little thought about details. In the first place, cannot the meetings be held in a smaller room? Would not the church parlor, if there is one, be better than the chapel? Or would not some lady open a pleasant private parlor? If there is no alternative to the large room, it may be made to seem more cosy by all gathering in one corner; and if furnished with chairs, they may be arranged in a circle. The leader should insist upon all gathering together. It is impossible to have a good meeting when a few people are scattered in a large, empty room.

It is unaccountable that so little thought is given to the voice by those who are willing to prepare papers. It would seem that after giving time to the preparation, they would be anxious to be heard; whereas, it some-

times seems as though the effort was to prevent any from hearing. When the leader asks for a paper, she should at the same time ask for distinct and audible reading of it, remembering that there is always more of exasperation than of inspiration in unsuccessful listening.

And why should a meeting be made the place for private devotions? A few minutes set apart for silent prayer is often extremely helpful to the spirit of devotion, but an inarticulate, muffled voice, never. In a small parlor one may easily be heard in a kneeling posture, provided the head is erect, but not when head and voice are buried in the hands. In a large room it may be necessary to stand, which will be embarrassing at first, but will soon become natural and easy. Whatever effort it may cost should be made "in His name." For most of the rooms in which our circle meetings are held, the sitting posture will perhaps be best. At all events, when we meet to pray for our missionaries, let us so utter our requests that *all* may join, and offer the incense of *united* prayer.

Attention to these minor details may come under the head of the "mint, anise, and cummin," which we may not overlook.—*Helping Hand*.

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## FOR THE YOUNG.

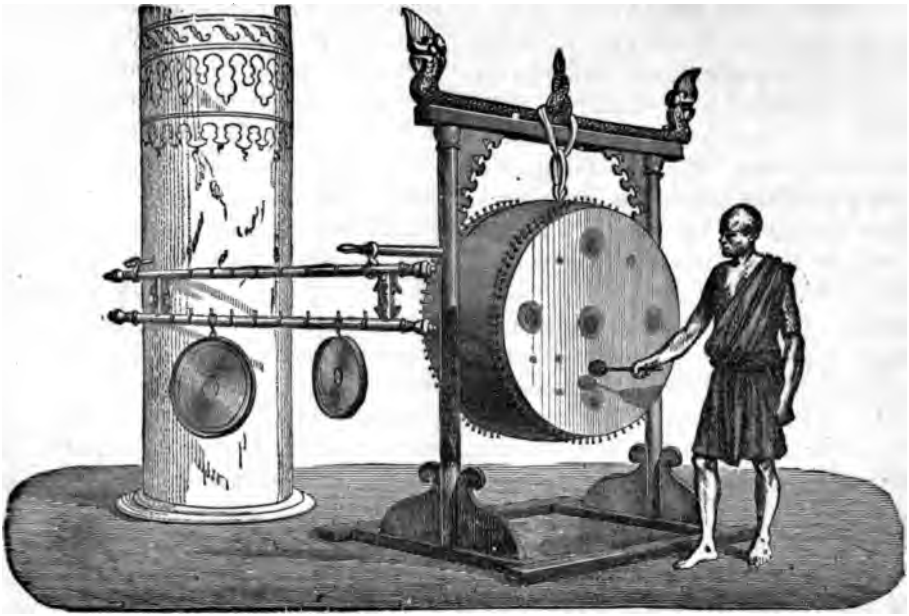
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## CHINESE DRUM AND GONGS.

THEY are for use in the temple. Sometimes in the great cities of China, all through the night may be heard the heavy thumping of the drums, the clashing of cymbals, and the clang of gongs, as the priests in some temple chant prayers for the repose of some dead man's soul. Of course the priests are paid for this, just as in a Roman Catholic country the priest gets money for saying masses for the dead. The poor ignorant people think that, if they fail to do this, the spirits of

the dead will come back and haunt their homes.

In our own country, where is so much light, it is hard to imagine all the evils that come from the gloomy superstitions of the heathen. Dr. Boone, a missionary physician in Shanghai, tells of a sad case that came under his care not long ago. A Chinaman was brought to his hospital very ill. He was a fine-looking man, and well educated. His father was a mandarin in the city. For a time the sick man lay



CHINESE DRUM AND GONGS.

unconscious, but the doctor worked hard over him through the long afternoon and evening of a hot summer day, and at a late hour, when he left him, the Chinaman was better. The next morning he had improved still more. His father, a dignified old man, his mother, wife, brothers, and sisters, came to see him. Their love for him, and their great distress, were touching to see. They asked the doctor if he could get well. The missionary told them that he might get well, but everything depended on his being kept perfectly quiet. They said, Yes, they believed it; they had no faith in a native doctor's treatment of such a case. But, they said, they dared not let him die in the hospital, for it was a Christian house, and no heathen priests would be allowed to see him and chant prayers, with drum and gong, over him. They must take him away from the hospital, they said, even if the moving should cause his death right away.

Dr. Boone told them that to carry him

under the burning midday sun for miles, through the crowded streets, would kill him, and begged them, at least, to wait until after sunset, and move him in the cool of the evening. The Chinese family replied, "If you can tell us certainly that he will get well here, we will leave him with you; but the chief priest has given us orders, and we cannot run the risk of his dying in the hospital."

So against their own feelings and wishes they took up the sick man and carried him away to certain death; and the drums, and gongs, and cymbals, and bells, were, no doubt, soon making their din over the poor man's body.

You can see from this that Christianity takes things that are used in heathen worship and puts them to a better use. You have heard the gong used to call people to dinner, and the drum to wake up the hearts of the crowd and give them joy in the music of the band. May the time not be long till everything in China shall be turned to a Christian use.

## A BIBLE FOR A PISTOL.—A TRUE STORY.

"SEE, mother, see what I have brought you!" exclaimed a young Brazilian, holding up to view a well-bound, gilt-edged book. "Antonio Marques told me that the priest ordered him to burn it, but he did not like to destroy so good a book, and was afraid to displease the priest by keeping it, so I offered to trade my old double-barreled pistol for it. I thought you might like to have the book, for they say it is all about religion, and you are so religious. It might be of use when you go to repeat your prayers for people who are dying."

The mother took the book from her son's hands, and slowly reading the title, "*A Santa Biblia*," said: "Ah! this is good; this is the 'Rule of Life'; I am glad to have it." Then, beginning at the first of Genesis, she glanced over several chapters until she reached the tenth. "Yes, you are right, my son, here is just the kind of prayer I want. Here is a long list of names, and as they are all in the Bible, they must all be of Saints, and some of them will surely help the poor creatures."

The youth frequently found his mother with the book before her when he came in from his work, and had he taken the trouble to look over her shoulder, he would have found her always reading the tenth chapter of Genesis.

The woman, who had the fame of knowing by heart a great many prayers, was often sent for to go even long distances to repeat them for the hope and comfort of the dying, and she was faithfully trying to master the long names so as to say them off glibly to serve as a prayer.

One day, as they sat taking their noon-day coffee, a messenger came from a neighboring plantation, begging her to go at once to see a young girl who was very

ill. With book in hand she set out, and arriving at the house, a sad, though to her not unusual sight, met her eyes. A girl of about fifteen lay upon the bed, her beautiful black eyes looking strangely bright in contrast with the pale features. The parents and sisters, instead of caring for her, were wringing their hands, and wildly crying out, "She is dying! She is dying!" The sick girl feebly stretched out a wasted hand, gasping, "They say that I am dying; teach me quickly how to die; tell me, what must I do!" The old woman gently took her hand, and in a soothing voice, said: "Don't be nervous, dear; if you will repeat after me the Pater Noster, the Ave Maria, the prayer to St. Joseph and the rest, and then a new prayer that I have learned from this good book, you need not be afraid."

A sight never to be forgotten by one who knows that there is but the one "Name under Heaven, given among men whereby we must be saved," was this death-bed scene. The old woman, in clear tones, rapidly repeated among other things, "Shem, Ham, Japhet, Gomer, Magog, Madai, Javan," and so on through the long list. The dying girl vainly tried to follow as her voice grew fainter and fainter, for she was with all her failing strength clinging to this false hope as she passed out into eternity.

Some years later, the young man who had gotten the Bible in such a curious way, married and left the old house to live at the wife's homestead. One evening, as the old father sat in his usual place reading, the husband said: "Anninha, what is that book your father is always reading?"

"That," she replied, "is the Bible. He often tells me about what he reads,

and it is very interesting. I wish I could read it for myself, but it is a French book, and I can only read Portuguese."

"If it is called 'The Holy Bible,'" said he, "then my mother has it in Portuguese, for I gave it to her long ago. I never read it myself, but she used to learn things out of it for prayers. They never sounded very interesting to me."

"Could you get it for me, José?" she asked.

"Yes, I will go over and ask mother for it to-morrow," promised he.

When the wife got the Bible, she carried it to her father, who was much pleased to find this favorite book in his native tongue, and opening it at the New Testament, he began to read aloud. The young people listened, and soon grew so interested that they begged him to go on till they kept him reading late into the night. Deeply touched by the "Old, Old Story of Jesus and His love," they began to read for themselves. Soon they learned that pardon and peace had already been purchased for them, and that what God required of them was not penances and a bondage to fear through life, and masses and the agonies of purgatory after death, but child-like faith and loving obedience—that godliness which gives promise of the life that now is, and that which is to come.

The son's first wish was to have his mother learn the good news; so he carried back the Bible, saying: "Why, mother, you never got the best out of this book! You only looked for something to die by, and it is full of good words to live by, as well. Let me read you some."

"No, my son," responded she, "I got what I wanted out of the book, and that is enough for me. I do not care to look for more."

"But, mother," pleaded he, "you would be so much happier if you knew the true way to live and to die."

"Hush, José," said the mother, indignantly. "Do you dare to hint that I, who have taught so many how to die, do not know how myself? Let me alone, and do not trouble me any more about the book."

The man went back to his wife troubled and disappointed. The more they studied the book, however, the better they understood that it was God's Spirit who had opened their eyes, and to Him they must look to perform the same miracle upon their mother, that blind one leading the blind; and for this they are still daily watching and praying.

E. D. HOWELL,

*In Children's Work for Children.*

PROVINCE OF S. PAULO, BRAZIL.

#### A JAPANESE GIRL SAVED BY FAITH.

OUR friend, Mr. Loomis, of Japan, tells of a young Japanese girl whose life was saved by her own faith in Jesus Christ, and the faith of her friends. Her name was Masuda Yu. Her home was in the Province of Bingo, and she was a member of the church at Take-hashi. She was as gentle as she was pretty, but she was not at all ashamed to tell others of her love for Christ. She was taken ill and became

a great sufferer. Many doctors were consulted, but all agreed that it was very doubtful whether she could ever be cured. At last they said that there was only one chance for her recovery. A very difficult and painful surgical operation must be performed, and it was doubtful whether one so young and weak could live through it.

When Masuda heard the opinion of the

doctors, she said that she had given her body and soul to God to keep, and whatever was the result, she had no fears; she was quite sure that all would be for the best. So she asked the physicians to do what they thought was right. She was taken to the hospital at Okayama to have the operation performed; but when the surgeon in charge saw her condition, he said it was too late.

She begged, though, that the operation might be performed, as she must die if it were not, and it was possible that the Lord might spare her life. She said to her friends, "I have put my whole trust in Him, and He will surely do what is best." The surgeon determined to do as she wished, and the day was fixed for the operation.

When the members of the Take-hashii church heard this, they held a prayer-meeting every evening to ask God to help and bless the girl. When the day came for the operation, the Christians in Okayama met and prayed in the same way. Masuda sent her love to her pastor and the members of her church, and assured them that she would meet them all in heaven. She said to her mother, who sat by her bedside weeping, "Do not be troubled about me; I am trusting in God." A few of her friends united in prayer with her, and sang one of her favorite hymns. She turned to the doctor and said, "I am all ready." She was as calm and cheerful as ever. The surgeon said, "Are you ready

to die?" She replied, "I am the servant of Jesus Christ, and I believe I will go to heaven and obtain a crown of glory. I have no fear of death." Said the surgeon, "I have never seen such a brave patient before."

When he gave her chloroform she was sound asleep in twenty seconds. He was surprised at this, and remarked that, if she were not a Christian, she would not fall asleep so soon. The heathen patients, when chloroform was given them, often became excited, and could hardly be put to sleep.

The operation lasted a long time. While it was going on, Masuda waked, and suffered intense pain. She prayed aloud, "O Lord, help me to see what Christ suffered on the cross for my sins, and help me to bear this pain." Not a single murmur fell from her lips. When the doctor thought it might be best to stop the operation, she asked him to go on. All the Japanese that saw it, said that no one but a Christian could have borne suffering in this way. Some of them, who had not believed in Christianity, said now that it must be the best religion, as it gave such courage and strength.

Masuda stayed in the hospital four weeks, and was entirely cured. In a few months she was able to go back to school, and she is now a happy and busy little Christian. The Christians of Take-hashii and Okayama found their faith much strengthened by this case.

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For generations a certain Japanese family has had a box into which they put percentages. Said one of them, "If I want to buy a garment that costs one dollar, I buy it for eighty cents; or give a feast that would cost five dollars, I give it for four dollars; or to build a house for one hundred dollars, I build it for eighty,—and put the balance in the box. At the end of the year we meet, open the boxes, and give the contents to the poor. It costs us some self-denial, but we are always prosperous and happy." The Japanese call this worshipping "The Great Bright God of Self-Restraint."—*Selected.*

## LETTERS FROM THE MISSIONS.

## INTERIOR BRAZIL.

Mrs. BOYLE.

Knowing your interest in all that concerns us and our work, I must try to give you some account of our late jaunt on horseback through Goyaz.

We left Bagagem on June 19th, were gone three months and traveled just six hundred miles, completing the circle when we got back to our own door.

Our party consisted of Mr. Boyle, myself and our three little boys, Evaristo, our black mule driver, his brother, Cesario, who cooked for the party, Theresa (Cesario's wife), who was house-maid and washer-woman; also Senhor Lourenço, an elder in our old church at Mogy-mirim, and colporteur of the American Bible Society, with Chiquinho, his mule driver, who is a member of the Mogy church.

Mr. Boyle had bought a little white pony for Gaston, and last year a member of the Santa Luzia church sent an iron-gray pony to Woodson as a present. They rode their ponies, and little Lewis rode on a pillow before his papa. As Woodie was only eight years old and Gaston six, we expected them to get very tired and give a great deal of trouble. But you never saw two such happy little fellows; they would ride away ahead at a gallop and then wait for us, always laughing and playing. Little Lewis, who is only three years old, enjoyed it, too, and entertained his papa by inventing big stories about snakes and birds. We had seven pack-mules loaded with Senhor Lourenço's books, our clothing, bedding, tents, provisions (beans, coffee, sugar, and rice), cooking utensils, and other necessities.

The first day is always an exciting one, so many things to remember, and everything in utter confusion until loaded on the mules. A small trunk is hung on each side of the pack, and on top of them are piled several bundles of bedding, bags of provisions, or leather bags with the pots and kettles, so arranged as to balance nicely on the animal; a whole raw ox-hide, doubled lengthwise with the hair inside, is then thrown across the pack; a stout leather band with an iron hook at one end is passed over the whole pack and the hook brought under the animal; the other end of the band is passed through the hook and twisted together by a stout stick in such a man-

ner as to tighten the band down around the pack so that the whole is firmly held in place, even when going up and down the steepest places, or knocking against trees and rocks at the roadside. It was nearly noon before all was ready, and we took up our line of march over the hills and through the woods that border the Bagagem river in its course northward to the Paranahyba. Senhor Lourenço staid with the *tropa* (pack-mules) the first day, as neither of the mule drivers were experienced in the business. As the *tropa* cannot go out of a walk, they got far behind us and took a wrong road. We rode on until nearly sun-set, when we came to a small house or hut at the road side and asked for shelter, which was most gladly given us. Night came soon, and we knew we would have to make the best of our circumstances without the *tropa*. We had eaten a cold lunch at the road side, and the woman of the house cooked us a few beans and gave us some coffee, so we did not suffer from hunger. They gave us two small straw mattresses, which we put down on the dirt-floor and covered ourselves with our saddle-blankets, and would have slept very well but for the ants that tried to take possession of our beds. Cesario and Teresa slept in the corn-crib. We had ridden sixteen miles, the longest ride I ever made on horseback, and this with the confusion and excitement of getting ready in the morning left me quite used up. The next morning Senhor Lourenço came up about nine o'clock with the *tropa*; the animals were unloaded, a fire made in the yard, and our breakfast was soon cooked and eaten.

Early that morning the man of the house rode off with their tiny little baby to the nearest village, twelve miles distant, to have it baptized, leaving the mother at home. The poor little thing looked so cold. There exists the greatest dissatisfaction among people of all classes under the exactions of the priests, who do nothing without being paid exorbitant prices; even the poor have to pay the full prices for baptisms, marriages, masses, and burials. As a consequence many babies are left unbaptized now, as times are very "hard" here this year; so if the little things die *pagan*, as they call all unbaptized persons, they cannot go to heaven, nor be buried in consecrated ground. This to me is one of the hardest doctrines of the Romish Church. The people themselves are driven to see the injustice

of such ideas, and are so being driven by the priests to see the errors of their religion.

By the time we breakfasted and got started again it was late, so we did not go more than twelve or thirteen miles, stopping in the evening by the side of a creek, and, sleeping in our tents, which we enjoyed very much. The following day we crossed the Paranaíba river, which is the dividing line between Minas and Goyaz. We stopped for the night at a *fazenda* (plantation), six miles beyond the river, called *tres ranchos* (three ranches), and camped under an open-thatched shed. By the road side is a chapel built by the *fazendeiro* (planter) and his poorer neighbors. The following day being the Sabbath, Sr. Lourenço went out and invited the people around to preaching; the *fazendeiro* had the chapel opened and swept, and at night Mr. Boyle preached to a good congregation of very attentive hearers; the chapel was well filled with women, all squatting on the floor, as they do during their masses; the men stood in and around the door. It felt and looked queer to see Mr. Boyle standing there on the platform in front of the altar, with

#### A LARGE MIRACLE-WORKING IMAGE

of Nossa Senhora da Abbadia (Our Lady of the Abbey) looking at him through a glass door behind him, and pictures and images of saints all around him, while he preached! How our hearts ached for this people! They know not what to believe; can only say, "Why, of course, we believe in God and Nossa Senhora." Their only hope is in her intercession and masses for the dead; while they know nothing of salvation by the death and intercession of the Saviour. The walls of the sacristy at the side of the chapel were covered with waxen images of deformed and diseased parts of the human body, also pictures of disasters happening to persons. These are all placed there in fulfilment of *promises* made to the image of Nossa Senhora. The people firmly believe that this image has the power to work miracles, and if any one is sick or in danger a promise is made to give money or some article to the image, or to undergo some penance on the occasion of her *festa* in August. A wax figure of the sick person, diseased limb, or disaster, is afterwards hung against the wall in the vestry-room.

The next day we rode twenty miles across the prairie to the town of Catalão. Every town has a *ranchão*, or large open shed, for the accommodation of travellers and *tropeiros*, or mule drivers. This one had a good large room attached, which

we occupied with the children, while the servants stayed in the *ranchão* outside, with the luggage and kitchen. We stayed two days in Catalão; Mr. Boyle preached in the court-house to a large audience of men. I was the only lady present.

From there we started on our long ride of two hundred miles to Santa Luzia, which we reached in ten days, travelling over a road which passes no town nor village the whole distance, where the sight of a house or human being is an eventful occurrence, and where the road at places is full of the tracks of deer, tapirs, panthers, ant-eaters, and other wild animals, and where the streams are infested by anacondas.

We spent the Sabbath between Catalão and Santa Luzia, in a clump of trees by the side of a beautiful spring, twenty miles from the last house we passed, in the midst of a prairie that stretched away for leagues upon leagues in every direction. The spring was the beginning of a shallow, marshy creek putting off to the west; from among the tall grass of the marsh great *buritys* (a species of nut-bearing palm) rose to a great height, their smooth, perpendicular bodies crowned with long palm leaves that glistened in the sun-light as they trembled and swung in the air.

We found at this camping ground the head, feet and hair of a *tamandua bandeira*, the big

#### BRAZILIAN ANT-EATER.

It is the size of a hog, and slenderer. The hair is coarse, the tail is long and broad, and is thrown over the back covering the entire body; the head is very small, long and pointed, with a little hole for a mouth, through which the long, round tongue is thrust out, and when covered with ants, flies, etc., is suddenly drawn in. It is not ferocious, but very dangerous; when attacked it sits up, opens its arms, and awaits the enemy, which it seizes with its terrible claws, and which no power can extricate from its embrace, except by killing one or both. The country is everywhere dotted with the white ant's houses, which are built up out of the ground to the height of from three to six feet, and about four feet in circumference; they are honey-combed inside, but the outside shell is very firm and tough. A *tamandua* will demolish an ant-house in a twinkling.

I would sometimes be afraid of the wild beasts whose tracks we saw along the road; and during the night, when one of the children would get out of his place in the bed, I would be terrified, fearing the little fellow had been dragged from

under the tent. But no harm came near us, for the strong arms were about us by day and by night.

The next day we travelled twenty miles without passing a house or seeing a sign of habitation, and met only one man. But we passed the "Crystal Mountain," which should be called the "Crystal Plain." The diggings are on the surface of the open *campo*, and cover an area of several leagues. Large quantities of crystal have been exported from this place to Europe, to be manufactured into goblets and other crystal ware. We brought some specimens away with us. The scenery at times was very beautiful, the open, rolling plains with the blue serras to the right and left. Then again we would have long leagues of monotonous riding through "campo cerrado," or closed plains, where the prairie is covered with a growth of scraggy shrubs and bushes, not sufficient to make a shade, but enough to obstruct the view. We were compensated, however, in a degree by the beautiful flowers and blossoms which grew on many kinds of uncouth-looking bushes. We never saw any cultivated land. The planting is all done along the creeks and rivers where the timber grows. The trees and underbrush are cut down and left to dry; then it is burnt over, and the corn, beans and rice are planted with a hoe among the stumps and trunks of trees; the crop is afterwards worked once or twice with the hoe. The interior of Brazil is a grazing country, and in the rainy season a great deal of cheese is made, of an inferior kind. In the dry season the cattle wander off for many leagues in search of pasturage. I often longed for the sight of an old Virginia wheat-field!

The next day, after passing the crystal serra, we descended the mountain into the valley of the Sao Bartholomeu river. The plains in this country are all on elevated plateaus, many hundred feet above the river valleys. The people build along the creeks and rivers, while the public highways follow the elevated plains, to avoid marshes and bridges.

The second day afterwards we reached

#### SANTA LUZIA,

where the people were anxiously awaiting us. Mr. Boyle and Sr. Lourenço knew all the people. I alighted among them an entire stranger, but soon became well acquainted. Major Meirelles, the principal one of the believers, a merchant, had vacated his house for us to occupy during

our stay. We soon felt at home, and enjoyed being again with earnest Christians. S. Luzia is a very old town, with very little trade now; its importance in colonial times was in the gold digging, but, like Bagagem, its importance vanished with its mining interests. The houses are mostly old; the older ones have mica, instead of glass, in the windows, the panes being about four or five inches square. There are so many coffee bushes in the gardens that the place looks as if it were built in the midst of a coffee plantation.

We stayed there two weeks, and four persons made a profession of their faith, and were baptized—two men and two women; the women were the wife and mother-in-law of one of the men. The old lady was so afraid of Mr. Boyle last year that when he passed her house she crossed herself in horror, thinking he was in league with the devil! The mother of the son-in-law was terribly opposed to his becoming a Protestant, and heaped abuse upon the Protestant religion. Two French dominican friars were there preaching at the same time, and the night after the young man became a Protestant, one of them preached a furious sermon against us, saying that all who went with us were lost. After the sermon the mother went out of the church and through the streets like a crazy person, screaming: "My son is lost! my son is lost, and in hell!"

One lady, who, with her husband, professed the Reformed faith last year, did not know how to read, but during the year she has learned to read very well, such was her desire to be able to read the Bible and hymns which she loves to sing.

Mr. Boyle called on the friars and invited them to a public discussion, which they declined; but they did arrange for a discussion in the house of the public school teacher. The friars got so excited and talked so loud, trying to excite the people, that the district judge, who was present, advised so strongly against continuing the discussion that Mr. Boyle could not but take his advice, and invited the friar to our house. He accepted the invitation, and came every day for three or four hours. Their declared purpose was to bring all the Protestants in Santa Luzia back again into their church. The day after we left the town, they went to visit a number of the Protestant families, but accomplished nothing. One man told them, when they pleaded with them to return, that he could not be like the people spoken of in 2 Peter ii. 22. In this reply you will get

an idea of the ease and appropriateness with which nearly all Brazilian Christians quote Scripture.

From Bagagem to S. Luzia we had been traveling almost due north. When we left there we changed our course to the southwest, and the first day rode twenty miles to the fazenda of Senhor Antonio Meirelles, who lives on the banks of the Corumba river. We spent a most delightful week there. His brother, Joaquim, lives on the opposite side of the river, and brought his family over and stayed while we were there; both have large families and all are members of the church, and such earnest good people. Mr. Boyle preached every night, and on Sabbath night celebrated the communion, a servant girl of the family making a profession of her faith. Sr. Joaquim's wife, Donna Anna, is quite a handsome woman and intelligent; she sings well, and has put some of our Gospel Hymns to music, which they all sing well. She has two pretty daughters, but

#### THEY SMOKE CIGARETTES,

which, you know, is a universal habit in this country. I tried to shame them out of it, but with no success. Senhor Antonio's house is two hundred years old; it was built by a Portuguese priest who, with all his slaves but one, was killed by the Indians within a stone's throw of the house. The house is large and queerly built; one half of it is a sugar mill; the windows, most of them, have neither sash nor shutters, and the doors no locks. We slept in a little bit of a room at one end of the long veranda, a wide folding door opening on to the veranda. It used to be the oratory or family chapel in which the old priest used to say mass every morning, while his slaves filled the veranda outside. The altar disappeared; the house came into the hands of Protestants, and the former oratory was the guest-chamber for a Protestant minister and his family.

We crossed the river in a canoe, and rode twelve miles to the fazenda of Sr. Manoel José Meirelles, a brother of Antonio and Joaquim, where we stayed another week, Mr. Boyle preaching every night, and celebrating the Lord's Supper on Sabbath night. Sr. Manoel has fourteen children, several of whom are married and have children; he and his sons and daughter-in-law were already members of the church. I scarcely know how to tell you about our stay there, it was so like a regular

#### OLD-FASHIONED CAMP-MEETING.

Sr. Joaquim came over with his children and servants, and several families of the neighbors also came, so there were fifty persons or more there all the time. It was a marvel how they all found places to sleep, for the house is small; the men nearly all went to the corn pen, wrapped themselves in their heavy cloaks, and slept on the corn. They had been expecting us and improvised a preaching room by enclosing a space in front of the house with bamboo matting and covering it with green banana leaves; the floor, God made it when He created the earth.

During the day, they kept Mr. Boyle and Sr. Lourenço singing nearly all the time, to teach them the tunes. It was a touching scene on Saturday night, when twenty-two adults stood in a circle around the little improvised pulpit, after having been examined, and solemnly dedicated themselves to the service of the Saviour. Among them were the wife, seven daughters, and two sons of Sr. Manoel, an old lady who lives with them, and the old father and mother of one of his sons-in-law. Mr. Boyle preached from Acts viii. 36, 37. On Sabbath morning sixteen children were baptized, including Sr. Manoel's little boy. It was a solemn occasion when, on Sabbath night, the whole company sat down in the weird little chapel to partake of the emblems of the Saviour's redeeming love. The elements were served in a tin plate and cup, but the Holy Spirit was there in every heart.

It was a pleasure to see Sr. Manoel. His face seemed lighted up with a holy joy to see all his family come out on the Lord's side, and sit down with him at the Lord's table; and see his little grandchildren consecrated in baptism. He says of himself, that he was a desperate man, with no fear of God or man, and his strong face and eyes show it; but now he is like a father in Israel, with the happiest and most contented face you ever saw.

It did us a world of good to be there, and to see what the gospel can do for this people. We were especially pleased with one son of Sr. Manoel, a natural son, who is married and lives eight miles distant from his father's house. He looks as if he might have been "wild," but has such a pleasant face, was so earnest, and overcame so many obstacles to make a profession of his faith, that we were especially drawn to him. His wife was violently opposed to us, and would not come with him, not even to hear. Such was his earnestness that he left her at home and came

alone, bringing his three little children to be baptized, the oldest about five years, and the smallest a young baby only nine months old. The father said he could not compel the mother to come, but felt that he was responsible for his children. It was with sincere regret that we left

them at the end of the week. We left them all, men and women, in tears. I never saw so much embracing! Mr. Boyle and Sr. Lourenço were embraced by everybody, men and women, young and old, married and unmarried, and everybody in tears.

[Concluded in March Number.]

## TIDINGS FROM THE WHOLE FIELD.

### THE LANGUAGES OF AFRICA.

THE languages of Africa are not mere jargons of sound, as they first appear to us, and as, in fact, any foreign language first appears to us. There is no language, of course, quite as good as our own, and we are sometimes astonished that every nation don't embrace it. And yet the very organs of speech are modified to suit specific utterances which favor a distinct language. Most of the languages of Africa are enphionous, etymological and simple. In some respects there is considerable order. As for instance, *Wa* prefixed to the essential word of a country refers to the people; the prefix *M* means man or individual; *U* means place or locality; and *Ki* indicates the language of the people. So that Wagogo, is the people of Gogo; Mgogo is a Gogo man; Ugogo is the country of Gogo; and Kigogo is the language of Gogo. It would, therefore, be improper to speak of the

people of Wagogo, or of the Mgogo man or woman, or of the country of Ugogo, and the "Kigogo language;" it would be tautology. There are no silent letters in these African languages; they are mostly spelt, and should be pronounced, phonetically; and nearly all of the nouns and verbs have an etymological meaning. In speaking, this is much assisted by peculiar emphasis of voice and gesticulation. On account of this etymological characteristic, if a person or thing essentially changes character, the name is changed; so that two rivers flowing into one does not retain the name of either, but takes on a new name. If a river of usually even current becomes permanently obstructed, or finds a new channel, or from some cause becomes nearly dry, it assumes a new name. Some great or strange event in a person's life changes his name; so of a place or country.

I ONCE heard that godly man, Elder Alfred Bennett, say that he believed the time would come when "Christians will be ashamed to die rich." His idea was that dying rich will be a reflection on a man's Christian character.—*Pendleton*.

## RECEIPTS FOR FOREIGN MISSIONS, DECEMBER, 1889.

SYNOD OF ALABAMA.—*Pres. of S. Alabama*, Government-st. ch., Mobile, 6 15; Baldwin, 6; Franklin-st. ch., Mobile, 1.90. *Tuscaloosa*, Ebenezer, 4.35; Selma 1st, 23.05; Pleasant Hill, 5; Camden, 2.50; New Hope (add'l), 1; Eutaw, 21.50; New Hope, 18; Cedar Grove, 2, 91.45  
ARKANSAS.—*Arkansas*, Little Rock 2nd, 28.60. *Ouachita*, Mt. Holly, 2.50, 31.10  
GEORGIA.—*Athens*, Harmony Grove, 2.50; Thyatira, 9.70; Toccoa, 21.55; Clarksville, 1; Atlanta, Mountville, 7. *Augusta*, Penfield, 1; Union Point, 5; Sparta, 12. *Cherokee*, Acworth, 4.85; Midway, 2.65; Bethel, 3, 70.25

KENTUCKY.—*Ebenezer*, Washington, 30. *Louisville*, Westport, 5; Shelbyville, 37.25. *W. Lexington*, Wilmore, 56.60; Pisgah, 145.25, 274.10  
MEMPHIS.—*Chickasaw*, New Hope, 2.50. *Memphis*, Alabama-st., 38.90. *N. Mississippi*, Edmondson, 1.55; Long Creek, 2; Oxford, 5; Pleasant Grove, 1, 50.95  
MISSISSIPPI.—*C. Mississippi*, Glen Allen, 27.75; Osborne, 2.10; Canton, 43.50; Raymond, 5. *Louisiana*, Opelousas, 6; Lafayette, 5. *New Orleans*, Napoleon-ave., 2.80; ditto, 2.50; Napoleon-avenue. Poydras Orphan Asylum, 12. *Tombeckbee*, Columbus, 18.35; Montrose, 12, 137.60

MISSOURI.—*Lafayette*, Marshall, 80; Central Prairie, 1; New Hope, 25; Odessa, 5.75; Waverly, 4.80; Pleasant Hill, 14.75; Westminster, 8.45; Lee's Summit, 7; Lexington, 91.13. *Palmyra*, Perry, 11.45; Florida, 6.90; Shelby, 5. *Potosi*, Jackson, 3.85; Clarkton, 12.75; Kennett, 6.25. *St. Louis*, Central ch., St. Louis, 25; Bosuff, 4. *Upper Missouri*, Liberty, 25. 286.08

NASHVILLE.—*Columbia*, Bethany, 6.10; ditto, 3.30. *Holston*, Rutledge, 2.50; Leesburg, 2; Concord, 1.95. *Nashville*, Franklin, 115; Woodbury, 4.40; Hall, 4.60. 139.85

N. CAROLINA.—*Albemarle*, Tarboro, 13.01; Shiloh, 2; Grassy Creek, 5.25. *Fayetteville*, Gulf, 5.33. *Mecklenburg*, Asheville, 59.11. *Orange*, Oak Forest, 2; Westminster, 5; Reidsville, 85; Winston, 12.91. *Wilmington*, Mt. Zion, 8.70. 141.31

S. CAROLINA.—*Bethel*, Salem, 20; Richburg, 10; Olivet, 27.78; Rock Hill, 93.78; Hopewell, 4.10; Concord, 35.56; Douglass, 7.75; Calvary, 1.37; Pleasant Grove, 75c; Mizpah, 5.50; Lancaster, 11.59. *Charleston*, Westminster (for Mr. Bear, China), 64.15. *Enoree*, Enoree (for Rev. S. P. Fulton), 50; New Harmony, 7.16; Glenn Springs, 1; Liberty Springs, 12; Lisbon, 2. *Harmony*, Reedy Creek, 16; Bishopville, 14. *Pee Dee*, Dumbarton, 5. *S. Carolina*, Mt. Zion, 1.70; Carmel, 4.28; Ninety-six, 1.90; Richland, 6.24; Little Mountain, 10; Good Hope, 5.85; Abbeville, 74.30; ditto, M. C. Coll., 37.22; Rocky River, 8; Anderson, 30.71. 564.59

S. GEORGIA AND FLORIDA.—*Florida*, Pensacola, 85. *Savannah*, Darien, 8.55. *St. Johns*, DeLand, 7; Tampa, 4.20; Bloomingdale, 5. 59.75

TEXAS.—*Brasos*, Lagrange, 5; a member at Huntsville, 2; Houston 1st, 11. *Central Texas*, Temple, 3.65; Gatesville, 8.10. *Dallas*, Sweet Water, 1.50; Waxahachie, 15.70; ditto, free-will offering, 5.40; Dallas 1st, 33.50. *Eastern Texas*, Kilgore, 7; Henderson, 10. 97.85

VIRGINIA.—*Abingdon*, New Dublin, 2.25; Riverview, 2.75; Sinking Spring, 27.50. *Chesapeake*, Catocin, 10.70; Central ch. Le Conte Miss Soc., 57.75; Hartwood, 16.20. *E. Hanover*, Belle Haven, 2.74; Powhatan, 4.39; Samuel Davies, 12.09. *Greenbrier*, Centreville, 7.25; Richland, 11.29; Lewisburg, 38.90; Arbuckle, 5; Marlin's Bottom, 10. *Lexington*, Beverly, 7.25; Ben Salem, 1.64; Monterey, 2.17; Healing Springs, 1.48; Harrisonburg, 5.13. *Maryland*, Wetheredville, 9. *Roanoke*, Blue Stone, 14.20; Gravel Hill, 5. *West Hanover*, College, 10.70. *Winchester*, Davis, 6; Charlestown (M. C. C.), 14.11; Romney, 45.98; Shepherdstown, 9.48. 352.13

Total from churches, . . . \$2,296.36

#### SABBATH-SCHOOLS.

SYNOD OF ALABAMA.—*S. Alabama Presbytery*, Government street S. S., Mobile, 5.40

ARKANSAS.—*Pine Bluff*, Mt. Zion S. S., 20; ditto (C. D.), 1.50. 21.50

GEORGIA.—*Athens*, Toccoa, 5; *Augusta*, Sparta, 5.40. 10.40

KENTUCKY.—*Elbeceer*, Morehead (offerings of little children), .22

MEMPHIS.—*Memphis*, Covington (Miss Ella

Cummins' class for Hattie Graybill chapel, Lin-area.), 6.00

MISSISSIPPI.—*Tombeckee*, Columbus (O. D.), 42.40

MISSOURI.—*Lafayette*, Salem, 6; Longwood, 1.59; Mt. Olivet, 5.05, 12.64

NORTH CAROLINA.—*Albemarle*, Nutbush (Mrs. Carr Moore's class, for Miss Kemper), 20. *Concord*, Concord Town, 25.84; Morganton, 18.95; ditto, 3.52; Salisbury, 17.32; Mooresville, 5.50. *Mecklenburg*, Asheville, 50. *Orange*, Lexington, 13.45, 154.58

SOUTH CAROLINA.—*Bethel*, Purity, 10.20; ditto, 5.53. *Charleston*, Charleston 1st, 6. *Harmony*, Summerton, 10. *Pee Dee*, Red Bluff, 11. *S. Carolina*, Good Hope, 14.15; Ninety-six, 10; Richland, 5.78; Townville, 2.35; Abbeville, 99.18; Anderson, 5, 179.14

SO. GEORGIA AND FLORIDA. *Savannah*, Flemington (for Rev. R. E. McAlpine, Japan.), 12; Anderson-street, Savannah, 15, (10 for Daisy Best, China; 5 for Fairly Cunningham, Brazil.) *Band of Hope*, Monticello, 37; through Rev. B. Helm, 64.92, 128.92

TEXAS.—*Dallas*, Missionary Workers, Ennis S. S., 11.30; Waxahachie (C. D.), 4.25, 15.55

VIRGINIA.—*Greenbrier*, Baxter, 1.26. *Lexington*, Massanutton, 1.05. *Montgomery*, Salem, 12. *Winchester*, Charlestown, 4.50; ditto, 1.03, 19.84

Total from Sabbath-schools, . . . \$596.59

#### MISSIONARY SOCIETIES.

SYNOD OF ALABAMA.—*Pres. of N. Alabama*, Gadsden ch. Lad. Miss. Soc., thank-offering, 21.15; Lad. Miss. Soc., Oxford ch. 5. *S. Alabama*, Wilson Miss. Soc., Union Springs ch. 10; G. B. Foster Miss. Soc.; Tuskegee ch. 18.82; Lad. Miss. Soc., Opelika ch. 18.30; Lizzie Wimbish Soc., Montgomery ch. 9; Stuart Miss. Soc., Jackson-st. ch. Mobile, 12.80. *Tuskaloosa*, Lad. Miss. Soc., Tuskaloosa ch. 15.50, 110.57

GEORGIA.—*Atlanta*, Ladies' Miss. Soc., Bethany[ch. (Hattie Graybill Memorial Chapel), 15. *Augusta*, Lad. Miss. Soc., Eatonton ch. 5.60; Lad. Miss. Soc., Washington ch. 17.70. *Cherokee*, Lad. For. Miss. Soc., Marietta ch. 6.20, 44.50

KENTUCKY.—*Louisville*, Portland-ave. ch. Young Lad. Miss. Soc., 24; Bellewood Miss. Band, 82.75; Bee Hive Soc., Louisville 2d ch. (for Mrs. Stuart's school, China), 25. *Transylvania*, Lad. Miss. Soc., Springfield ch. 25. *W. Lexington*, Lad. For. Miss. Soc., Midway ch. 50, 206.75

MEMPHIS.—*Chickasaw*, Little Workers, Corinth ch. 16.94. *West District*, Lad. Miss. Soc., Jackson ch. 62.40, 79.34

MISSISSIPPI.—*Mississippi*, Lad. Miss. Soc., Fayette ch. (for "Grace," in Mrs. Stuart's school, Hangchow), 9. *Red River*, Lad. Miss. Soc., Alto ch. 5. *Tombeckee*, Lad. Miss. Soc., Columbus ch. 10, 24.00

MISSOURI.—*Lafayette*, Longwood ch. Lad. Miss. Soc., 25.41; Pleasant Hill ch. Lad. Miss. Soc., 15; New Hope ch. Lad. Miss. Soc., 8; Odessa ch. Lad. Miss. Soc., 11; Mapleton ch. Lad. Miss. Soc., 15. *Missouri*, Columbus ch. Lad. Miss. Soc., 21. *Upper Missouri*, St. Joseph ch. Lad. Miss. Soc., (for Miss Dysart's school, Mexico), 25; Kansas City Central ch.

Lad. Miss. Soc., (for McPheeter's mission, Japan), 50, 170.41

NASHVILLE.—*Columbia*, Columbia ch. Mack Memorial Soc., 24. *Knoxville*, Knoxville 3d ch. Lad. Miss. Soc., 20. *Nashville*, Nashville 1st ch. Lad. For. Miss. Soc., 75; Woodland-st. ch. Lad. Miss. Soc. (for Hattie Graybill Memorial Chapel) 15, 134.00

N. CAROLINA.—*Albemarle*, Raleigh 1st ch. Lad. Miss. Soc., 30; Henderson ch. Children's Miss. Soc., 7.88. *Concord*, Fifth Creek ch. Lad. Miss. Soc., 18.10; Lad. Miss. Soc., Concord Town ch. 14.45; ditto, Poplar Tent, ch. 17.25; ditto, Concord (Iredell), 26.45; ditto, Mooresville ch. 32.50; ditto, Bethpage ch. 9; Girls' Miss. Soc., Lenoir ch. 4.28; Young Lad. Miss. Soc., Mooresville ch. 17; ditto, Concord Town ch. 6.70; Lancaster Band, Morganton ch. 20; Children's Soc., 10.65; ditto, Poplar Tent ch. 8.75; Men's For. Miss. Soc., Mooresville ch. 13.45; Agnes Penick Ben. Soc., 10; Lad. Miss. Soc., Centre ch. 7.25; ditto (thank-offering), 14; Lad. Miss. Soc., Statesville ch. 32.45; Kings' Daughters, Salisbury ch. (for Linares Memorial Chapel), 11.\* *Mecklenburg*, Lad. Miss. Soc., Charlotte 1st ch. 161.60. *Orange*, Men's Home and For. Miss. Soc., Greensboro 1st ch. 1.90; Woman's For. Miss. Soc., Greensboro 1st ch. 5.40; Lad. Miss. Soc., Lexington ch. 10, 489.56

S. CAROLINA.—*Bethel*, Lad. Miss. Soc., Bethel ch. 20; ditto, Fort Mill ch. 6; ditto, Purity ch. 21.50; Young Girls' Miss. Band, Soion ch. 1.50. *Charleston*, Charleston 1st ch. Lad. Miss. Soc., 25. *Enoree*, Lad. Miss. Soc., Rocky Springs ch. 5. *Harmony*, Ladies' Aid Soc., Bishopville ch. 11; Lad. Miss. Soc., Camden ch. 21.15; Leighton Wilson Soc., Lad. Miss. Soc., Bennettsville (Blenheim ch.) 11.98; Willing Helpers, Camden ch. 2; Lad. Miss. Soc., Sumter ch. (for Leighton Wilson Memorial Mission), 30. *Pee Dee*, Great Pee Dee ch. 19; Willing Workers, Great Pee Dee ch. 26.55; Lad. Miss. Soc., Pine Tree ch. 5; Lad. Miss. Soc., Kentyre ch. (for Leighton Wilson Mission), 10.40. *S Carolina*, Lad. Miss. Soc., Good Hope ch. 5, 221.08

TEXAS.—*E. Texas*, Earnest Workers, Longview ch. 4.85; Lad. Miss. Soc., Marshall ch. 11.80, 16.15

VIRGINIA.—*Abingdon*, Lad. Miss. Soc., Sinking Spring ch. 10. *Chesapeake*, Children's Miss. Soc., Catoclin ch. 16; Lad. Miss. Soc., Alexandria 2nd ch. (for Rev. S. R. Gammon, Brazil), 14.58. *E. Hanover*, Lad. Miss. Soc., Richmond ch. (for Miss Kirkland), 45; Girl's Aid Soc., Tabb-st. ch. (for Miss Emerson), 75; Lad. Miss. Soc., Suffolk ch. 5. *Greenbrier*, Lad. Miss. Soc., Mt. Pleasant ch. 8.50; Children's Aid Soc., Hillsdale ch. 7; Lad. Miss. Soc., Centreville ch. 2.75; ditto, Richland ch. 5; ditto, Lewisburg ch. 34.62; Earnest Workers, Mt. Pleasant ch. 35. *Lexington*, Woman's For. Miss. Soc., Lexington ch. 36.63; Elizabeth Prentiss Soc., Brownsville ch. 25; Lad. Benv. Soc., New Providence ch. 31.87; Woman's Miss. Soc., Lexington ch. 45.10. *Maryland*, Lad. Miss. Soc., Franklin-square ch. 21.80. *Montgomery*, Lad. Miss. Soc., Glen Wilton ch.

7.48. *Roanoke*, Lad. Miss. Soc., Buffalo ch. 5.59; S. S. Miss. Society, Danville 1st ch. 79. *W. Hanover*, Lad. Miss. Soc., Farmville ch. 10.50; Lad. Mite Soc., Oovesville ch. 6; Penny Gleaner's Soc., Charlottesville ch. 80. *Winchester*, Lad. Miss. Soc., Falling Waters ch. 19.55, 627.02

#### REPORT OF THE DOUGLAS GRAYBILL SOCIETY FOR 1889.

[Members of the Douglas Graybill Society promise to pay twenty-five cents annually for the support of the girls' school at Matamoras, founded by Mrs. Douglas Graybill. Contributions are to be sent by check, postal order, registered letter, or two-cent stamps, to Mrs. E. P. Allen, Lexington, Va.

All remittances are acknowledged at once by letter, and annually in the February number of *The Missionary*.]

*California*, Los Angeles, 50c. *Florida*, De Soto, 75c.; Bloomingdale, 50c. *Georgia*, Brunswick, 3.63; Washington, 5.50; Elberton, 2. *Kentucky*, Louisville, 5. *Maryland*, Baltimore, 2.75. *Mississippi*, Garlandville, 50c.; Wesson, 86.50. *Missouri*, Pleasant Hill, 15. *North Carolina*, Pleasant Grove, 10; Charlotte, 1st ch., 13; ditto, 2nd ch., 6.25; Statesville, 8; Durham, 6. *South Carolina*, Fairview, 2; Abbeville, 2. *Tennessee*, Nashville, 18; Covington, 18.50; Rogersville, 2.50; Mason, 6.25. *Texas*, Bonham, 3; Wheelock, 3. *Virginia*, Staunton, 25.25; Salem, 10; Lynchburg, 4; Abingdon, 1; Lexington (1888), 5; (1889), 8.87; additional, 25c, 275.00

\* Total from Societies, . . . \$2,398.38

#### MISCELLANEOUS.

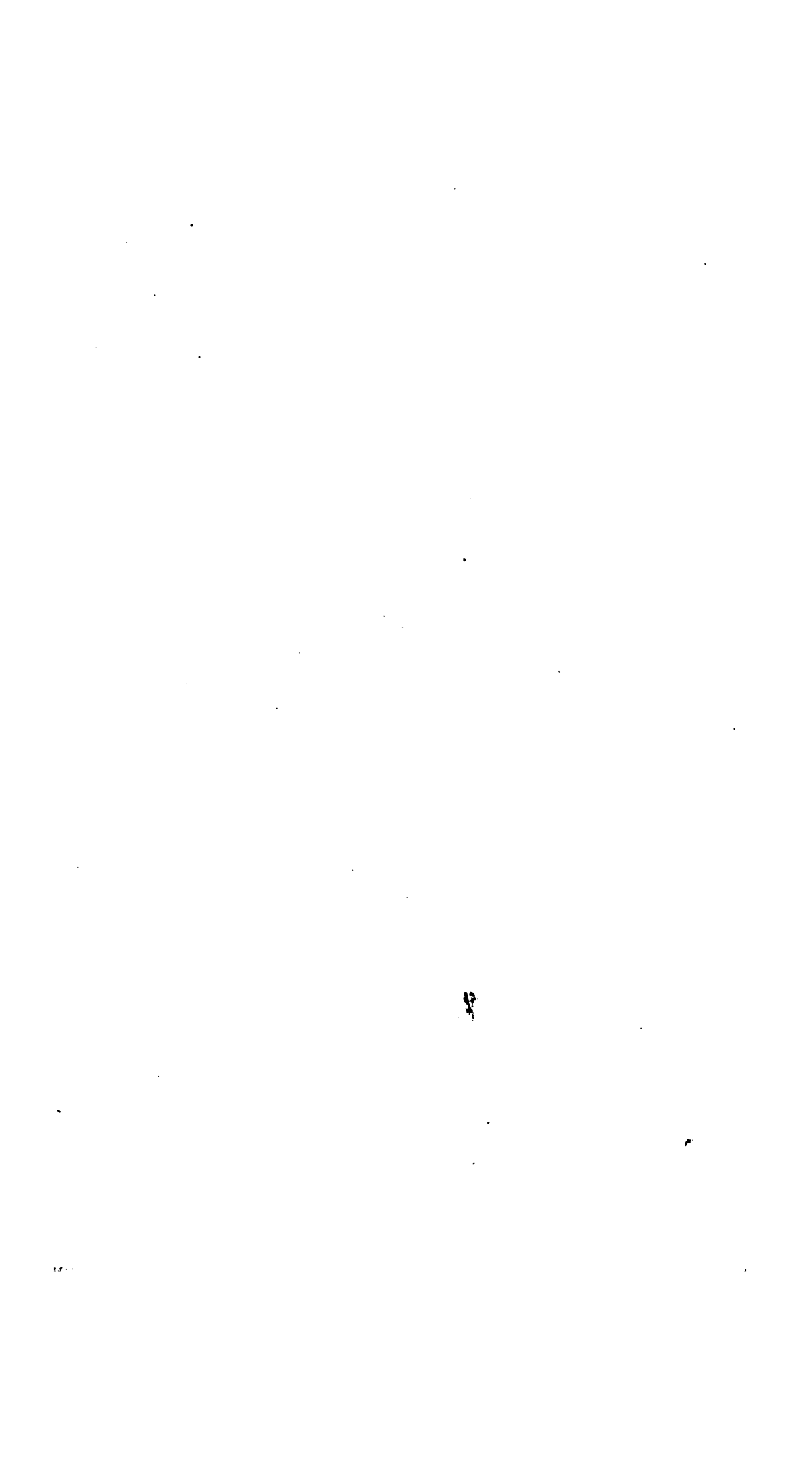
Miss E. Yandell, (free-will offering), 4; Y. M. O. A., S. W. P. University, Clarksville, Tenn., 4.84; "Seven cousins," 8; A country member, 1; Mrs. M. E. Bradford and sister, 2; L. Amis, Princeton, Ark. (thank-offering), 10; Mrs. F. W. L., 1; Addie Stone, 3; Children of Rev. I. M. Ginn (for stones in Hattie Graybill Chapel), 70c.; Rev. A. E. Grover, 10; L., Synod of S. C., 15; Miss E. Jones, 2, (for Mr. Boyle, 1; for Mr. Graybill, 1); Rev. J. C. Kennedy, 8; Mrs. D. Kimmons, 30; "O. G.," Presbytery of S. C., 10; Rev. J. M. Chaney, 25; Missionary Soc. of Inquiry, U. T. Seminary, 100; M. G. Knight (for the Japan Mission), 200; A West Virginian, 2; Little Johnny Simpson, 25c.; Anonymous, Burlington, 5; James S. Shanklin, Indian Creek, 25; W. E. Blackburn, 5; Miss E. L. Buford, 1; Unknown, 5; A friend, 1; Miss Jane Gladney, 5; Mr. J. M. Holloway, 3.75; J. McD., 10; Miss M. C. Henry, 5; Anon., Hutto, Texas, 3.10; Mrs. Dr. T. C. Wilson (for Mrs. Randolph), 9; Mrs. Stevenson's mite-box, 75c.; "Nogil," 10; A friend in Texas, 8.55; Friends in Mississippi, 15; Kleinberg Female School (Miss Waile's), 5; By will of J. B. Low (through Miss Lizzie Neece), 200; R. G. Wharton, Port Gibson, 10; Mrs. N. M. Andrews, Salem ch., 5; Rev. R. B. McAlpine, Tuscaloosa (for the Congo Mission), 10; C. F. Steinwehr, 50c.; Col. C. R. Arbuckle, 2.

Total, . . . \$776.44

Total from all sources in Dec'r., \$6,067.77

\* \$5.00 published in the January Number of THE MISSIONARY as from Ladies' Miss'y Society, Rocky River Church, should have been credited to "Sossamon Miss'y Soc., Rocky River."

\* Since this report went to press, Mrs. Allen has forwarded \$80 additional, from the Independence, Mo., Chapter of the Douglas Graybill Society, thus making the total \$355, or \$73 more than was contributed last year.—EDS. MISSIONARY.





THE VILLAGE BUILT BY THOSE WHO WERE CARING FOR LIVINGSTONE'S BODY.  
NEAR ILALA, AFRICA.

# THE MISSIONARY.

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VOL. XXIII.

MARCH, 1890.

No. 3.

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## EDITORIAL NOTES.

THE establishment of a mission in Africa by our church constitutes a call, of new force and solemnity, to every minister and every church-member among us to do his utmost for the Foreign Mission work. As regards numbers, our church is among the smaller of the households of faith; yet she has gone nobly forward and planted her missions in seven foreign lands—in China, Japan, Mexico, Brazil, Italy, Greece and European Turkey, and now lastly in Africa. She has thus, with high purpose and courage, determined to do her part, by God's grace, in some of the broadest and most difficult mission fields of the world. With such an undertaking well begun, what must be the dishonor to any Christian among us who fails to do his best to make the enterprise a success! Our Leader and Commander, whose heart is ever with those who seek the salvation of men, looks down now on each one of His professed followers to see what each one will do.

THE mission work of our church has hitherto been among nations which, though idolatrous, possess a civilization of their own. But in the mission to Africa our representatives go to races that rank among the lowest and most barbarous. They go really to the dark places of the earth, which are full of the habitations of cruelty. On the Congo men are put to death for witchcraft, women are sometimes buried alive with their husbands, captives taken in war are slain to appease the wrath of some moody chief. The missionary to Central Africa goes to trials and dangers of a darker shade than are encountered by the brethren of our church in any other mission field.

It must be a point of honor, therefore, with those at home to sustain these brethren by prayer. If there is a single church in the bounds of our General Assembly that is not now observing the monthly concert of prayer, we make the appeal, by the regard that should be shown for the brethren who go to the front, that the observance of it be begun now.

MR. GROUT, one of the early missionaries to Africa, was told by some one that he was going on a wild goose chase. After thirty years of work there, he said, "If I did, I caught my goose." True, it was ten years after the missionaries reached Natal before the first convert was baptized, but now there are sixteen churches, with nearly 1,100 members, and one hundred and forty-six native laborers, sixty-five of whom are preachers.

WHEN it is seen that the great mission fields in which our church is at work—China, Japan, Brazil, Mexico—are in need of many more missionaries, the question may arise, Is it well for us to undertake work in a new mission field? Is it wise for our church to send missionaries to Africa? It should be remembered, however, that had all the needs of one field been supplied before the church turned elsewhere, one or two of the chief fields of the world might have absorbed the entire missionary force of the whole church of Christ. Take, for example, the work of the American Board. At its last annual meeting the statement was made by Dr. Alden, one of the secretaries, that were the whole force now supported by the Board, with its entire expenditure, devoted to those

parts of China in which its missionaries are at work, all could be economically appropriated, and still a hundred open doors would be waiting for some one else to enter. The same thing could be truthfully said, without any exaggeration, of the fields of India and Africa. "Our entire present resources," says Dr. Alden, "of consecrated treasure and consecrated men and women could be wisely and efficiently expended simply upon the Tamil and Marathi fields in India, and upon Southern, Southwestern, and Southeastern Central Africa, and still there would remain much land to be possessed. Such is the breadth of our present opportunity," he adds, "that no man need hesitate as to leaving to the American Board a bequest of a million of dollars under the mistaken idea that it could not be judiciously expended; nor need five hundred men and women, filled with earnest missionary consecration, hesitate to present themselves for the service. Only the consecrated money and the consecrated messengers and the consecrated prayers must go together—the prayers, united and earnest, the most important of all."

With such vast opportunities constantly before the church, the duty of those entrusted with the direction of mission work is simply to watch closely the indications of the Master's will, and send the men and the money to those points which seem most clearly indicated.

THE REV. GEORGE GRENFELL, writing from Bolobo, on the upper Congo river, says: "If I could only plead as some can plead, or as you would plead could you but see how terribly needy these poor people are, and how wondrously the country is opening up before us, the churches then, I feel sure, would speedily send forth many more to minister to the needs of the people, and to enter through the open doors to the wide and as yet untouched fields to the north and east."

Mr. Grenfell states that in the district in which he labors the loss of life from petty wars, from executions for witchcraft, and from burial of the living with the dead, is an

almost daily drain upon the vitality of the country, and is the source of an incalculable amount of sorrow and suffering. It will be a long, up-hill struggle to overcome the superstition and cruelty which are rampant.

In breaking down the cruel superstitions of Africa medical mission work will no doubt prove of great advantage. The African lives in dread of witch-craft. Disease and death are with him the direct results of some person's malign influence. When a patient applies to the witch doctor for relief, it is not with any expectation of getting medical advice or medicine. The object is to ascertain the person who has caused the disease and the substance used in producing it. In such a case there is only one person exempt from suspicion; that is the chief. The witch doctor informs the sufferer that some one, it may be a relative, a neighbor, or a friend, has by means of something put in the food exerted witch-craft and caused the disease. "Now we must proceed to take it out of your system; as soon as it is out you will get well." Dr. Soga, a medical missionary of the United Presbyterian Church of Scotland, describes in the *Missionary Record* the method used by the witch doctor. He sucks the skin of the supposed seat of evil, and by sleight of hand (and mouth) produces the deleterious agent. This may be the bark of a noxious tree, or the branch of a shrub, or anything else. It seems to be extracted by suction from the body of the patient, and is exhibited in triumph to his astonished gaze as the cause of all his ill. He pays his fee, generally an assegai or spear, and then goes home feeling well from imagination, which is perhaps half of the disease.

Dr. Soga states that hardly a case comes to him that has not first been round to one or more of the witch doctors. He takes pains to give the patient a rational explanation of the disease; and if, on the strength of the explanation, a cure is effected, a death-blow has been given to superstition. Dr. Soga has often heard the Africans, on re-

ceiving such a benefit, declare that they will never again go to their witch doctors.

It is plain that a medical missionary should be a part of every mission in Africa.

BISHOP CROWTHER is a remarkable specimen of an African preserved and ennobled by the grace of God. He is now past eighty years of age, yet he scarcely knows what bodily infirmities are. He has charge of the work of the Church Missionary Society on the lower Niger, and is now in England, about to return to his field in company with a party of missionaries. It will be remembered that as a boy he was rescued from a slave ship.

THE sense of dependence on God's kind providence, expressed by Mr. Stanley in his account of his recent perilous journey through Africa, has been noted with pleasure by the Christian public. It is pleasant also to observe that in this journey Stanley had a reward for his interest formerly shown in mission work. In his first journey across the continent, when he stopped in Uganda, on the northern shore of the Victoria Nyanza, he sent an appeal to England for missionaries to be sent to this attractive land. The Church Missionary Society sent out men, who did noble work in Uganda until they were driven out by the Arabs. The escaped missionaries settled at Usamiro, at the south end of the Victoria Nyanza. It was to the missionary in charge of this station, Mr. A. M. Mackay, that Europe had owed the information, sent from the capital of Uganda, that Emin Pasha was holding his own in the equatorial provinces, the information which led to Stanley's last expedition. And when Stanley, with Emin Pasha and his company, were on their toilsome journey to the coast, it was an unpretending shed, with a cross upon it, at Usamiro, which Stanley recognized as the token that he had at last reached "blessed civilization." Here supplies for the intrepid explorer had been collected under Mr. Mackay's care, and here the wearied travellers found rest and refreshment.

ONLY the Christian church can show to Africa what the spirit of Christianity is. The so-called Christian nations have constantly made Africa a prey to the greed of gain. Last century, as a missionary remarks, their aim was to steal the African from Africa; in this century they combine to steal Africa from the African.

THE work of the American Board in Japan has within the last ten years shown a rapid advance. From having 14 small churches with 400 members, it now has 49 churches, of which 43 are self-supporting, with a membership in all of 8,459. Of the church members, 2,129 were received on profession of faith the last year. The mission has 20 high schools for boys and girls, with 2,653 students. This includes the well-known school at Kyoto, the Doshisha, which now has in its various departments over nine hundred pupils. This institution, which was begun in 1875 with three pupils, has from the first enjoyed the signal blessing of God. Year before last a hundred and forty-two of the young men in it confessed Christ, and one hundred and seventy-two in the year just closed. Educational work in Japan is done with comparatively little expense to the mission treasury.

It was in 1833 that the American Board planted its first mission in Africa, on the West coast. This was the Gaboon Mission, which, in 1870, passed under the care of the Presbyterian Board. This mission won its way to permanency and success against great obstacles, and within the last two years the results of missionary work here have been specially great. "Unusually large accessions," says the last report of the Presbyterian Board, "have been made to the churches, of those who until very recently had never heard the name of Christ." The American Board now has three missions in Africa under its care. In the mission to the Zulus the entire Bible has been translated into the Zulu language; a hymn and tune-book has been provided; text-books for schools and

something of a Christian literature are in the hands of the people. The native church members number one thousand and ninety-seven. The mission has a theological school and a normal and industrial school for boys, besides day schools and girls' boarding schools. There is a growing interest among the native Christians to carry the gospel to the regions beyond.

The West Central Mission, which was opened in 1880, occupies the high lands in the kingdoms of Bailundu and Bihe, which are healthful and near to a large population of tribes easily approached. The East Central Mission is around Imhambane Bay. It was opened in 1883. Both these missions are developing with fine promise.

A VALUABLE article on "Education as an Evangelizing Agency," by the Rev. James Johnston, Secretary of the late Conference on Foreign Missions in London, appears in *The Missionary Review*. Mr. Johnston is well known for his ability as a statistician, and his statements therefore deserve special attention. He says that of the missionaries in India, only about one in ten is engaged in educational work. Dr. Duff never intended his educational system to form more than a fractional part of the missionary work of the church in India, and this was to be strictly evangelistic in its aims and methods. The example and influence of Dr. Duff and his educational missions gave rise to the present system of national education. The missionary colleges still influence the government schools, giving a higher ideal of character and helping in the formation of a national conscience.

Mr. Johnston regards the system of government education, with all its faults, as being of great value. As the Greek language and philosophy, before the time of Christ, prepared the Aryan races of the West for the gospel, shaking the foundation of their faith in the gods of their fathers, so the educational work of the government prepares the way for Christianity among the Aryans of the East. The English literature

taught in these schools has done much to raise the standard of native morality; and the most careless professor in a government college, according to Mr. Johnston, cannot teach the English language without teaching Christianity. He mentions an incident in his own experience, which occurred in a government college in Madras. He had been invited by the principal to examine some of the classes. In the course of the examination he asked the young men of the senior class to recite some of their favorite pieces in prose or verse. Recitations were at once given from the *Paradise Lost*, and from Shakspeare, relating to man's fall and the work of Christ. When Mr. Johnston catechized the young men on the scriptural truth referred to in these passages, every question was clearly and promptly answered. "I thought," said Mr. Johnston to the professor, "that religion was not taught in government colleges in India, and here we have had both the fall and the recovery of our race clearly brought out by your pupils." The answer of the professor was, "How can I teach the English language without teaching Christianity?" The Hindu youths present seemed to enjoy the dilemma of the English government in requiring that religion should not be taught, while, at the same time, the English classics were put into the hands of the pupils. One of the young men remarked, "This is a Christian school."

Mr. Johnston does not credit the assertion that the youths who leave the government colleges have an aversion, if not a positive hatred, to Christianity. He believes that the opposite is the case. He admits that a good many of them talk loud in opposition to Christianity, and some have a positive feeling of hatred to it. Those who have most strongly felt the claims of truth on their conscience are the most likely to be the haters. But it is the general experience of missionaries that, when they enter a village where a youth trained in a Christian college resides, they find in him a friend, and often a helper in securing a favorable hearing for the gospel message.

Mr. Johnston is of the opinion that in the educational work of missions there is great room for improvement in many ways, by which far greater moral and spiritual results may be secured; but as to the proportion of missionaries engaged in educational work—one in ten—he does not think this too great.

In the beginning of January the Executive Committee was disappointed in its efforts to send a lady to Matamoros, as a co-worker with Miss Dysart. A lady had been appointed for this service, and all arrangements made for her going out; but at the last moment she was led to withdraw from her appointment. The committee has appointed another lady for the place.

Meanwhile Miss Dysart, in her isolated position at Matamoros, deserves the praise, as well as the sympathy and prayers of the church, for the cheerful courage with which she has kept up all the work of this important station. She has over a hundred children in the school under her care. She teaches the advanced classes herself, and oversees the others. The duties of house-keeping and a large part of the care of the native church rest on her constantly. She is a helper to the native pastor in visiting from house to house. There has been a good deal of sickness among the people, and sick people in Matamoros, as in our own cities, think they are dreadfully neglected unless they have a Christian visit. Only one who has been in a position like that of Miss Dysart can know the variety of duties that press for attention. We hope that aid will soon be sent to her.

We mentioned last month that Mr. J. Hudson Taylor, who is ever expecting great things and attempting great things in the work of God, has now set it as his aim to get a thousand evangelists for China. In a recent visit to Sweden he found so deep a missionary interest among the churches that he writes in *China's Millions*: "In Scandinavia there are surely one hundred of the one thousand additional missionary evange-

lists needed to carry the gospel to every family in China." In Stockholm Mr. Taylor made a missionary address in the large church of the court chaplain, built after the pattern of Mr. Spurgeon's tabernacle. More than 3,500 persons were present. In other towns the churches and chapels in which he spoke were usually crowded, in some cases, he says, hundreds patiently standing for two or three hours. There is a Swedish China Mission, of which Pastor Holmgren is the secretary. God is doing wonderful things now among the nations for the foreign mission work.

It may be said in Japan, as in France, that it is the unexpected which always happens. When the plan for union between the Presbyterian and the Congregational churches was set aside, the failure was a surprise to almost everyone. A great majority of the best men on both sides favored the union; yet the fierce opposition of a few students defeated it. Now in the political world the failure to secure a revision of the treaties is almost as great a surprise. The Japanese were persistent in their efforts to have the revision made. A treaty with Mexico on equal terms led the way. The United States, Italy, and Germany swiftly agreed to the same terms. But suddenly the whole scheme came to a halt. Some ultra-conservatives and fanatical students began the opposition. The assassination of Count Okuma was one of the signs of dissatisfaction. Then came the resignation of the leading ministers, and now it would seem that the anti-foreign spirit, which once dominated Japan, is again coming decidedly to the front. The old minister of state, Count Sanjo, has been called to take the helm. An effort has been made to enlist the Buddhist priests against foreigners, on the plea that thus the missionaries will be excluded, but it has not proved successful. The priests were unwilling to involve themselves in any political schemes. So the question of the hour in Japan is not treaty revision; it is the exclusion of all foreign influence from the empire.

THE well-known pastor of the First Church of Chattanooga, Dr. J. W. Bachman, writing of the prosperous Foreign Mission Society of that church, remarks that all its work is in harmony with the session, and adds that one of the ruling elders has been appointed by the session to look after the Foreign Mission work in the congregation. There is a suggestion in this which other churches may do well to adopt.

THE receipts for Foreign Missions during the month of January were as follows:

From Churches, etc.,	- -	\$2,925 48
From Sabbath-Schools,	- -	724 67
From Societies,	- -	2,937 00
Miscellaneous,	- -	524 16
Legacies,	- -	1,444 07
Total receipts for Jan., 1890,		\$8,555 38
" " " 1889,		8,453 28
Received since April 1, 1889,		87,069 39
" same period, 1889, -		72,342 00

### OUR MISSION TO AFRICA.

WE announced last month that the Executive Committee, after a close and prayerful consideration of the matter, had reached the conclusion that the indications of God's will now lay on us the duty to begin at once a mission to Africa. In this the Committee has had no suggestions of its own, nor any proposal emanating from itself, to influence its judgment. It has been called simply to consider the will of the church as declared in her highest court and in other quarters, or rather, as is believed, the will of the Holy Spirit finding expression through these agents.

The overture laid before the last General Assembly, asking for the early establishment of a mission in the Congo Free State, came from the professors of our Tuskaloosa Institute and others. In response to this overture the General Assembly, with entire unanimity, instructed the Executive Committee "to establish a mission in the Dark Continent as speedily as practicable." Two ministers of our church offered themselves for this service, one the Rev. S. N. Lapsley, son of Judge James W. Lapsley, of Anniston, Alabama; the other the Rev. W. H. Sheppard, a graduate of Tuskaloosa Institute, and recently in charge of a colored church in Atlanta. The Synod of Alabama, at its meeting last fall, passed a resolution expressing gratitude to God that Mr. Lapsley had offered himself as a missionary to Africa, and "most respectfully and earnestly urged upon the Committee his appointment to this work." Mr. Sheppard had declined a tempt-

ing opportunity from another quarter to be sent as a missionary to Africa, because he wished to go out in connection with our own church. For ten years it has been the earnest desire of his heart to go as a missionary to his own race in Africa, and at one time he visited Baltimore to confer with the Committee on this subject. With these facts before them the Executive Committee found that the condition of the treasury at the beginning of January would justify the sending out of the two brethren. There seemed, therefore, but one course to pursue. "Assuredly gathering that the Lord had called us for to preach the gospel unto" the people in Africa, the Committee resolved to send Mr. Lapsley and Mr. Sheppard to that land.

They go at first as pioneers. They are instructed to ascertain the most eligible site for a new mission station in West Central Africa. The station selected should be sufficiently separated from other missions to give it a thoroughly independent work. It should, as far as possible, be in a healthful locality, probably on the highlands, removed from the coast, and yet not too distant from the base of supplies. It should be among a population large enough to constitute a good mission field, and using a language which is widely current. In selecting the station the preference should be given to the Congo Free State, yet if it should appear to the missionaries that the conditions just stated can be more fully reached in some district contiguous to the Free State, this outside

territory is also to be taken within the scope of their exploration.

After having made such careful inquiry and examination as will enable them to form an intelligent opinion, the missionaries will communicate the facts they have learned and their opinions on them to the Executive Committee, sending at the same time a detailed estimate of the missionary force required to man the station and to maintain communication with the base of supplies; also of the expense to be incurred in doing this, and of the probable cost of living in the region designated. The location of the mission will then be determined.

To the people of the Southern States there can be no romance in a mission to Africa. We know the African well; we have him everywhere among us. For this reason we regard it as a special evidence of God's grace given to our church that she has decided, with no dissenting voice, to send the gospel of Jesus Christ to the people of the Dark Continent. The fact shows that in the Foreign Mission work our people are controlled by the highest and purest considerations that belong to the kingdom of Christ. And that this is the view taken of a mission to Africa by intelligent Christians appears in the paper of Dr. Judson Smith on the Evangelization of Africa, read at the last annual meeting of the American Board in New York. He says:

"The call to evangelize this land is not supported by any special attractions which the native tribes possess, neither can it be reinforced by immediate and striking results. It has the tone and quality and strength of the motives that move in the gospel and bid the ransomed soul bear the story of its redemption all abroad; and it has nothing more. To some this may seem a misfortune and a cause of regret, but not to those who weigh well the nature and springs of true missionary zeal. The love of God, the procuring cause of all redemption, is not partial, stronger here and weaker there; it knows no favored races, no attractive peoples, no special objects. It ought

not to be needful to say it, and yet the spirit of the times seems plainly to require us often to affirm, that the gospel is meant for every soul of every tribe, in every land; that Jesus Christ died for the Asiatic as truly as for the European; that God's love is as great for the African as for the American. No one who notes the facts of history will be surprised at this.

"All comparative valuation of souls, or of peoples, as the objects of divine mercy, is wholly foreign and antagonistic to the spirit of the gospel. The divine word, with its universals, its Jews and Gentiles, Greeks and barbarians, bond and free, smites down all this puny sentimentalism about attractive peoples and primary duties of evangelization. The simple truth is, all souls are attractive to Jesus Christ and to every one who has caught His Spirit; *all nations* need the gospel, and the Lord bids us hasten the message to them, one and all, the wide world round. And this is enough. It is no higher service to evangelize the Chinese or the Japanese than to Christianize the Zulus or the Bailundus; Christ is as much pleased when a poor naked savage in Micronesia repents and turns as when a Hindu princess accepts His grace.

"In truth, the very absence of certain outward attractions and favorable conditions which we find in Africa, constitutes a stronger claim upon our Christian sympathy and love, as it undoubtedly is a severer test of the missionary spirit. It was our *want*, not our *wealth*, that brought a Saviour from the skies; it was not what we *had*, but what we *needed*, that turned His gracious love toward us. And this is the true spirit of all missionary work, to seek the wretched, the dark-minded, the degraded, and the *lost*, to bring to them eternal life. And this spirit is rather won to the tribes of Africa than alienated from them, by the nakedness and ignorance, the superstition and degradation that abound on every hand. It is only effeminate piety, all unfitted for the aggressive work of the church, that is repelled by things like these. God's providence, it is true, some-

times opens our way in a peculiar manner to one people, and for a time hedges up the way to others; and this is a plain indication of our duty for a time. But nothing of the kind prevails in the fields of which we speak. The Dark Continent is open to the entrance

of the gospel from Zanzibar to the Congo, from the Mediterranean to the Cape, and by a thousand resistless considerations God is bidding the Christian nations to enter in and reap the harvest of everlasting life."

#### THE AFRICAN PROBLEM.

ONE of the most remarkable men in Africa at this time is the Scotchman, Mr. A. M. Mackay, whose name has been repeatedly mentioned in these pages. An engineer by training, he has devoted himself to mission work on the shores of the Victoria Nyanza, in connection with the Church Missionary Society. Through all the dangers and persecutions to which the mission in Uganda has been exposed, he stood firmly to his post until the missionary party was driven out by the Arabs, and forced to seek refuge on the southern shores of the lake. Here Mr. Mackay is still engaged in missionary work, as well as in constructing a boat for the navigation of the lake. Here, too, he has been pondering the great problem of the evangelization of Africa. The conclusions he has reached he has sent to the *Church Missionary Intelligencer*. As the best thoughts of an able man, who has devoted himself for years to the work in Africa, Mr. Mackay's opinions are entitled to careful consideration. Doubtless some of them will be challenged, but it is by weighing the statements of persons who are best informed that we are most likely to get at the truth. We wish, therefore, to lay before our readers Mr. Mackay's views on the solution of the African problem.

At the outset, the Scotch missionary does not regard the climate of tropical Africa as being the chief obstacle to missionary work. In this he differs from Dr. Blyden and not a few others. "Unless we can send men of iron, proof against hunger and deadly miasma," say they, "we need never expect to subdue Africa, either temporarily or permanently." Mr. Mackay does not question the fact that white men have, in large numbers, fallen victims to the climate; but this past fatality

he by no means accepts as an indication of future failure. He states that he has generally found the natives themselves to be quite as subject to fevers and other ills as white men in the same locality. Most of the severe illnesses of white men in Africa arise, he thinks, from their own imprudence or want of knowledge of cause and effect. Where white men exercise care and prudence, they have been able to live in fair health for many years, even while there has been a high mortality among blacks in the same region. He holds that *chill*, not malaria, is the main cause of African fever, and he believes that when this and a few more such essential facts are generally known, the Anglo-Saxon will outlive his black companion even in the heart of Africa. He regards the climate of tropical Africa as being better than that of some other regions in which white men have, within the past hundred years, become in great measure acclimatized—India, for example, or tropical South America, or some parts of our own Southern States. And then further, it is in the most low-lying and unhealthy regions of the whole continent—such as the valleys of the Niger, Zambesi and the Congo—that Europeans have hitherto chiefly confined their work. When they begin to use wheeled vehicles, and thus find ready access to healthier sites, there will be less mortality among them.

As far as the Christian and philanthropic efforts of the Anglo-Saxon for Africa have been unsuccessful, Mr. Mackay attributes the failure to several causes: First, these efforts have generally been intermittent and only half-hearted. The work has been carried on by fits and starts. There has been a want of determined policy on the part of

England. Her vacillation in Egypt and in the Soudan, her half-and-half national support of the missions to the great lakes, a support instantly withdrawn whenever danger was imminent, are examples of the weaknesses of white men's schemes, and are to-day a byword in Africa. The mutual jealousy between the different European powers in the scramble for Africa has contributed largely to this failure. As regards mission work, Mr. Mackay declares that there has been in the whole tropical zone of Africa a chronic state of inefficiency in this, due to an insufficient staff of men at every station. This has often risen from a false economy, but more frequently from a total want of understanding on the part of the home authorities as to the nature of the work and the difficulties attending its proper execution.

In contrast with this partial want of success on the side of the European, Mr. Mackay holds up the achievements of the Arab. The secret of the success of the Mohammedan in Africa is found in his cupidity, his perseverance, his determination, and the methods he employs. In quest of ivory and slaves he will go through fire and water. Though sorely mulcted by petty chiefs, his way closed by war and famine, his profits seized as prizes by the English cruisers at the coast, yet he never desponds. When one route is closed against him, he never fails to find another. When he has crossed swords with the European in the Soudan, on the Congo, in Eastern Africa, though he may have been defeated in the field, his pluck and determination have excited the admiration of the world, and he has generally been left master of the situation. Mr. Mackay also contrasts the portering by slaves, which is the method of the Arabs, with the system of hired porters followed by the European. Countless sums, he declares, have been lost in trying to perpetuate the inhuman system of human porters; and the tedious rate of progress of the caravans made up by the freshman from Europe and the perpetual annoyance attending them, have turned back in disgust many a Euro-

pean, who otherwise might have accomplished much in Africa. Mr. Mackay, however, does not inform us how he expects the European to travel in Africa without the hired porter.

Notwithstanding all failures in the past, Mr. Mackay takes a hopeful view of the Christianization of Africa. That the African is capable of being Christianized and of rising to take his place among the foremost races of men, he regards as an indisputable fact. He does not agree, however, with Dr. Blyden in thinking that the American negro is to do the chief missionary work in Africa. He thinks there is little enthusiasm for African regeneration on the part of the mass of colored people, either in the United States or in the West Indies, or even in Liberia itself. As to the quantity of enthusiasm, he may be right; but that there is some enthusiasm, and that of a high order, we firmly believe. Mr. Mackay apprehends, from what he has seen of Africans when removed from their native locality to one not very different in either food or climate, that the American negro will be less at home in Africa than the white man from Europe. In this, however, it must be remembered that Mr. Mackay's opinion differs from that of Dr. Blyden, and the Doctor has had much the better opportunity of knowing the American negro and estimating what he can do.

Mr. Mackay has a plan of his own for the evangelization of the continent. It is curious to observe how the scheme shapes itself in his mind according to the model of an engineer. The continent of Africa is to be spanned by mission work as by a bridge. One plan that has been tried for effecting this has been like the building of a bridge on piers. The conditions of success are that the piers stand on a good foundation, that they are strong enough for the portion of weight to be borne by each, and that they all rise to the same level.

The mission stations are the piers, but they have been planted too frequently in unhealthy centres, or have been unduly loaded for their strength, and so have collapsed. This plan Mr. Mackay regards as a failure.

The next plan that he describes is that of the suspension bridge. A tower of strength has been built at each side of the mighty chasm—one at Free Town, the other at Frere Town—and strong links have been hung out at each side, in the hope of uniting at the centre; but the span has proved too great for the structure. Some of the strongest links have now and then given way, and the whole structure has again and again been in danger of falling. The plan, therefore, which Mr. Mackay favors is that of the cantilever bridge. At each side of the chasm a high tower is built. The tower is like the upright stem of a balance, with arms built outwards, one to the right and one to the left. For every foot in length that is added to the arm across the chasm, a foot must be added to the arm on the other side, so as to make the balance even. The arms over the chasm, however, are not extended till they meet, but stop short when their extremities are several feet apart. To fill this gap an ordinary girder is placed, having its ends resting on the ends of the two cantilevers. In this simple way mighty chasms are spanned, over which a bridge could not be built on any other known plan.

Such, Mr. Mackay argues, should be the plan of the mission work in Africa. Let an educational institution be raised on a healthy site. It must be of the nature of a normal

school, in which every African pupil will be trained to become a teacher himself. For every trained African that goes out from this school to do missionary work among his countrymen, let there be secured among friends in England a guarantee of sufficient amount to support him. This normal school is the tower of the cantilever; the support at home is the land arm; the man in the field is the arm reaching out over the chasm. Such institutions are to be placed sufficiently far apart not to interfere with one another; and from these centres, each with a large staff of teachers, the students will go forth to labor among their countrymen. All the instruction in the schools must be based on the Bible, which is to be the leading text-book, to be studied by all the scholars. The teachers must be men of humble mind, with everything like ideas of race superiority laid aside. All the paraphernalia of white men's colleges, such as gowns and caps, must be rigidly kept out. The bottle into which the new wine is put must be distinctively of an African shape.

We regard Mr. Mackay's plan as deserving attention, and his engineering analogies are certainly unique. At the same time we do not doubt that in the vast field of Africa no one method will ever be found adequate. There must be diversities of operations, all reaching out to one end.

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THE efforts to stop the slave trade between Africa and Asia has aroused the Arab slave-dealers to the fiercest anger, and they are using every means in their power to destroy European influence. Commercial and missionary stations have been destroyed, and several Europeans killed. The result will undoubtedly be the extinction of the slave trade, and the opening of the country to the free progress of commerce and missions.—*The African News*.

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### SCHEDULE OF TOPICS FOR THE MONTHLY CONCERT.

JANUARY—General View of the Foreign Mission Work.

FEBRUARY—China.

MARCH—Mexico.

APRIL—India.

MAY—Territory yet without a Missionary.

JUNE—Africa.

JULY—Indians, Chinese and Japanese in America.

AUGUST—Greece and Papal Europe.

SEPTEMBER—Japan and Korea.

OCTOBER—Mohammedan Lands.

NOVEMBER—South America.

DECEMBER—Islands of the Sea.

## FOR THE MONTHLY CONCERT—MEXICO.

### MEXICO.

THE Republic of Mexico embraces an area about equal to that of the United States east of the Mississippi river. It is divided into twenty-eight states, two territories, and a federal district—that of the city of Mexico—which latter corresponds to our own District of Columbia.

The constitution by which the Republic is governed is substantially our own, with its three branches—legislative, executive and judicial.

The senate is composed of fifty-eight members, two from each state, elected by the state legislatures for a term of four years, on a salary of \$3,000 each. Members of the House of Deputies, the lower house of the National Congress, are elected directly by the people, for terms of two years, each deputy representing forty thousand inhabitants. There are two annual sessions of the Congress, one of two months in the spring, and the other of three months in the fall. In the intervals between these sessions there is a sort of congressional commission, consisting of one member from each state, which performs certain legislative functions.

The President of the Senate becomes President of the Republic in case of the latter officer's death or disability. He and the Speaker of the House are each elected every month.

The system of courts is similar to our own, but trial by jury is only allowed in criminal cases.

The regular army consists of 25,000 well-drilled and equipped men, but the navy is insignificant.

As in France, all elections are held on the Sabbath day, and while nominally free, they are really under military supervision and control, and in consequence the polls are liable to be closed at any hour of the day. The masses of the people, though steadily improving in fitness for citizenship, are not yet intelligent enough to appreciate the value

of the ballot, and there is therefore only an abridged form of republican freedom in Mexico. Instruction in the public schools established by the government is nominally compulsory; but only nominally so. Defective as the system is, it must eventually increase the general intelligence of the people.

The nearness of this great Republic to our own, the similarity of its popular institutions, its ease of access, its remarkable climate and natural resources, and, above all else, its millions of benighted souls, give Mexico a claim on the missionary zeal and efforts of the Protestant church in the United States such as no other papal land possesses. As might be expected, nearly all of our leading denominations have missions within the borders of "our next-door neighbor." The list embraces our own church, the Northern Presbyterian, the Cumberland Presbyterian, the Congregational, ("A. B. C. F. M.,") the Episcopal, the Methodist Episcopal, the Southern Methodist, the Southern Baptist, and the Society of Friends, besides the extensive work of the American Bible and Tract Societies, that of the Woman's Presbyterian Board of the Northwest, and other similar organizations—more than a dozen Protestant bodies.

• A glance may first be taken at

#### OUR OWN WORK,

which is confined to the two Northeastern States, Tamaulipas and Nuevo Leon, with its principal stations at Matamoros, Brownsville, Montemoreles, Linares, Victoria, Tula, Jimenes, making seven central stations (only two occupied by foreigners). Connected with these are more than thirty out-stations. In the fifteen years since our mission was planted in Mexico, there has been most hopeful growth and progress.

The Matamoros school continues to be a helpful arm of the work. Miss Dysart, how-

ever, has for some months past been heavily burdened with her school duties, since she has labored single-handed for some time. It is hoped that the place will speedily be filled which Miss Bedinger found it needful to resign because of failing health.

Soon after Mexico was presented in these pages last year, and specially considered at the monthly concert of that time, the Mission suffered a very great loss in the death of one of its most faithful and useful members, Mrs. Hattie Graybill. The interest in her work which her letters and influence had exerted was wide-spread and deep, as is evidenced by the desire in every part of our bounds to perpetuate her memory and usefulness in a memorial chapel at Linares, so that it may truly be said of her, "She being dead, yet speaketh."

But, hopeful as the work is, it is not without its discouragements. The chief of these is the vexed question of a better measure of self-support among the native pastors and churches. This difficulty, manifesting itself early in the history of the mission, grows in its perplexing aspects every year. No one can foresee what the outcome will be. May God in His providence bring light out of darkness, and guide our faithful missionaries to a wise solution of the difficulties that confront them. There are now more than four hundred communicants, eight native pastors, and four hundred pupils in the day and Sabbath schools of the Mexican field.

In the same territory with ourselves are

#### THE FRIENDS,

whose veteran missionary, Samuel A. Purdie, has done valuable service in the State of Tamaulipas. He and his wife were sent by the Indiana Yearly Meeting in 1871. Their first scene of labors was at Matamoros, where they established a flourishing mission home and school. The latter, known as Hussey Institute, has a very useful boarding and home training department connected with it, presided over by Laura A. Winston, of North Carolina. S. A. Purdie, the founder of this Mission of the Friends, now labors at Vic-

toria, the Capital of Tamaulipas, and there is still another station in the City of Mexico.

As is usual with these intelligence-loving people, the Friends have schools connected with each of their stations and two printing presses, which render most valuable service. These presses now print one million pages of books and tracts annually, which are scattered widely over the land by colporteurs. Half a ton of paper is consumed by these presses every month.

The Friends were among the pioneers in mission work in Mexico in the days when few attended Protestant meetings and the multitude stoned Protestant preachers. Hence it must afford them great satisfaction to report that the total attendance on their various services is more than a thousand, that their native membership is over two hundred, and that six of these members have become ministers of the gospel.

Their Mexican work is supported by Friends in Indiana, Ohio and North Carolina, and in the cities of Baltimore, Philadelphia and New York. The missions of

#### THE PRESBYTERIAN CHURCH (NORTH)

are perhaps the most extensive in Mexico. Although their foreign force is comparatively small, the number of their native preachers and helpers is quite large, numbering nearly one hundred, with a like number of churches. The total number of communicants is more than five thousand, the number of pupils in Sabbath-schools about two thousand, and in day-schools more than one thousand.

This large and interesting work is carried on in several different states, from the Rio Grande on the north to the city of Mexico on the south, and embraces the several departments of pastoral, evangelistic, educational and literary work. In the latter department much good is done through the religious paper, *El Furo*, which has a circulation of more than 3,000 copies. Millions of pages of Christian literature have also been printed and circulated.

Our own people naturally feel no small

degree of interest in the very extensive and successful work of

#### OUR SOUTHERN METHODIST NEIGHBORS,

divided into the Central Mexican and Mexican Border Conferences, and having its various stations scattered over all the northern belt of states, and those of many in the central part of the republic. The Central Mexican Conference includes a church membership of some 1,600 souls, has a theological seminary at San Luis Potosi, besides other schools, and sustains a religious paper, *El Evangelista Mexicano*.

The Border Conference has about 1,500 communicants, as many Sabbath-school scholars, and a number of day-schools. In the two conferences there are some seventy-five native ministers. Professor Rodrigues, of Vanderbilt University, Nashville, Tenn., has been engaged to translate religious and theological books into Spanish, thus giving the mission an "important means of usefulness." But our Methodist friends share our own difficulties in the matter of self-support. One of their best missionaries writes: "They (the Mexicans) are like the Americans half a century ago, not very liberal in pastoral support. Doubtless they will develop in the grace of giving with their growth in grace and knowledge. But this question of self-support is a problem difficult of solution. We are bringing to bear upon it our best thought and most earnest effort and prayer."

#### THE A. B. C. F. M.,

(Congregational) has two missions in Mexico—one in the western part of the republic

(founded in 1872), and the other in the northern part (established in 1882). In these two missions there are six stations, fourteen out stations, nine organized churches, and three hundred communicants. A religious paper is sustained, the *Testigo*, and a number of schools.

It was the Western Mexico Mission which some years ago received its baptism of blood, at that time contributing the honored name of the Missionary Stephens to the roll of martyrs.

#### THE AMERICAN BIBLE SOCIETY

has for many years done an extensive work in Mexico, having circulated within the bounds of the republic a total of 175,000 copies of the Scriptures, 120,000 of these having been distributed during the last ten years. Adding to these 160,000 copies sent in by the British and Foreign Bible Society, the grand total is furnished of 335,000 Bibles, or integral parts of it, sent to Mexico. "Some of these have been torn up, and some burned, but many are being read, and some of those first sent are still in the homes of the people."

Adding to the forces already named those of the Southern Baptists, the Episcopalians, the Woman's Boards of the Presbyterian (North) and Methodist churches, the Tract and other Societies, it will be seen that quite a strong Protestant force is at work in Mexico. And when it is remembered that scarcely any of this work is over twenty years old, the results are full of encouragement, and should inspire the church to a more vigorous effort in this century's remaining decade.

#### ENCOURAGING ITEMS FROM MEXICO.

Mr. HALL sends the following incidents from his field, which give a pleasing and hopeful view of the work so faithfully done there:

"We missionaries are sometimes very much discouraged in our work, especially when some one of whom we expected much

proves ungrateful, or some one in whom we had entire confidence proves unworthy. In view of the fact that such things do happen sometimes, it is always especially gratifying to us to hear our people well spoken of by those who are without. I have experienced this feeling of gratification on several occa-

sions recently. Not long ago, the Episcopal Bishop of West Texas was down here, having come down the river on a steamboat which carries one of our Brownsville elders as carpenter. When I went to call on him, he told me that he had seen one of my members on the boat, and that the officers of the boat spoke very highly of him, and added that the clerk of the boat (whose family here is strictly Romanist), told him it was a fact that the Protestants were the best of the Mexican people of the place. This had no reference to their social position; for they are almost all very poor.

"Another similar case. Some time ago I was talking with a contractor and builder here, who frequently employs some of our people, and he told me the following: He was doing some work at the house of a prominent physician, who is himself a Romanist, and whose wife's family are of the *very most devoted*. It so happened that all the men he had there at that time were Protestants. They were working in the doctor's office, where there were a great many articles lying around loose. The doctor, about to leave, said to the builder, 'Are you going to remain here?' The other said, 'No; I have business in another direction, and must go too.' 'But,' said the doctor, 'will it be safe to leave these men here?' He said he replied, 'Oh, yes; they are every one Protestants.'

'THAT IS SUFFICIENT,'

said the doctor, 'if they are Protestants I will trust them.' He said he was a Catholic, and he did not know what we did with them over there (our church is just diagonally across the street from the doctor's house), but somehow they were different from the others, and could be trusted.

"Frequently people have come to me and asked me to recommend them servants, say-

ing they knew if they could get some of our people, they could trust them.

"Now, these people are by no means perfect, and they are constantly doing things that we must most decidedly condemn, and not infrequently one will seem to fall entirely away from us and go back to the world; yet, as a whole, the difference between them and the people around them is very noticeable, and they have a good report of those who are without. They are growing in character, too. Sometimes such testimony as the above is the chief evidence we have that the cause of the gospel is really progressing amongst them.

"The evidence of progress most satisfactory to us, is to see them constantly coming in from without; still it is just as important to confirm and train those that we have, and I think God sometimes leaves us without what we call *visible fruits* for some time, in order that what we have may be thoroughly tested and winnowed, and the chaff separated from the wheat.

"I have just received

#### GOOD NEWS FROM VICTORIA.

A recent letter from Sr. Carrero, says that they had just received two adult members, and expected to receive six more soon. He said the meetings during the week of prayer were very full, and that they seemed to be having something of a revival. This is, indeed, good news, as Victoria has heretofore been one of our most unfruitful fields.

"Our day-schools, I believe, were never fuller and more promising, and our Brownsville Sabbath-school has been particularly interesting and encouraging during the whole of the past year.

"I trust that God's people will give us a special interest in their prayers during this year."

A RECENT writer says regarding the people of the City of Mexico: "The Roman Catholic Church is losing its grasp on this portion of the Mexican people. On entering their great cathedral in the city, or visiting the other prominent Catholic church-buildings, we were impressed by the absence of men among the worshippers. Those present were from the ignorant classes mostly; few, if any, whose clothes or manner indicated social position."

## THE PASSION PLAY IN MEXICO.

THE church was immense, artistic and old. The village plaza was a perfect Donnybrook fair of Mexican type. The inclosure around the church was crowded by at least ten thousand people, and among them all we stood the sole representative of the Anglo-Saxon race. In a far-away corner, in what was once one of the cloisters of the old convent adjoining the church, we found the cell, with its patient prisoner, waiting the final scene of the play. A cloud of dust and the murmur of the crowd heralded the approach of the actors. A troop of horsemen dashed up in full theatrical costumes, personating the Pharisees, the Jews, the betrayer, and the mob, Roman soldiers with glittering helmets, Pontius Pilate, with flowing white beard and huge green goggles, the despised Judas, with face hidden under a veil of crape. They entered the *patio*, or court, which represented the Judgment Hall, the sentence was pronounced and the prisoner led forth. By day the wooden image was even more hideous than by night; nothing can be conceived more dreadful than the cadaverous, blood-stained face beneath its crown of thorns. The eyes were bandaged, the hands bound with thongs, and it was strangely life-like. Before the church was a portable pulpit, that was exactly like the enclosure for a Punch-and-Judy show. Instead of containing those quarrelsome old people it was occupied by the *padre*, who preached an explanatory sermon to his people. He stood under the broiling Mexican sun, with nothing to protect his reverend and shaven head save a thin umbrella, vivid scarlet in color, which at least added artistic effect to the scene. Three sermons at different points were a part of the ceremonial.

The procession moved slowly toward the "first station" to the strains of the strangest, most hopeless, heart-breaking music I ever heard, from some sort of Indian instruments of reed, giving a moaning, wailing note that brought tears to the strongest eyes, and the Indians sobbed and smote their breasts in

savage mood of grief. We seated ourselves on a crumbling tombstone, our feet resting upon a new-made grave. The sermon ended, the crowd resolved itself into a strange kind of picnic. Indians hawked about cake and dulce, pitchers of pulque and baskets of fruit. Boys climbed the trees for a better view, recalling the lines in the old New England Primer:

"Young Zaccheus he  
Did climb a tree  
His Lord to see."

We crawled into the shade, enjoyed our Mexican luncheon, and discussed the situation. After an hour or so of intermission "the second station" was made ready, and the procession slowly filed across the square. The central figure was now borne upon a platform on the shoulders of the stern Roman soldiers. It was of colossal size, clad in a long purple silk dressing-down, and bending under the weight of a huge cross bound upon the shoulders. Again the *padre* appeared like a jack-in-the-box, again the weird music breathed its strange spell and moved the tears of the people. A man in Roman dress galloped furiously up, holding a paper on the point of his lance—the sentence pronounced by Pontius Pilate. He handed it up to the *padre*, who received it with a look of horror, opened it, tried to read it, then threw it on the ground with indignation. Then followed the parting address to the Saviour, whose bearers brought him up to the pulpit, followed by the mournful figure of the Virgin, clothed in black, and carried on the shoulders of eight Indian women.

At four o'clock the final moment arrived. The crowd surged into the old church—a crowd terrible in its eagerness. People were thrown down, children trampled upon, and suffocation seemed certain. Every church in Mexico is a sepulchre, and, to climax the horror of the moment, many of the worm-eaten planks above the pavement of graves gave way, and these anxious sight-seers were precipitated among the bones of the dead

and gone *padres*. But even this solemn moment, when engaged in crucifying their Lord afresh, did not entirely divert these devout children of the church from things temporal. An impious hand dexterously ran a knife across the bottom of my friend's reticule and abstracted her purse, card case, railway passes, and other worldly trifles—a trick, by the way, worthy of a Bowery pick-pocket. While the jostling crowd was pushing us forward, the final act of the divine tragedy was prepared. A heavy black curtain was hung before the altar; the *padre* mounted the pulpit and began a touching and impassioned appeal. The bronze faces were terribly intent. Sobs and wails filled

the church. Suddenly he cried in a loud voice, "Draw back the veil and let us behold him." The curtain was drawn, and the crucified Saviour appeared. The women beat their breasts and cried aloud, while the soldiers at the foot of the cross clashed their swords. At the same moment the Virgin bowed her head, as though overcome with grief. The soldiers then mounted a ladder near the crucifix, took down the body and bore it away. During the evening the "Miserere" sounded its piteous wail through the dim transepts of the old cathedral; and thus the solemn anniversary of Good Friday was concluded.—*The Independent*.

#### THE PERIODICAL LITERATURE OF MEXICO.

By BISHOP JOHN F. HURST, D. D., LL. D.

THERE existed under the Spanish domination only a limited number of journals. They were entirely under the control of the clerical party. The aspiring class, awaiting liberty and hoping against hope, had no opportunity for a regular expression of their varied aims. The most of the journals were the mouth-piece of the priesthood, who, almost to a man, were favorable to the continuance of the Spanish supremacy. But the friends of liberty had their means of getting their longings before the public. These were in the form of small pamphlets, and often of broadsides. There were no title pages, no blank spaces. If the first page could spare room for a title in capitals it was as much as could be expected. These were printed in out-of-the-way places, very much as the first Brownist and Mar-Prelate tracts were printed in England. Happy the officer who could find out either the printer, the distributor, or the man who harbored one of the vile Mexican things.

These irregular but frequent little pamphlets, printed on coarse paper and in poor typography, did magnificent service for the liberation of Mexico. They abounded on all sides. They were not only to be found in the larger places, as Mexico City, Zacatecas,

Queretaro and Puebla, but in the obscure and distant places in the mountain hamlets, where Mexicans of any race could be reached. They did their work most successfully. The popular heart was stirred. Mexico's independence was to no small degree the triumph of the patriots' hand printing-press.

When the Republic was established the journals were immediately converted into a powerful force for the development of the young nation. But while the government had its organs, the Clericals, nevertheless, continued a poorly-disguised hostility. The entire political press of Mexico has always represented the two wings of political sentiment, the liberal and progressive party, of which the Presidents so far have been the champions, and the Conservative party, which is lead by the clergy and the old and reactionary Spanish aristocracy.

The distribution of the journals is divided between the City of Mexico and the states of the republic. The total number of journals, of every kind, is two hundred and twenty-nine. Of these, seventy-one are published in the capital, and one hundred and fifty-seven in the different states.

*El Siglo XIX.* (The Nineteenth Century) is the oldest journal of the Mexican daily

press. It was founded about forty-six years ago by Ignacio Complido, and has been an ardent defender of the Liberal Party. The most popular, important, and widely circulated of all the journals of the Republic is the *El Monitor Republicano* (The Republican Monitor), founded about forty years ago by Garcia Torres. These two papers control the liberal sentiment of the Republic. *El Partido Liberal* (The Liberal Party) has upon its staff some of the foremost literary men of the nation. Altamirano, Betancourt, Cosmes, Cuellar, Osorno, and other literateurs, are among its regular contributors. Indeed, it may be said of the Mexican press, far more than of the New York journals, that the columns of the dailies are enriched by editorials by the most prominent representatives of the later literature. Very little of the actual writing for the journals seems to be done in the offices.

*El Nacional* (The National) seems to be about mid-way between the Liberals and the Conservatives. It is read by the upper classes, and is a favorite among them. *La Voz de Mexico* (The Voice of Mexico) is a great representative of the Conservatives. It is the mouthpiece of the priesthood, and has a large circulation among them and the constituency which they control. It opposes the government constantly. *The Impartial* is also Conservative. *El Instructor* (The Instructor), edited by Cabellero, is published semi-weekly. It is without political bias, and exhibits a warm appreciation of the United States. Cabellero has visited this country, He, it is said, organized the Mexican editorial excursion to the United States a few years ago.

The foreign colonies in Mexico have also their organs. The *Two Republics* is a daily, and is edited by Messrs. Clarke and Blake. It is especially designed for citizens of the United States resident in Mexico. It contains dispatches of all the important news and occurrences in the country, and also of events in foreign countries. The *Mexican Financier*, also in English, is devoted chiefly to the development of larger commercial relations between Mexico and the United States. The *Voice of Spain* reports Spanish and European events, and cultivates the growth of liberal ideas and friendly relations between the Spanish mother country and the Mexican daughter. There are three French papers, *The Treaty of Union*, *The French Colony*, and *The Mexican Echo*.

There are four illustrated literary journals published in Mexico, all issued in the capital. The *Chorist of Mexico* contains one or two reviews of new books in each number; *The Rascatripas*, a small illustrated paper, belongs to the Conservatives or Clericals, and has political caricatures in each number; the *Artistic Mexico*, edited by Cumbas, has excellent illustrations, designed to improve the artistic taste of the country; the *Illustrated Country* is a well edited weekly, and reflects credit on the country which produces it.

In Mexico the Sunday newspaper is as thoroughly domesticated as the bull fight. The circulation is larger on that day than any other. A publisher gives the information that the issues of the newspaper press on Sunday exceed those of any other day of the week by from twenty to twenty-five per cent.—*Independent*.

#### LITERATURE OF THE MONTH ON MISSION FIELDS.

*The Story of Emin's Rescue, as Told in Stanley's Letters*. Published by Mr. Stanley's permission. Edited by J. Scott Keltie, Librarian of the Royal Geographical Society. Harper & Bros., New York. 1890. Cloth, pp. 176. Price, 50 cts.

*Contemporary Review* for January: "Brazil, Past and Future," 9 pp., by M. C. Mulhall; also "What Stanley has done for the

Map of Africa" (with two maps), 14 pp., by J. Scott Keltie, Royal Geographical Society.

*Fortnightly Review* for January contains "Stanley's Expedition: A Retrospect," 16 pp.; and "Portugal's Aggression and England's Duty" (with map), pp. 12.

*Popular Science Monthly* (February): "Chinese Silk Lore," by Gen. Tchong-Ki-Tong, Sec'y Chinese Embassy to France. 7 pp.

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## WOMAN'S WORK FOR WOMAN.

## IN MEMORY OF WILLIAM BURNS.

As gazed the prophet on the ascending car,  
Swept by its fiery steeds away and far,  
So, with the burning tear and flashing eye,  
I trace thy glorious pathway to the sky.  
Lone like the Tishbite, as the Baptist bold,  
Cast in a rare and apostolic mould;  
Earnest, unselfish, consecrated, true,  
With nothing but the noblest end in view;  
Choosing to toil in distant fields unsown,  
Contented to be poor and little known,  
*Faithful to death.* O man of God, well done!  
Thy fight is ended, and thy crown is won.

God shall have all the glory! Only GRACE  
Made thee to differ. Let us man abase!  
With deep, emphatic tone thy dying word,  
Thy last, was this—"Thine is the kingdom, Lord,  
The power, and glory!" Thus the *finale* flame  
Of the burnt-offering to Jehovah's name  
Ascended from the altar! Life thus given  
To God must have its secret springs in heaven.

O WILLIAM BURNS! we will not call thee dead,  
Though lies thy body in its narrow bed  
In far-off China. Though Manchouria keeps  
Thy dust, which in the Lord securely sleeps,  
Thy spirit *lives* with Jesus; and where He,  
Thy Master, dwells, 'tis meet that thou shouldst be.

There is no death in His divine embrace!  
There is no life but where they see His face!

And now, Lord, let Thy servant's mantle fall  
Upon another! Since Thy solemn call  
To preach the truth in China has been heard,  
Grant that a double portion be conferred  
Of the same spirit on the gentler head  
Of some Elisha, who may raise the dead,  
And fill the widow's cruse, and heal the spring,  
And make the desolate of heart to sing;  
And stand, though feeble, fearless, since he  
knows

Thy host angelic guards him from his foes;  
Whose life an image fairer still might be  
Of Christ of Nazareth and Galilee—  
Of thine, O spotless Lamb of Calvary!

China, I breathe for thee a brother's prayer:  
Unnumbered are thy millions. Father, hear  
The groans we cannot! Oh, thine arm make  
bare,

And reap Thy harvest of salvation there.  
The fulness of the Gentiles, like a sea  
Immense, O God, be gathered unto Thee!  
Then Israel save; and with his saintly train,  
Send us Immanuel over all to reign.

—H. GRATTAN GUINNESS, in *Regions Beyond*.

## MISS WHATELY, FOUNDER OF THE ENGLISH-EGYPTIAN MISSION, CAIRO.

THE subject of this brief sketch was the second daughter of Archbishop Whately. She was born in 1824, at the country rectory of Halesworth, in Suffolk, where her father resided some years before his appointment to the see of Dublin. The chief part of her early life, however, was spent in Ireland, where, under her father's roof, she and her sisters received the highest educational training, mental, moral, and religious, from a father and mother such as few are blessed with.

In 1858 she visited Cairo and the Holy Land with some friends, and the interest awakened in her mind by this visit was the first preparation of her life-work in the East. At one time, after her return, she had much wished to engage in work in Jerusalem, but

circumstances made this impossible, and another path was to open to her soon afterwards. In the winter of 1860 her health had suffered severely after the loss of her mother and youngest sister, and she was ordered to a southern climate. Her thoughts turned towards the land of Egypt, which she had already learned to love. She went there with a near relation, and, while residing in Cairo, felt a strong desire to do something for the little Moslem girls, who seemed so utterly neglected, living the life of mere drudges, without a thought or hope beyond their outer life. At that time no attempt had been made in behalf of Moslems in Egypt, and education for women, even for those nominally Christians, was at the lowest ebb.

In spite of difficulties and discouragements innumerable, and prophecies of failure on all sides, she opened a small girls' school in her own hired home. With the aid of a respectable Syrian Protestant matron, whose services she engaged (whose own native language of course was Arabic, and who knew about as much English as her employer had learned of Arabic), she went forth into the streets and lanes near her dwelling. She persuaded the mothers to let their girls come to learn to read and sew. With infinite difficulty she gathered about eight or nine little ones, taught them the Arabic alphabet from a card she had prepared, the first rudiments of sewing, and a text from the Arabic Bible she had herself learned by heart. This was the small beginning from which such a blessed fruit was to spring. Later she was obliged to return to Europe—home duties claimed her; but it was ever a precious recollection to her that among the last things read to her father were the proof-sheets of her second volume of "Ragged Life in Egypt," which particularly pleased him.

Her Irish home being broken up by his death, she settled in Cairo for life. With the voluntary help of Mr. Mansoor Shakoor, a devoted and highly gifted missionary from the Lebanon, and, a little later, of his brother, she was able to add a boys' school to the one already opened for girls. This filled even more rapidly, as the need of education for lads, to whom it might be daily bread, was more readily felt. In 1869 the Khedive, Ismail Pasha, at the kind suggestion of the Prince of Wales, gave her an excellent site, just outside the city walls, on which to build her mission-house and schools. She erected a spacious building for the boys' and girls' schools, a fourth part of the price of which was collected by friends in England, while the rest was supplied from her own by no means large resources.

Meanwhile she had been joined, some years previously, by the betrothed bride of her first missionary helper, Mansoor Shakoor—the daughter of one of the landed pro-

prietors in Lebanon district, who first came to her as a young girl, was educated and treated by her as a daughter both before and after her marriage, and was her fellow-worker in all her labors of love. When the two excellent brothers who had been her assistants in the work were taken to their heavenly rest, within a few years of each other, the young Syrian widow remained, instead of returning to the home where her husband's family wished her to join them, and resolved to devote her life to that mission to which her husband had given himself heart and soul, and spent all his strength till death closed his labors.

From that time the work continued to prosper. A medical mission was added to the schools in 1879, for which Miss Whately built a dispensary and patients' waiting-room, also from her own private means. It had originated in her unaided efforts to relieve the sick, and is now carried on by a skillful and pious Syrian doctor. The schools now contain upwards of six hundred in daily attendance. Half the boys and two-thirds of the girls are Moslems, the rest being Copts, with some Syrians, and a few other nationalities, including several Jews. Almost all the subordinate teachers were trained in the school.

All are taught to read and write in Arabic, and all learn the Scriptures and Christian doctrines, as far, at least, as head knowledge goes, and, we believe, in very many cases, with the heart also. Any who have visited these schools will be able to bear witness that the answers of the children would do credit to any well-ordered English Sunday-school. In addition to this, the boys receive an excellent secular education, including French and English well and thoroughly taught. All over the country pupils of the school may be found filling important positions in the railway and telegraph offices, in mercantile houses, in places under the government, and in other situations of trust. The good ground has been prepared, and the seed has been sown, which will bring an abundant harvest when the Lord's own time shall come.

The girls necessarily receive a more simple and rudimentary education, because of the system of early marriages; but all of them learn reading and writing in their own tongue, Scripture history and doctrine, and plain and fancy needle-work. Many mothers brought up in the school (indeed, almost all who are within reach,) bring their children in turn, and visits are eagerly welcomed. The houses of rich and poor open to such visits number several hundred, and, even with the aid of a Bible-woman and other helpers, it is scarcely possible to keep up with the requirements of this branch of the work. A school for boys has also been commenced at Ghizeh, not far from the Pyramids; and a Levantine branch, as it is called, on the mission premises, gives a European education to girls paying a small sum for instruction in French and English, and is superintended by a qualified English teacher.

The medical mission relieves several thousands every year of sick and suffering poor who could not afford to purchase even the simplest remedies for themselves, and has rescued multitudes from hopeless blindness by timely aid in the terrible eye diseases so common in Egypt. All who attend, and are willing to listen, hear daily the reading of the Scriptures, and have the gospel tidings set before them as far as time permits. This daily reading at the dispensary was the delight of Miss Whately's life. Her simple and familiar explanations and illustrations of gospel truth in the common tongue, which she had thoroughly mastered, were listened to eagerly by many a poor patient; often she was cheered by overhearing the exclamations from one and another, "We never heard such words before; they are sweeter than honey." The distribution of the Scriptures was another of the great interests of this active missionary life. Every year a Nile boat was hired for a week or ten days, and copies of the Scriptures distributed to the men and boys of the villages who could read.

At first these efforts were often met by opposition from the ignorant and bigoted,

but the labor of love bore its fruit and won its way; and latterly the arrival of the boat was hailed at many a humble village of mud huts among palm groves on the banks of the ancient river, and a crowd came to the shore to meet "the people with the books," and ask for a copy, and "a larger one for myself;" "one for my brother or my cousin, who can read." Women hailed her at the entrance of the villages, or grouped around her and her unwearied helper and friend to listen to "Sitt Miriam" and "Sitt Fereedy," as they read the gospel story or told of the miracles and parables of "Seidna Isa" (the Lord Jesus).

But the end of these devoted labors was drawing near. Last year she paid one of her occasional visits to Europe, and the beloved relations and friends, who rejoiced to welcome her, all agreed that she never seemed brighter, or her conversation more full of varied interest. In February last her helper was obliged to go further up the river for health. Miss Whately hired, as usual, a Nile boat for her annual trip. A short one it had to be, for she had sunk all her own available resources in the mission; and even the help obtained from England barely sufficed to keep the now extensive work going on the most rigidly economical scale. A very few days were all the slender mission purse could afford. She had caught a cold, and was urged to give up or postpone the voyage. But the hire was paid, and she could not give it up. She had been trying for years to raise money enough to buy a mission boat. Could this have been secured, it might, humanly speaking, have made the whole difference as to the end. But the Master's "home-call" had gone forth, though she knew it not. The cold developed into congestion of the lungs, and though there seemed at one time to be a decided improvement, a sudden relapse came, indicating failure at the heart, and in a brief space the vital spark had fled.—*London Christian*.

THERE are in India, on an average, two missionaries for every million inhabitants.

## MAKING PASTORAL CALLS IN CHINA.

We begin a stone's throw from the church. We call on a wood-seller. He keeps no wood-yard. His wood, done up in small bundles, is piled up in several tiers in his shop. Wood tied up in bundles is brought down by the boat-load from the country. A pole on a man's shoulder, and four or five bundles at each end of the pole, represents the delivery wagon.

We see a sign gilded with Chinese characters, and at the foot of it, "European Medicines," in English letters. It is the druggist's. More than half the bottles bear Latin names. He assures us quinine is a very popular and valuable medicine. He inquires as to the Chinese in America. "Your people are treating my countrymen badly," he says. We cannot deny it. We tell him we are hoping for fairer measures soon. We try to touch up the picture a little by telling him of the noble, self-denying work in the Chinese Sunday-schools, done by American men and women. A call on another druggist, a rice-retailer, and a cabinetmaker, and our work in that street is finished.

Our next halt is at an opium-smoker's home. It is plain there is something the matter. The room is bare. We see only a bamboo mat and a few rice-bowls. The wife tells the story. Her husband some years ago abandoned the pipe and joined the church. But he has fallen a victim again. He is getting thin and weak. If he keeps on he will soon be little more than a "yellow bundle of bones." She makes a coarse kind of string. He works in bamboo. Together they earn forty cash, or four cents a day. Of this he spends twenty cash for opium. He is under church censure. We try to show the peril of

keeping on, ruin to his family, ruin to his body and soul. He is repentant. He does not want to give up. We hope to get him into the hospital in a few weeks. What a curse this opium is to this people. Men go in rags and tatters and spend their last cash for another smoke. At Shanghai they clear a thousand dollars a day at one den.

Our pastoral visitation takes us into the country as well. A large number of our flock are scattered through the villages north, west, and south—three, four, and five miles from the city.

Everywhere we are received with great kindness. We are treated to tea sweetened with Chinese rock candy. A bowl of sweet potatoes is set before us, and the hostess is evidently pleased as we munch away at a few of them. We are handed an orange or two to eat on the way to the next village.

We make inquiries as to how many in the family worship God. "How long have you worshipped?" "Can you read?" "Do you have family prayers?" Such inquiries, kindly made, are by no means resented. The universal kindness and hospitality of our Christian people have made the visits a real pleasure.

They need whatever we can give them of sympathy and instruction.

The remembrance of the former life is still with them. Their daily duties must be discharged with all the reminders of heathenism about them, temples and shrines, and processions and idolatrous feasts. They are vexed by their neighbors. They are often persecuted by their friends. Those of their own household are often their greatest enemies. —*The Mission Field*.

## THE BIBLE IN A CHINESE PALACE.

We have in our church in Peking, under Dr. Blodget's care, a zealous and warm-hearted tailor. Tailors are not thought much of in China. This one not only read his Bible, but wished his apprentices to, and one of them took a New Testament about

with him to snatch a crumb from it as he could. Being a good workman, this tailor was sent for to work on the trousseau of the future empress of China. I say future, because this occurred before the Chinese New Year, and before her marriage. While at

work in her father's palace, the tailor apprentice had his book open. The grandmother—a remarkable woman and head of the establishment—came along and asked him about it, and told him to explain it to her. He protested he had no learning, but she told him to tell what he could. So he read a few verses and explained, and she expressed herself much pleased, and thought it a very good doctrine. The man told her to what church he belonged, and that they had there a magic lantern with views of Bible scenes. She sent an invitation to have it shown at her house; so Dr. Blodget sent Teacher Zen Hai, a young helper recently graduated from Yung Chow, with the pictures. The young lady (now the empress), her grandmother, and all of the household were assembled. The old lady was delighted with the scenes.

When she saw Christ twelve years old in the temple, she said: "What a fine-looking young scholar!" The helper explained about His being the Saviour of the world, and came at last to the picture where He hung on the cross. The old lady sighed deeply, and said: "What a pity for such a good man to be so cruelly used by those wicked people!" The Chinese are full of wonder. For years it has seemed impossible that a knowledge of Christ should ever penetrate to the haughty, imperial palace of China, or reach the heart of one seated on the Dragon Throne. And to think that the tiny edge of this wedge was pushed into place by a *tailor*, of all people! The Christians have prayed with a new faith for those in authority.—*Mrs. Emma D. Smith, in the Pacific.*

#### THE WOMAN'S EXCHANGE.

##### OUR SOCIETY AT WESSON.

About eighteen months ago we organized our society, with at least fifty names enrolled on our book. For nearly a year our average attendance was from twenty to twenty-five. I am sorry to say we have not so many now, though we can, without censure, account for the non-attendance of many. Mite boxes are generally taken, even by those who do not attend. Our meetings are opened with Bible reading and prayer by our pastor, whom we always love to have with us, and who encourages us in our small beginning.

Voluntary readings from some selected papers, or *The Missionary*, are heard. But especially helpful are the letters read from our dear absent lady missionaries, written to the society, or to ladies in our society, who have written personally to them. At each meeting our president appoints two or three ladies to write to our missionaries. The answers come slowly; but while we look lovingly and almost impatiently for them, we never tire of re-reading those we already have, and we thus "thank God and take courage." In Miss Nannie Henderson's beautiful letter to one of our ladies, was a card with exquisite sea-weed on it, and a few seeds of some rare

flower; the latter is more curious to us than the weeds, as Miss W. says she does not know whether to plant them in the ground or on water, but we will all count the flowers as really rare whichever way they come. I have a picture of our dear Mrs. Graybill, which has been loaned with a budget of letters to other societies, and which they truly enjoyed. Most of our regular members wear the silver cross of the "King's Daughters." We visit the sick, etc. One of our members has given our society a "Missionary Scrap Book," which we will try to make very interesting, and will value it as we do the precious letters. These letters make us feel a deep, abiding, and personal interest in our dear missionaries, they are such beautiful, soul-stirring letters. Our society has made a contribution to Mr. Wardlaw's church erection fund, in Ceara, also to the manse to be built at Red Fork, Indian Territory, for Mr. and Mrs. Loughridge, Mrs. Graybill's father and mother. We also sent a contribution to an afflicted boy, and, altogether, we have contributed one hundred dollars in eighteen months. Eighteen copies of *The Missionary* are taken.

WESSON, MISS.

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## TWO PRAISE-MEETINGS.

## I.

We held our third annual thank-offering and praise service on Sabbath night, December 22nd. The day was set apart as one for special prayer and consecration in remembrance of our Heavenly Father's tender care for us, and the many blessings that have come to us from His hand during the year just closing. If any had been blessed in a special way; if they had been spared suffering and affliction; if He had sent bereavement and sorrow and yet made them to feel His comfort and sustaining grace; each one could come with grateful love and make an offering unto Him. It seemed as if His blessing rested upon us in the bright sunshine that gladdened the earth that day, and the countless stars that studded the heavens as we walked to this evening service, seemed emblematic of the innumerable blessings that had been showered upon us as a church, as a society, and as individuals during 1889.

An eloquent and stirring address, on "Woman's Work and Influence," was made by Rev. Dr. Francis R. Beattie, of Columbia Theological Seminary. The pastor made a general statement of the work of the society, in supporting a school in Soochow under Mr. Du Bose's care, and educating a young man for the ministry. The collection amounted to seventy-five dollars. The scriptural texts upon the envelopes were read by Rev. A. Coke Smith, D. D., of Wofford College, who preached a short, practical sermon from each verse read, making the service most impressive and effective. We are greatly encouraged and thankful that this method has proved so successful in each of our three thank-offering meetings. We have suggested the plan to several sister societies, and in each case it has been tried and pronounced a spiritual benefit and a financial success.

We close the year free from debt, and prepared to meet coming expenses without having had an entertainment of any sort for three years, and raising necessary funds only by the members' monthly subscriptions and

annual free-will offerings. We are convinced that money thus consecrated to His service God blesses and accepts, and our prayer is that it may go on and be instrumental in advancing His kingdom, till "He shall have dominion also from sea to sea, and from the rivers unto the ends of the earth." M. H. L. SPARTANBURG, S. C., Dec. 28, 1889.

## II.

We have had a praise meeting here, and it was such a good thing we want our sisters elsewhere to know of it and be constrained to go and do likewise.

The meeting was held on January 7th, in the Presbyterian Church. In response to invitations which had been sent to all the ladies on our church roll, nearly forty ladies were in attendance.

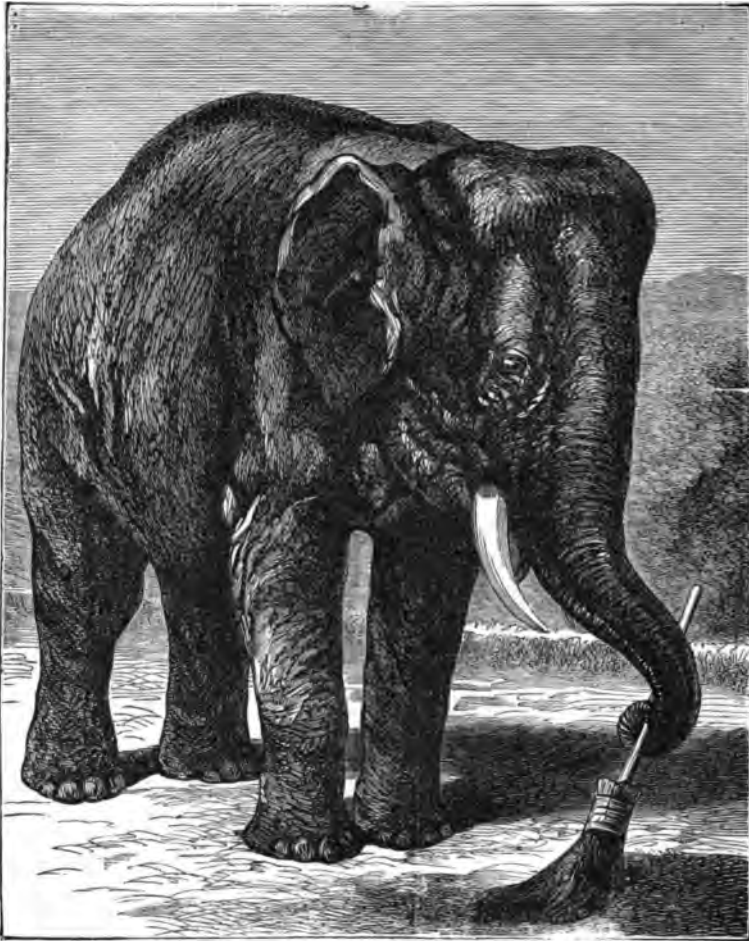
There are some good brethren in our Southern Church who are rather afraid to allow the Ladies' Missionary Societies any privileges, lest they run away, not only with themselves, but with the church, too. For the comfort of such brethren (should any one of them read the *Woman's Exchange*), it should be said that our meeting was presided over by our conservative and orthodox pastor, Mr. McConnell, so that we did nothing unseemly. The reading of the texts of praise and thanksgiving was one of the most interesting features of the occasion. The envelopes yielded the sum of \$20.54. Some belated offerings have since been received, making in all \$25.

The other items on the programme (besides the devotional exercises, and a very sweet "service of song"), were an original paper on our "Obligations and Opportunities," a letter from a Chinese girl, "Crying for the Light," and a recitation, "As I have Loved You."

At the close of our service a business meeting was held, during which ten new members were added to our roll. We caught them with guile, but they seemed in no wise averse to being caught, and we hope they will both give and receive great good as we work together through the coming year.

WYTHEVILLE, VA.

COR. SEC'Y.



AN AFRICAN ELEPHANT.

Most of our young friends know that in many parts of Africa the elephant is found, and it has had a great deal to do with the wealth, as well as with the sorrows, of the African people. The tusk of the elephant is the ivory of commerce, and to get this ivory traders have pushed their way into the very heart of the country. Most of these traders are Arabs. Many of them have come down by sea from Muscat, in Arabia, to Zanzibar. Here they have organized caravans, crossed over to the main land, and then gone far back into the interior, where the elephants are. They settle down at some village, and buy all the ivory they can. But ivory is heavy, and there are no railroads, no wagons, no horses in Central Africa. So the ivory must be carried down to the coast on men's shoulders. And how do the Arabs get the men for this? Too often their plan is cruel and bloody. They pick a quarrel with the people of the village; then they attack the poor natives with gun and sword; they kill many, and the rest they take as

slaves. On the shoulders of these sad captives the Arabs load their ivory, and then the men-stealers and the slaves, with the ivory, go to the coast. The slaves and the ivory are sold, and the Arab gets rich. But God in His word has said that he will punish men-stealers, and the day will come when there will be a terrible reckoning for the Arabs.

The thoughts of our church are now turned with deep interest to Africa. We are just sending out two missionaries to this great continent, which has been so long called dark. It is dark, not merely because the people have a black or bronze-colored skin; nor is it merely because on our maps so much of Africa has long been put down as a blank, showing that we are in the dark about it. It is the Dark Continent because the light of Jesus Christ has only touched its edges, and the great mass of the people sit in darkness and the shadow of death. Stanley, whose name is in the mouth of every one that speaks of Africa, said a few years ago as he looked upon the dusky tribes, "How long, I wonder, shall the people of these lands remain thus ignorant of Him who created the gorgeous sun-lit world they look upon each day!" Our missionaries now go to take part, with others who love Jesus Christ, in making known Him and His great salvation to Africa.

They go first to the Congo Free State. Any of you, by looking at your map of Africa, will see where the Congo is. We hope that hereafter you will read letters from them in *The Missionary*; but when you come to read their letters, you must understand that some words they use do not mean exactly the same things as with us. If they speak, for instance, of the road to some African village, you must not suppose they mean a road that a cart might travel on; it is only a narrow path,

hardly broad enough for one man to walk on, and perhaps the path has been trodden so often by naked feet, that it has been worn into a narrow rut. The boot of the missionary doesn't go into it comfortably, and for him it is a hard road to travel. Perhaps the missionary writes of buying something to eat from the villagers. Well, you must not suppose that he uses silver or gold or bank-notes to pay for what he gets. The natives know almost nothing about silver or gold, and care but little for them. The missionary has to pay in cotton cloth or glass beads or trinkets. So you see he can't carry his money in his pocket; he has to hire a number of porters to carry it for him. Sometimes he will have trouble enough with these porters, for some lazy fellow will pretend to be sick and won't carry his load, or perhaps he will run off in the night, leaving his load, and then what is the missionary to do? Perhaps the chief of the village sends a present to the missionary, possibly a goat or a load of sweet potatoes. You must not suppose from this that the chief is a very generous man, who wants to show kindness to a stranger. He sends the present in order to get a larger one in return. Or perhaps he is not so polite as even to send a present, but openly demands of the white stranger a good present as *hongo*, or tribute. And the stranger has to pay the *hongo*.

Do you remember the beautiful promise in the sixty-eighth Psalm: "Ethiopia shall soon stretch out her hands unto God"? The most ignorant and degraded people of Africa may be brought to love God our Saviour, and stretch out their hands to Him with adoring praise. Let us pray that our missionaries and others who go to Africa may open the eyes of the blind, turning them from darkness to light, and from the power of Satan unto God.

## THE MONGOLS AND THEIR BIBLE.

It is more than seventy years ago now since two missionaries of the London Society started for the extreme wastes of Siberia. Their destination was Mongolia, the country lying north of the Great Wall of China. For some years they labored earnestly, translated the Bible into the language of the people, and then, when the Russian Government broke up the mission, sorrowfully packed up their things, took tearful farewell of their few converts, and went away. But their work did not disappear. They left the Bible behind them, and it is circulated quite extensively in Mongolia. Now and again, when an English traveller hears that somebody has got a foreign book, and when it is asked for, out comes a Testament in the translation made by the two missionaries. Their names were Stallybrass and Swan, and the Bible in their version has long been published by the Bible Society.

Mongolia is far away; the Mongols look to our eyes as almost of another race; but underneath the yellow skin beat the same hearts as our own. One cannot better understand how entirely they are the same than by reading the *Æsop*-like stories which they tell. Here are two, and they will be as amusing and as instructive to a little Englishman as to a little Mongol.

*The Frog and the Two Geese.*

"Two geese, when about to start southwards on their annual autumn migration, were entreated by a frog to take him with them. On the geese expressing their willingness to do so if a means of conveyance could be devised, the frog produced a stalk of strong grass, got the two geese to take it one by each end, while he clung to it by his mouth in the middle.

"In this manner the three were making their journey successfully, when they were noticed from below by some men, who loudly expressed their admiration of the device, and wondered who had been clever enough to discover it. The vain-glorious frog, opening his mouth to say, 'It was me,' lost his hold, fell to the earth, and was dashed to pieces.

"*Moral.*—Don't let pride induce you to speak when safety requires you to be silent."

*The Blind Tortoise in the Well.*

"A blind tortoise lived in a well. Another tortoise, a native of the ocean; in its inland travels, happened to tumble into this well. The blind one asked of his new comrade whence he came.

"'From the sea.'

"Hearing of the sea, he of the well swam round a little circle, and asked:

"'Is the water of the ocean as large as this?'

"'Larger,' replied he of the sea.

"The well-tortoise then swam round two-thirds of the well, and asked if the sea was as big as that.

"'Much larger than that,' said the sea-tortoise.

"'Well, then,' asked the blind tortoise, 'is the sea as large as this whole well?'

"'Larger,' said the sea-tortoise.

"'If that is so,' said the well-tortoise, 'how big, then, is the sea?'

"The sea-tortoise replied, 'You having never seen any other water than that of your well, your capability of understanding is small. As to the ocean, though you spent many years in it, you would never be able to explore the half of it, nor to reach the limit, and it is utterly impossible to compare it with this well of yours.'

"The tortoise replied, 'It is impossible that there can be a larger water than this well; you are simply praising up your native place with vain words.'

"*Moral.*—People of small attainments,

who cannot conceive of the requirements of men of great abilities, and who pride themselves on their learning and talents, are like the blind tortoise in the well."—

*B. S. Gleanings.*

#### AFRICAN BOYS AT PLAY.

ONE of the marked differences between our boys and the boys in England, is the ready way in which they amuse themselves at pretending to be other people. I have seen them playing at being slave-hunters, and attacking an imaginary village and carrying off their companions; or again, when our new wonder, H. M. S. "Agamemnon," the ironclad ship, came to anchor in Zanzibar harbor, they were not long before they collected all the old boxes, boards, poles, and an extraordinary collection of other odds-and-ends about here, and constructed on an enormous scale, what they played with as a supposed model of the iron ship! They gave receptions on board to "The Prince of Wales," "The Consul-General," "The Sultan," &c. Again, a short time ago they made what they called a working model of the Mbweni wood-cutting engine, even to the fire inside, and produced for half an hour at a time an extraordinarily good imitation of the shrill noise of the saw when wood-cutting. Last year Mr. Madan read them the story of Ali Baba and the Forty Thieves; and they, with some assistance, reproduced the story excellently by "playing" it in our further court at night, with certain adaptations applied to the story, and a certain amount of costume supplied to the actors. Nothing they love more than an exciting story. Many of your readers will know some of Mr. Crake's stories for boys, introducing some of the exciting facts of the early Christian persecutions, and he kindly

gave me one of his books, "Evanus," to read in Swahili to the boys here. They were delighted with it, and the very night we finished it, they decided to "play" it, with, of course, certain abbreviations and a few adaptations, for their own amusement and for that of the children of the other stations on the island. And they certainly did it most excellently, and every one who saw it was delighted. It is a story of the time of Constantine the Great, and the scenes lie first among the Scotch hills, with the Caledonians and Druids at war with Rome, then among the Romans in Roman Britain, and finally in Rome when Constantine becomes sole Emperor. Half the play was a weird set of scenes enacted in our further court, in which the set of Druids, in enormous white beards, after singing a dirge to a tune they composed themselves, are on the point of burning a human sacrifice, the hero, to a huge, hideous image, when they are surprised by an attack of Romans in force. The Druids are afterwards seized by some Roman soldiers in full armour (you can do wonders with cardboard, and blacklead, and silver paper, and the boys often make splendid swords out of the cocoanut leaves), and the said Druids are hurled over a precipice (to which two of our roofs here of different heights readily lend themselves). Thirty of the boys acted as different characters in the play, the hero, Evanus, being the editor of our school magazine; they were also assisted by three white members of our mission staff in part

of it. The fourth scene, a slave sale by auction in a Roman slave-market, they felt at home in. Martin was splendid as the auctioneer, as also he was when acting the Archdruid. The second half of the play being indoors, we rigged up a rough stage at one end of our long school-room. One scene, which ended in some persecuted Christians escaping down into their catacombs through an (arranged) hole in the floor, just as the house was burst into by some Roman soldiers, produced a great effect; also another, in which a plot to remove Constantine is arranged and then fails, was thoroughly well worked out. While the last scene, to the little children, at all events, seemed a grand pageant, where Constantine, in full

golden armour, enters with his soldiers and greets his mother Helena as Empress the evening after the great battle which set him on the throne.

Of course the whole was extempore, *i. e.*, the boys were given just a few very short notes of the sort of thing they had to say, and they rehearsed the whole once only, and some parts twice. Their power of throwing themselves into a character, and their absence of all shyness and self-consciousness, is very different to English boys. Of course one need hardly say it was all in Swahili, and I think they all agreed it was one of the finest bits of fun they had ever had here at Kiungani.—*Central Africa.*

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## LETTERS FROM THE MISSIONS.

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### INTERIOR BRAZIL.

Mrs. BOYLE.

[Continued from February Number.]

There are now ninety-one members of the church at Santa Luzia and on those fazendas near; over sixty adults and the rest children. They are very

#### ANXIOUS TO HAVE A PASTOR,

and ought to have one, to labor there and in the surrounding country. It is now nineteen years since the first three men bade adieu to the Romish Church, having been converted by the simple reading of a Bible, never to enter the walls of her idolatrous temples again. Five years ago Mr. Boyle baptized the first believers; now there are ninety-one souls baptized, and the whole of Southern Goyaz is not only open to the gospel, but asking for it, and asking so earnestly that a great responsibility rests upon the church at home. Besides Southern Goyaz, this Province of Minas is ripe for the work. At several places east and west of here persons are waiting, and have been waiting for several years, for an occasion to make a profession of their faith. It is simply impossible for Mr. Boyle to do all that must be done. Is there no one willing to come to his help? How we miss our dear Mr. Thomp-

son. He was so willing and ready, so enthusiastic, and so much beloved, we cannot understand why he should be taken when he was so much needed. "The Lord had need of him," is all we can say. But will no one else come to carry on the work that he laid down when he was called to higher service?

From Sr. Manoel's we started across the rolling prairie towards the town of Bomfim, thirty-two miles distant, which we reached on the third day. We stopped in the *ranch*o, which was a good one, walled in and having several rooms attached. The friars were there last year, and put up a *holy cross* in the public square, telling the people that no Protestant could now set his foot in the place, and this report had been spread over the country for leagues away. We did enter the place, for all that, though with a feeling of uneasiness, for Mr. Boyle had never been there, and the people were known as being very fanatical. As Sr. Lourenço went through the streets selling books many doors were shut in his face. But he succeeded in selling several Bibles, and a good many Testaments and gospels, reading to the people and making friends. He was not able to get a house suitable for preaching, so the people were invited to the *ranch*o, which we set in order, and Mr. Boyle preached three nights to very at-

tentive audiences of fifty or sixty persons. Several families called on us, so we had occasion to walk through all the streets paying our visits, giving the people a chance to see and know us. There was no motion towards a disturbance: so the friar's *holy cross* could avail nothing after all.

From Bomfim we went on to Pouso Alto, passing the village of Bella Vista on the way, where we stayed over one day, and Mr. Boyle preached to a company of about thirty or forty persons. On account of the dense smoke that filled the air, we were not able to see the bella vista from which the village no doubt takes its name. The farmers were everywhere burning their fields, getting ready to plant, and the campos, too, were afire everywhere. Before getting to Bella Vista, we were one day intercepted by a fire in the prairie, which was burning on both sides of the road. We went through at a gallop and came out safely.

In Pouso Alto we were

#### ENTHUSIASTICALLY RECEIVED.

The people had never seen Protestants, but we could not have been more warmly received by very dear friends. The courthouse was put at Mr. Boyle's service, and when night came on, about thirty of the principal men of the place came to our door to escort him to the place. The court room was full to overflowing with women and children, while the men filled the street outside. Mr. Boyle preached in the doorway so all inside and out could see and hear, and all listened with the closest attention. Sr. Lourenço sold well here. The ladies of the best families came to visit me, and were very kind and good. The people all begged Mr. Boyle to stay longer, and were very earnest in wanting us to move there to live. Oh, if there were fifty ministers in this interior part of the country to improve these golden opportunities.

From this town we rode ten miles to the fazenda, or farm, of an old lady who had always been very much opposed to Protestants. Mr. Boyle asked her permission to preach about the death of Jesus and our salvation, telling her he was sure she would like it. She gave her consent, but not very graciously. The news spread, and her neighbors all gathered in. As Mr. Boyle began a tremendous storm came up, such wind and rain, such continuous flashes of lightning and peals of thunder around us that we had to sing ever so many hymns before the storm passed enough for him to be heard. He

afterwards said that he was thinking all the while that if the house had been struck by lightning the report would have spread all over the whole province that it was because we were Protestants. As soon as the services were over, the old lady expressed herself very much pleased. He preached again in the morning before breakfast, and she was more and more cordial to us. Her son, who lives near by, heard Mr. Boyle last year, and likes the gospel very much; he was there and told his mother that if she had not kept us he would have taken us to his house; but she said she would not have gone there to hear; in her own house she could not help listening. As we were leaving he helped me into my saddle, and said to his mother, "Just see, mother, how much better it is for

#### THE MINISTER TO BE MARRIED,

and travel openly with his family, than to have families like all our priests do, and give such examples to the people." "Yes, indeed it is," she said. Eight miles from her house we came to another fazenda, where Mr. Boyle preached two days last year. The owner is a strong Protestant, and known as such all over the country, and proclaims his convictions to all, and ridicules the Romanists for their idolatry and superstitious notions. He keeps the Sabbath very strictly, reads the Bible, and teaches his children what he himself believes. Unfortunately he has two families, has never been legally married, and cannot therefore unite with the church. The families live two miles apart. We staid three days with them, a part of the time at each house, Mr. Boyle preaching every day to the family and neighbors. Three of his daughters made a profession of their faith, besides two other persons. One of the daughters, the eldest, is blind, but is the most independent blind person I ever saw—helps about the cooking and washing, and sews and knits beautifully. She knows the New Testament mostly by heart, and makes others read to her every day. Will not you Christians at home remember these young disciples in your prayers? You all who have grown up with refined society and Christian privileges around you from early childhood can have no idea of the temptations and difficulties of believers, especially young girls, in this country, whose society has been moulded by priests.

At this fazenda we had come into the great thoroughfare leading from Rio and S. Paulo up to the town of Goyaz, the capital of the Province.

From S. Luzia we had been travelling to the west; we now turned our faces southeast in the direction of Bagagem, still two hundred miles distant. Four leagues (sixteen miles) from the fazenda we came to the town of Morrinhos, a very pretty little town, nicely situated, where Mr. Boyle preached several days last year. The people were anxious to hear again this year, and there was no room large enough to hold all who wished to hear; the street in front of the house where he preached was full of people, who listened attentively. We could scarcely get away, the people urged him so to stay longer, and also offering many reasons why he ought to move there to live and preach more in all the southern part of Goyaz.

In two days from Morrinhos we reached the little village of Caldas Novas, which is noted for its

#### HOT SPRINGS,

which are remarkably efficacious in curing rheumatism. There are three springs at the outskirts of the village, of different degrees of temperature. I enjoyed the cooler one very much. Four miles away there is a very large spring of almost boil-water. Mr. Boyle and Sr. Lourenço rode out one day with the children to see it.

Mr. Boyle preached every day in Caldas to very good audiences. It was known that we were coming, and an old lady, Dona Rita, who lives on her fazenda, sixteen miles away, the richest person in that part of the country, had left word with a friend to inform her as soon as we got there. She came into the town with all her people, and Mr. Boyle preached two nights in her house. Some of her neighbors also came. The people there are indignant with the bishop, and are anxious to have a Protestant minister, and talked a good deal to Mr. Boyle about it. Old Dona Rita enjoyed his preaching immensely, and told her vicar that she is an apostolic Catholic, but *not Roman*. It was election time, and a good many people were in town. Leaving Caldas we rode ten miles to a fazenda where we were expected, the man having gone to Caldas to vote and attended preaching there. Mr. Boyle preached at night in his house, and the next morning performed two marriage ceremonies, one couple having come a distance of forty-six miles. They were poor people who could not pay the priest to marry them. One couple had been living together as man and wife for some time, having despaired of being able to have their marriage celebrated by a priest. This is a com-

mon feature of Brazilian society, thanks to the purifying influence of the Romish Church!

Fifteen miles from that farm we came to another fazenda, where we were expected. The owner was detained in Caldas, but wrote to his wife to receive and entertain us. He himself got home after dark. The next morning Mr. Boyle married another couple before breakfast. We crossed the Corumba river, near by, and came on ten miles to a hamlet, where the people were expecting us, and would not consent to Mr. Boyle going on. They opened the little chapel, and at night Mr. Boyle preached to a large congregation, and afterwards performed another marriage ceremony of another couple who had been living together for several years. The vicar had lately been to this place, had baptized and married a good many people, but would not marry these because they could not pay the price.

The next day we made a long march; got to the Parahyba river, which we crossed as the sun was going down behind the most beautiful clouds, with the most brilliant colors reflected on the placid waters. We were in Minas once more. Mr. Boyle was tired, like the rest of us, and very dusty from the road; but when the people of the village came after him to preach, he could not say no. He preached to an audience composed of all the men, women and children in the place. The next day, in getting out of the Parahyba valley, we had to ascend the highest and steepest *serra* that we had yet passed. I was afraid to go up the steepest places, and got down and walked with Theresa. At one place the road ran along a place where the almost perpendicular sides of the mountain sheered off from the road-side for hundreds of feet, that made one dizzy to look down into the depths of the valley below.

The following day we reached Brejo Alegre, forty miles due west of Bagagem, where we spent our last Sabbath, and where there are two families of believers. This is the place where Mr. Boyle preached for the first time five years ago, when the people, especially the women, instigated by

#### THE VICAR'S WIFE,

wanted to ride him out of town on an old mare. Those people are now among our best friends. This was one of Mr. Thompson's regular preaching places. That old lady is our native helper's mother-in-law. She had quite a large family while she was the wife of the priest, who at present lives with his niece, and they have quite a family of children. But she is on the most

sociable terms with his former wife and children. When Mr. Thompson went there the first time he went with the native helper, and old Dona Chiquinha, the mother-in-law, sent him a pressing invitation to stop at her house, which he did on that and several subsequent occasions. He completely won their esteem and confidence, though the old lady could not get up enough courage to go to hear him preach, although her children always went, and even helped to sing. We went to see her, and she came to preaching with her children, and with the sister and child of the vicar's present wife. As she sat and listened, the tears rolled down her face; and as she went out she shook hands, and told Mr. Boyle that she repented so much that she had not accepted

#### MR. THOMPSON'S INVITATION

to go to hear the gospel preached before. I told her that no doubt his prayers for her would yet be answered, and that she would come to know and love the Saviour he loved, and rejoice at last with him in heaven. She asked me to give her a photograph of him. I sent it to her yesterday by the old vicar, who came to Bagagem to see his daughter, and who came to visit us. I sent her word by him that when she looked at it, she must remember Mr. Thompson's prayers for her. He, too, was an enthusiastic admirer of Mr. Thompson. Mr. Thompson and Mr. Boyle have always had good congregations in Brejo, and there are over thirty subscribers there to Mr. Boyle's paper—*O Evangelista*; the vicar subscribes for three numbers, one for himself and one for each family.

From Brejo we came on to Bagagem in two days, and completed our circle of six hundred miles, when we got down at our own door. We were glad to rest at last, after being on the move so long; and were indeed thankful to Him who protected us and our little one from all harm; and who disposed the people everywhere to receive us so cordially, and to hear the gospel with so much interest.

Mr. Boyle lost no occasion to preach and talk, and was permitted to baptize thirty-two adults and sixteen children. Sr. Lourenço is not only an excellent travelling companion, but a splendid colporteur and Bible vender. He sold all the Bibles and books that he took along, and got back with empty boxes. May the Lord of the harvest bless all the seed that was sown, and may many, many souls be saved as the result of the journey.

#### BRAZIL.

REV. H. C. TUCKER.

[Readers of *The Missionary* were favored in the January number with a letter from the Rev. H. C. Tucker, Agent of the American Bible Society for Brazil. It is with much pleasure that we present another interesting letter from him, as found below. Our own people will appreciate his thoughtfulness in thus giving his friendly impressions of their Missions in a part of the great Southern Republic.—Eds.]

For some time I have purposed a letter to you relative to a trip I have just made through the northern provinces of Brazil. I left Rio August 29th on this trip to look after the interests and work of the American Bible Society in North Brazil. I first spent a few days pleasantly with Brother Smith and family and Brother Porter in Pernambuco. I had the privilege of worshipping with their congregation a few times and of inquiring into the state and progress of the work of these brethren in that province. They are with heart and hands and heads full. Brother Smith gives a part of his time to training young men for the ministry, a worthy and much needed work. Would there were many more being taught, such as are called of God to the work of the ministry. Outside the city are many places where these brethren could and would gladly go with the message of life had they the time. In company with them we made a trip through the country into Parahyba, where was held the session of the Presbytery. The three native ordained men gave interesting and encouraging reports of their work. In every instance it was plain that there was more preaching needed to be done than any one man could do. During the session we had seasons of refreshing when the congregation assembled for worship. Two were ordained to the ministry, and two more are under care of the Presbytery.

I made a visit with a colporteur to the capital of Rio Grande do Norte. We distributed a number of copies of the Word. A gentleman furnished me a theatre building, free of charge, in which to hold worship. A great many came to hear the preaching of the Word, and were orderly and attentive. A man is badly needed to occupy that field.

I had a most pleasant VISIT TO CEARA, and a view of the foundation Brother Wardlaw is lay-

ing there. The outlook is promising, but there are few workers in comparison to the largeness of the field.

In Maranhão Dr. Butler is building a work that must stand. I worshipped several times with him and his interesting congregation. In that province and in Pianhy there are many places calling for some one to come and preach to them the gospel. One man is insufficient for the demand.

Taking a view of the territory included in the Presbytery from the San Francisco river to Maranhão, and reaching to the interior, one cannot help being impressed with its greatness. There are many who are willing to hear, some anxious to know, more of the way of life. At the same time there is fanaticism, ignorance and poverty to depress and oppose. But the "entrance of the Word giveth light." Those who would persecute and oppose when instigated by an ignorant, bigoted, sensual priesthood, need to hear the Word to enlighten their understandings and to turn their hearts to God. These brethren are constantly hearing the call into other towns and places beyond them. They would gladly go, but who is to carry on the work they have begun. There are

#### NONE TO "STAY BY THE STUFF"

while they heed the Macedonian cry. It is true they know there is opposition and persecution; but these they fear not. The magnitude of the work and the fewness of the laborers oppress them more than any thought of opposition.

I can say as one who has been on the field, who has seen and heard, these servants of God are doing a good, great and glorious work for the Lord; but they need more men to help them compass the land and to meet the demands.

Now that Brazil has thrown off the yoke of a monarchy and seeks laws of liberty, and promises freedom to the truth, the demands and opportunities greatly multiply. Sound the cry for more men, and let there be prayer to God for these brethren and their field of labor.

Our Bible colportage work progresses by God's grace.

RIO DE JANEIRO, December 19, '89.

### CHINKIANG, CHINA.

#### MR. WOODBRIDGE.

Last summer, when H. M. gunboat *Swift* was in port, several of the Christians on board came to our house. One night, on their return to the

ship, we asked them to pray for Mr. Bear's heathen teacher, who was then very sick. A few Sabbaths ago the *Swift*, after cruising in Japan and Corea, returned up the Yangtse, and two of the Christians came up to the house just before Chinese service. We asked them to remain and join with us. This they did, and afterwards one of them asked about the teacher Chen, for whom they said they had been praying. Upon my telling them that he had recovered, they asked if he had been converted. I replied in the negative, but proposed that I should interpret the conversation to the teacher. A day or two afterwards, Mr. Bear and myself approached Mr. Chen, and he was informed of the matter. We put the whole matter before him; of his being near death; of the goodness of God in hearing the prayers of these sailors, and of his duty to himself and to his parents. He was deeply moved, and, with the tears rolling down his cheeks, he told us how, even at that time, his father was endeavoring to force him to engage in some superstitious practices. His mother is suffering from rheumatism, and the father believes that a devil possesses her. There is an old hag called *Kwan Wang pi* living in Chinkiang whom the Chinese believe has the power of entering hell and finding out the cause of particular demoniacal possessions, and who can thus devise a way of appeasing the devil. The father wants his son to let this old woman come into the house, but the latter refuses. He is, in the eyes of the Chinese,

#### AN UNFILIAL SON.

We hope that it is the power of Christianity in his heart that causes him to resist, and we earnestly pray that God will in the midst of His enemies turn the heart of this man to Him. If a sailor or any other person who thinks he has no opportunity for serving God should read this, I hope he will be convinced that there is no place in this world where God does not offer some opportunity for doing mission work.

Mr. Bear and myself have been at work in the villages this fall. He manages the books and I distribute the medicines. This is a part of our work here that we hope to emphasize in the future. We come into personal contact with families, and are enabled to point to our works as evidences of our friendly intention. The inherited aptitude of the Chinese to hate us, and to believe every thing any idle opium smoker can circulate about us, is incredible. And the Chinese are so wise in their own conceit that sometimes

one is apt to apply the rest of that verse which speaks of such wise persons. Deeper insight into the heathen character, obtained by experience, reveals such a horrible condition, that the missionary is in danger of becoming hardened. Unsanctified human nature cannot love the degraded yet proud, the filthy yet haughty Chinese; but when we remember how degraded and filthy the race for whom Christ died was, and how He endured the contradiction of sinners, we take up our work with renewed strength and rejoicing. The friends of missions at home can love the Chinese and work for them at home just as well as we can in China. Let us not be weary in well doing.

### JAPAN.

#### MR. PRICE.

##### CHRISTMAS IN JAPAN.

The pleasant and merry Christmas has come around, with its joys for some and sorrows for others. But for most of these poor people in Japan, the great event of history commemorated by Christmas has no signification that brings joy and peace to their minds. Some of them look upon the history of Christ as a merely historic event, with no more importance than the history of any other great man. Then others consider the events recorded in connection with His birth and death as mere myths, coming down to us from the dim past. Although this is the case, there are some who believe in the Saviour of mankind, and rejoice in the birth of Jesus Christ. Only last night I went to a Christmas tree here, given to the children of the largest Presbyterian church in Osaka, where about three hundred people gathered to see the tree, receive gifts, and hear the songs and recitations. The children entered into the pleasures of the occasion with as much interest and zest as our children at home would. What struck me most in connection with this event were the recitations from the Bible by the classes of the school. Each class went through their parts, not only without a blunder, but with an ease and readiness which astonished me very much. One class of girls, who were about fifteen or sixteen years of age, recited the first chapter of John with an ease and perfection which would put to shame many of our Sabbath-schools in America. If they only comprehended the meaning of this wonderful chapter as well as they knew the words, their hearts would be full of the truth in its purity and completeness. This same

class sang a song in Japanese, and one in English, in a way which did them great credit.

I was informed that this school is managed by ladies, which proves that Japanese ladies are capable of doing good work in the church as well as the ladies in America. May God continue to build up good, strong men and women who will not only teach the little ones, but the older ones of this land. We are very happy to have Mr. Grinnan back with us, and we hope that his good wife may, before very long, join him in his work of love in Japan.

Mr. McIlwaine came to Kochi a short time ago, ready for whatever is before him in his work. As you may know, it was decided that I should go to Tokushima this winter after Mr. Grinnan's return, and so I am now on the way to that place. Before going I am spending a few days with our Northern Presbyterian brethren, who are very pleasant and kind. Will you note in *The Missionary* that my address after this will be Tokushima, Province of Awa, Japan. May the new year bring to you all joy, happiness, and peace.

OSAKA, Dec. 26.

#### REV. W. B. McILWAINE, KOCHI.

I have at last arrived in my field of labor, have been here a little more than two weeks, and have become quite reconciled to my new surroundings, which are, in some respects, quite different from those in America.

I had been led to expect that Nagoya would be my field of labor, but learned on landing in Yokohama, that I was to come to this place instead, on account of Mr. Price's being transferred to Tokushima. I cannot say that it was a disappointment, for I really had no choice in the matter, it was simply contrary to expectation.

Kochi is a purely Japanese town, there being no foreign concessions here as in the open ports, and, consequently, no foreigners except the missionaries and teachers in the schools, all of whom live in Japanese houses. These houses are very convenient in some respects; for example, you can go from one room to another at any point you wish, the walls, or rather partitions, being movable; and then of course there are disadvantages. Where these sliding doors meet there is necessarily a small open space, and consequently the air circulates quite freely throughout the house, which, while I imagine it is very agreeable in warm weather, is quite unpleasant in cold. But Kochi is quite far south, consequently we do not

have any really cold weather, and so do not experience very great inconvenience on this score.

The people are extremely polite and courteous. This will strike you as being very characteristic of them as soon as you land in Japan. I have not been here long enough, or rather have not mingled with the people enough, to form any definite opinion of them; but they are generally wide-awake, and grapple vigorously with all the great questions that have puzzled philosophers and sages since the world began. I have been told that

#### THE SCHOOL BOYS,

fifteen or sixteen years of age (an age at which the minds of American boys are filled chiefly with base-ball and other amusements), will discourse vigorously about the origin of matter and the material universe; whether there be a God or no, and similar questions. What this will lead to time will tell. O for an outpouring of the Holy Spirit, to lead them to a knowledge of the true God, and of our Lord Jesus Christ, whom to know aright is life eternal.

We have reason to praise God for His blessing upon the work here in Kochi. We have a large church, with a native pastor and elders, and about five hundred members. I attend services here every Sabbath, and though I do not understand a single word that is spoken or read except as I refer to my English Bible to read the text or the Scripture lesson, yet to see so many into whose mouths God has put a new song coming into His sanctuary and bowing in worship before Him, and mingling their voices in songs of praise in tunes so familiar, brings the thought, "They are glorifying the same Jesus whom we all so love and adore," and my soul is filled with joy, and I am constrained to give praise to God as I never did before.

There are two or three other preaching places or chapels in the town, and several in the country around. I went with Bro. Grinnan and Bro. Tanaka, a native preacher, to one of these, in a little village about seven miles from here, last Thursday evening. As the way lay across a mountain, most of the journey had to be made on foot, quite a new experience to me, and very tiresome, but I proved quite able for the task. After crossing the mountain we had a long walk through a valley of rice fields. The man at whose house the services were to be met us some distance from the village and conducted us to his house; here, as is the custom on entering a Japanese house, we took off our shoes, and after the

usual ceremonies of receiving guests were over, and we were seated as comfortably as possible on the floor, they brought us each a *hibachi*, an earthen vessel filled with earth and a small fire of charcoal on top of it, for Japanese houses have no fire-places. With these we managed to keep ourselves reasonably comfortable. But for lack of skill in

#### SITTING ON THE FEET

as the Japanese do, these members had to suffer somewhat. While we were waiting for the audience to assemble the host brought a basket of oranges and set them down before us, and these were very refreshing after the long walk.

Soon the people began to gather in, and it was not long until the house was full; and here it may not be out of place to mention the convenience of a Japanese house for an occasion like this. All the inner walls or partitions can be taken out, and the whole house thus thrown into one large room, and in this case the greater portion of the outside wall was removed, as there were many who could not get in. They arranged themselves in order on the floor, putting the small boys in front right near the preacher, and packing them in about as close together as they could well get them.

#### SMALL BOYS IN JAPAN

are very much like those in America; they cannot sit still long at a time, and they like to amuse themselves by annoying each other by pinching and other ways. As the service went on one by one they fell asleep, and before the close about half of them were in dreamland. The rest of the congregation, both inside and outside the house, seemed very attentive to all that was said. At the close of the meeting, as was the custom, they gave opportunity to any who might wish to ask questions. A young man who, from his appearance, seemed to want to show his learning (and this afterwards proved to be true), embraced the opportunity for engaging in a

#### DISCUSSION ABOUT THE ORIGIN OF MATTER.

This discussion was kept up with Mr. Tanaka for some time, much to my discomfiture, for I had grown quite tired of my seat. At last Mr. Grinnan interrupted, and had it brought to a close, as it was getting quite late, and the long trip across the mountain lay before us.

This is a sample of the work our missionaries are doing here, and of what I will engage in as soon as I have learned the language. For the present I am engaged in the study of this. Next week I shall begin giving instruction in English

in the Kyoritso Gakko, to which work I am to give five hours each week; the rest of my time is to be devoted to the study of the language.

Now, Christian friends, I have tried to show you something of the kind of work to be done

here and some of the difficulties connected with it. Pray for us, that all the Christian graces may be given us in abundant measure, that we may be effective workers in the vineyard of our Master.

## TIDINGS FROM THE WHOLE FIELD.

### THIBET AND THE GRAND LLAMA.

NOTWITHSTANDING the heroism which travellers have displayed in this nineteenth century in opening up regions hidden away from civilization and exploring the out-of-the-way corners of the earth, the city of Lhasa, the capital of Thibet, whose ruler is Pope to millions of Buddhists in China, Mongolia, and Siberia, has not been entered by any European now living. Three only, or at the most four, natives of Europe, and these inclusive of the French missionaries, Huc and Gabet, have succeeded in reaching its confines within the past century. Nevertheless, as we are told by a well-informed writer in the October *Nineteenth Century*, the Government of India have been able gradually to accumulate a vast amount of information concerning Thibet, including accurate plans and details, even to the names of the streets of Lhasa itself. At Darjeeling there is a school where Sikkim lads of Thibetan race are trained and sent as secret explorers into the regions beyond the Himalayas. They have succeeded in penetrating the whole country, and have reached the presence of the Grand Llama himself. One government servant, not a Thibetan, but a Bengali of Darjeeling, whose household, if we mistake not, is visited by Miss Augusta Reid, Babu Sarat Chandra Das, visited Lhasa in 1882 in the disguise of a Thibetan Llama. Being a perfect Thibetan scholar, and being ac-

companied by a Sikkim Llama, he reached Lhasa after the most wonderful adventures, resided there two weeks, and was allowed actually to see the Grand Llama. From his secret report to Government, and from similar reports supplemented by information from natives who have visited Lhasa, the writer above referred to derived the materials of his instructive paper. We refer our readers to it, only mentioning one particular regarding the Grand Llama which seems almost incredible. He is thought to incarnate the Blessed Eleven-faced Chenraisi, and is known as the Dalai Llama to Mongols and Chinese. When a Dalai Llama dies, the essence of the blessed Chenraisi reappears within a year in some unknown infant, whose identity is discovered by certain magical methods. Until he is eighteen his temporal authority is wielded by a Regent. During the past sixty years not one of these youths has been suffered to survive his eighteenth birthday—he has always been poisoned by the Regent, acting, it is supposed, under Chinese pressure. The present Grand Llama, whom Sarat Chandra Das saw as a princely boy of eight, is now fifteen. May our mission to Sikkim not be a means of training up agents for a better service, by which Christ shall yet be enthroned in Lhasa?—*Mission Record of Church of Scotland.*

### THE Y. M. C. A. IN ASIA.

MR. L. D. WISHARD, the inter-collegiate secretary of the Young Men's Christian Associations, who has been for some months in Japan, writes to *The Missionary Review*:

"The Young Men's Christian Associations are an established fact in the East. Eight months' personal study of the situation in Japan assures me that this is eminently true in this country. While the Association has only effected a begin-

ning here, it has secured such a firm foothold, and has been so heartily welcomed by missionaries and Japanese Christians, as to fully justify the belief that the application of the same general methods of work, which have succeeded in the United States, will accomplish at least as great comparative results in Japan.

"The hearty call for a national secretary, extended by sixty-five missionaries and leading Hindoo Christians in the presidency of Madras, India, and the endorsement of the movement by Bishop Thoburn, of Calcutta, and other prominent missionaries throughout India, justifies the expectation that the Association has a definite and important career before it in that empire. The acceptance by Mr. David McConaughy, of Philadelphia, of the call to India confirms this expectation. I have talked with leading missionaries from China during the past summer, and am encouraged by them to visit that country, with the expectation of finding a wide and permanent field for the Association.

"Surely the favorable situation in Japan, and the hopeful outlook in India, and even in China, to say nothing of promising

openings in Syria and Turkey, warrant the Associations in expecting a great work in the East and in preparing for it.

"The present expectation is that a large force of foreign secretaries will not be called for. It is very probable that not more than one leader will be located in each of the different countries to develop the native young men.

"The relation of the Association to missionaries and native churches is the same as its relation to pastors and churches at home. The missionaries and native pastors welcome the work, with the understanding that it is auxiliary to the denominational work—that we propose to work beside them, not to go forward as pioneers into fields unoccupied by churches, or to carry on a work which cannot be immediately conserved by the churches. Any departure from this principle will be attended with the same disasters which have already followed similar undenominational work at home and abroad. Our work is interdenominational rather than undenominational, and as such can only have a healthy existence where denominations are established."

THE Arabs in East Central Africa are suffering a check, but are not overcome. News comes to us from the missions of the Free Church of Scotland in Nyassaland of the cruelties of the Arabs. But Captain Lugard has done excellent work with his one hundred and fifty native soldiers, though they are poorly armed, in defending the missions against Arab aggressions. Dr. Cross, however, has been driven from his home in the highlands, but he is doing good service elsewhere. At Karonga the missionaries are holding two services on Sabbath, at one of which there is a large attendance—not less than six hundred natives. The missionaries have opened a new station, Malinda, on a high plain at the north of Lake Nyassa. Malinda is surrounded by seventeen villages, and embosomed in a garden of magnificent bananas.

### RECEIPTS FOR FOREIGN MISSIONS, JANUARY, 1890.

SYNOD OF ALABAMA.—*Pres. of N. Alabama*, Childersburg, 4; *Birmingham 2nd*, 4.25; *Birmingham 3rd (for Congo Mission)*, 12.55; *Birmingham 2nd (for Congo Mission)*, 20. *S. Alabama*, Montgomery 1st, 75.20; Jackson st. ch., Mobile, 16.30; Catharine, 2.40. *Tuskaloosa*, Gainesville, 2.50; Adams' Grove, 2.25; Selma 1st, 25.90; Tuskaloosa, 23; Concord, 8.95, 192.30

GEORGIA.—*Athens*, Athens, 60.05. *Atlanta*, Atlanta Central, 55.15. *Augusta*,

Waynesboro, 11.50; Augusta 2nd, 64; A member of Augusta 2nd ch., 10, 200.70

KENTUCKY.—*Ebenezer*, Florence, 8.50. *W. Lexington*, Winchester, 102, 110.50

MEMPHIS.—*Chickasaw*, Monroe, 2.75. *Memphis*, Stanton, 17; Somerville, 20.55; *Rehoboth*, 65c; Bethany, 1.10. *N. Mississippi*, College Hill, (forty contributors to Hattie Graybill Memorial Chapel), 15.05. *Western District*, Ripley, 10, 67.10

**MISSISSIPPI**.—Synodical collection, 50.25.  
*O. Mississippi*, Raleigh, 2. *Louisiana*, Clinton,  
 11. *New Orleans*, Napoleon-ave., 4.25; *New*  
*Orleans*, 12.85. 79.85

**MISSOURI**.—*Upper Missouri*, Lawson, 10;  
*Plattsburg*, 18; *St. Joseph 2nd*, 14.07; *Rev. W.*  
*S. Trimble*, 10. 47.07

**NASHVILLE**.—*Holston*, Mt. Horeb, 1.50;  
*Nashville*, Nashville 1st, 412.78; *Clarksville*,  
 15. 429.28

**NORTH CAROLINA**.—*Albemarle*, Newbern  
 (through S. Watkins), 45.13; *Newbern*, 10;  
 ditto, M. O. C., 22.26; *Henderson*, 10; *Wash-*  
*ington*, 87.87. *Concord*, Unite, 33.25; *Rocky*  
*River* (add'l), 5; *Bethany*, 7.47; *Bethpage*,  
 21.98; *Bethesda*, 4.55; *Olio*, 9.27; *Centre*,  
 25.07; *Concord 25*; *Concord Town* 24.40;  
*Fifth Creek*, 16.46; *Lenoir*, 31.03; *Mocksville*,  
 14.42; *Mooresville*, 15.96; *Morganton*, 92.85;  
*Newton*, 9.85; *Poplar Tent*, 20.58; *Prospect*,  
 26; *Rocky River*, 40.69; *Salisbury*, 28.23;  
*Shiloh*, 9.42; *Unity*, 3.42; *Taylorsville*, 12.24;  
*Third Creek*, 19.86; *Elmwood*, 6.27; *Hickory*,  
 22.69; *Wilksboro*, 9.20; *Franklin*, 26. *Meck-*  
*lenburg*, *Gastonia*, 5; *Paw Creek*, 1.51; *Provi-*  
*dence*, 16.12; *Hephzibah*, 2; *Long Creek* 1.70;  
*Philadelphia*, 46.62; *Robinson Creek*, 4.50;  
*Sharon*, 12.99; *Lincolnton*, 28.60; *Sugar Creek*,  
 10.80; *Shelby*, 14.60; *Monroe*, 9.53; *Unity*,  
 1.56; *Castania Grove*, 24.13. *Orange*, *West-*  
*minster*, 12; *Buffalo*, 23.90; *Bethel*, 19.29;  
*Westminster*, 1.93; *Winston*, 63.97. 1,058.17

**SOUTH CAROLINA**.—*Charleston*, *West-*  
*minster*, 52.82; *Charleston 2nd*, 30; *Orange-*  
*burg*, 87.83; *Charleston 2nd*, 15; *Beech Island*,  
 2; *Westminster*, 56.58. *Enoree*, *Rev. T. H.*  
*Law*, 30; *Pacolet*, 1.10; *Clinton*, 5; *Rock-*  
*bridge Chapel*, 3.30; *Wellford*, 8.70; *Salem*,  
 5.10. *Harmony*, *Darlington*, 11. *S. Carolina*,  
*Lebanon*, 29.10; *Honea Path*, 1.50; *Varenes*,  
 10. 341.53

**S. GEORGIA AND FLORIDA**.—*Suwannee*,  
*Gainesville*, 4.15. 4.15

**TEXAS**.—*Central Texas*, *Nazareth*, 5.20;  
*Temple*, 4.50; *Maysfield*, 14.20; *Belton*, 10.20.  
*Eastern Texas*, *Neville's Prairie*, 1. *Western*  
*Texas*, *Corpus Christi*, 11. 46.10

**VIRGINIA**.—*Abingdon*, *Glade Spring*, 15.  
*Chesapeake*, *Warrenton*, 24.25; *Leesburg*, 58.86.  
*E. Hanover*, *Colley Memorial*, 17.78. *Green-*  
*brier*, *Huntingdon*, 12.25. *Lexington*, *Sham-*  
*rock*, 6.58; *Mt. Horeb*, 22.88; *Mt. View* (of  
*Horeb*), 20; *Crab Bottom*, 3; *Millboro*, 3.92.  
*Mt. Carmel*, 10; *A. H. Hamilton*, from *Mt.*  
*Carmel* ch., 40. *Maryland*, *Harmony*, 6.62;  
*Springfield*, 1.61. *Montgomery*, *Salem*, 15.  
*Roanoke*, *South Boston*, 15.16; *Meady Ile*, 8.49.  
*W. Hanover*, *Waddell*, 16.20; *Kirk-o'-the-Cliff*,  
 23.75. *Winchester*, *Loudon-st.*, 7.78; *Ope-*  
*quon*, 10. 348.73

Total from churches, . . . \$2,925.48

#### SABBATH-SCHOOLS.

**SYNOD OF ALABAMA**.—*S. Alabama Pres-*  
*bytery*, *Union Springs* S. S., 20; *Opelika* S. S.,  
 2.80. *Tuskaloosa*, *Gainesville* S. S., 35.80;  
*Tuskaloosa* S. S., 12.95. 72.55

**GEORGIA**.—*Augusta*, *Riverside* S. S., 1.42. 1.42

**MEMPHIS**.—*Memphis*, *Mrs. R. E. Sherrell's*  
 S. S. class, *Mt. Carmel*, 5.10. 5.10

**MISSISSIPPI**.—*O. Mississippi*, *Madison* S. S.,

10. *Mississippi*, *Rodney* S. S., 15. *New Or-*  
*leans*, *New Orleans 3rd* S. S., 11.90. *Tombek-*  
*b's*, *Children in Aberdeen* S. S., 2.25. 89.15

**NASHVILLE**.—*Columbia*, *Calloeka* S. S.,  
 2.10. *Holston*, *Rogersville* S. S., 10.05. *Nash-*  
*ville*, *Cripple Creek* S. S., 6. 18.15

**NORTH CAROLINA**.—*Albemarle*, *Newbern*  
 S. S., 5.47; ditto, (semi-annual collection for  
 schools in Hangchow), 20. *Concord*, *Lancaster*  
 Band, 10; *Back Creek* S. S., 7.53; *Thyatira* S.  
 S., 16.25; *Prospect* S. S., 13.75; *Mooresville*  
 S. S., 24.39. *Mecklenburg*, *Providence* S. S.,  
 (C. D.) 52.84; *Banks Chapel* S. S., (C. D.)  
 28.75; *Providence* S. S., 27; *Hopewell* S. S.,  
 26.40; *Steele Creek* S. S., 101.67. 334.05

**SOUTH CAROLINA**.—*Enoree*, *Clinton* S. S.,  
 25. *Charleston*, *Westminster* S. S., 3.26. 28.26

**SO. GEORGIA AND FLORIDA**.—*Savan-*  
*nah*, *Anderson-street* S. S. (for *Fairley Canning-*  
*ham*, *Campinas*), 25. 25.00

**TEXAS**.—*C. Texas*, *Temple* S. S., 8.05; *Cald-*  
*well*, 2.50. 10.55

**VIRGINIA**.—*E. Hanover*, *Norfolk 1st* S. S.,  
 25; *Tabb-street*, *Petersburg*, M. S. S., 28.65.  
*Greenbrier*, *Oak Grove* S. S., 10. *Lexington*,  
*Lexington* S. S., 35.40. *Maryland*, *Banner*  
*Class*, *Patapsco Mission* S. S., *Franklin-street*,  
 30.39. *W. Hanover*, *Waddell* S. S., 2.64. 132.08

*Band of Hope*, 58.36. 58.36

Total from Sabbath schools, . . . \$724.67

#### MISSIONARY SOCIETIES.

**SYNOD OF ALABAMA**.—*Pres. of N. Ala-*  
*bama*, *Columbiana* ch., *Pauline DuBose Society*,  
 6. *S. Alabama*, *Stuart Miss. Soc.*, *Jackson-st.*  
 ch. 10.50; *Lad. Aid Soc.*, *Loundesboro* ch. 15;  
*Wilson Miss. Soc.*, *Union Springs* ch. 10; *Boys'*  
*For. Miss. Band*, *Enfaula* ch. 60; *Lad. Miss.*  
*Soc.*, *Prattville* ch. 35; *Lizzie Morse Band*,  
*Prattville* ch. 10.55; *King's Daughters*, *Mont-*  
*gomery* ch. 20; *True Blues*, *Opelika* ch. 23.90.  
*Tuskaloosa*, *Lad. Bliss Soc.*, *Gainesville* ch.  
 10.63; *Lad. Miss. Soc.*, *Pleasant Hill* ch. 18;  
*Lad. Ben. and Miss. Soc.*, *Selma 1st* ch. 25;  
*Lad. Miss. Soc.*, *Tuskaloosa* ch. 12; *Lad. Aid*  
*Soc.*, *Uniontown* ch. 25. 276.58

**ARKANSAS**.—*Arkansas*, *Lad. Miss. Soc.*,  
*Sylvania* ch. 5. *Ouachita*, *Lad. Miss. Soc.*,  
*Camden* ch. 7.50; *Lad. Miss. Soc.*, *Mt. Holly*  
 ch. 10. *Washbourne*, *Lad. Miss. Soc.*, *Fayette-*  
*ville* ch. 6.25. 28.75

**GEORGIA**.—*Augusta*, *Lad. For. Miss. Soc.*,  
*Augusta* ch. 69.45. *Ochlocknee*, *Woman's For.*  
*Miss. Soc.*, *Calhoun* ch. 7.20; ditto, *Marietta*  
 ch. 5.17; ditto, *Rosewell* ch. 9.30; ditto, *Mari-*  
*etta* ch. 6.67. *Macon*, *Willing Workers*, *Macon*  
*1st* ch. (for *Mr. Price*, *Japan*). 10; *Lad.*  
*Miss. Soc.*, *Macon* ch. 30. 137.79

**KENTUCKY**.—*Ebenezer*, *Richwood Miss.*  
*Soc.*, 15. *Louisville*, *For. Miss. Soc.*, *Louis-*  
*ville 2d* ch. (for *Stuart-Robinson Mission* in  
*China*), 41.50. *Muhlenburg*, *Lad. Aid Soc.*,  
*Bowling Green* ch. 25. *Paducah*, *Lad. Miss.*  
*Soc.*, *Henderson* ch. 14.50. *W. Lexington*,  
*Woman's Miss. Soc.*, *Lexington* ch. (for *Rev.*  
*J. R. Smith's work*, *Brazil*). 100; *Woman's*  
*Miss. Soc.*, *Paducah* ch. 118.27 (\$50 of this for  
 Mr. Stuart in China); *Lad. Miss. Soc.*, *Win-*  
*chester* ch. (for *Mr. Sydenstricker*), 23. 337.82

**MEMPHIS**.—*Memphis*, *Lad. Miss. Soc.*,  
*Memphis 2d* ch. 100; *Lad. Mite Soc.*, *Coving-*

ton ch. 22.05; Lad. Miss. Soc., Memphis 1st ch. 8.30. *N. Mississippi*, Catherin Watson Soc., Holly Springs ch. 6. 136.85

MISSISSIPPI.—*C Mississippi*, Lad. Miss. Soc., Greenville ch. 40. *New Orleans*, Little Folks' Soc., Napoleon-ave. ch. 10. *Tombeckbee*, Lad. Miss. Soc., Columbus ch. 10. 60.00

MISSOURI.—*Palmyra*, Young Lad. Miss. Soc., Memphis ch. 25. *Potosi*, Hattie Graybill Soc., Brownsville ch. 18.50; Lad. Miss. Soc., Clarkton ch. 11. *Upper Missouri*, Lad. Miss. Soc., St. Joseph 1st ch. 45. 99.50

NASHVILLE.—*Columbia*, Children's Miss. Soc., Bethberei ch. 10; Lad. For. Miss. Soc., Zion ch. 11. *Holston*, Lad. Miss. Soc., Rogers ch. 15; Lad. Miss. Soc., Bristol 1st ch. 5; Lad. Miss. Soc., Dandridge ch. 10. *Nashville*, Lad. Miss. Soc., Nashville 1st ch. 75. 126.00

N. CAROLINA.—*Concord*, Lad. Miss. Soc., Elmwood ch. 6.20; ditto, Unity ch. 6.75; Miss. Band, Salisbury 1st ch. 6.20; Men's Miss. Soc., Mooresville ch. 12.30; Little Workers, Mooresville ch. 18. *Mecklenburg*, Providence ch. 22.35; Lad. Miss. Soc., Henderson ch. 10; Gentleman's Miss. Soc., Charlotte 1st ch. 250; ditto, Charlotte 2d ch. 80; Lad. Miss. Soc., Charlotte 1st ch. 35; Lad. Miss. Soc., Charlotte 2d ch. (Dea. collection), 25; ditto, Charlotte 2d ch. 25; ditto, Thank-offering, 66.31. *Orange*, Men's Home and For. Miss. Society, Greensboro ch. 1.20; Lad. Miss. Soc., Chapel Hill ch. 18. *Wilmington*, Edgar Wood's Soc., Wilmington 1st ch. 200; Hoge Band, Wilmington 1st ch. (for Dr. Edgar Woods' hospital), 20. 802.31

S. CAROLINA.—*Bethel*, Golden Gleaners, Rock Hill ch., 10; Ladies' Band of Workers, Zion ch., 21. *Harmony*, Ladies' Miss. Soc., Harmony ch. (for Leighton Wilson Memorial Mission), 91.50; Lad. Miss. Soc., Liberty Hill ch., 5. *Pee Dee*, Little Willing Workers, Drake ch., 50c.; Lad. Miss. Soc., Bennettsville ch. 5; Ready Workers, McColl ch., 8.55. *S. Carolina*, Lad. Miss. Soc., Pendleton ch., 11.20. 152.75

S. GEORGIA AND FLORIDA.—*Suwanee*, Buay Bee Soc., Gainesville ch., 14. 14.00

TEXAS.—*C. Texas*, Lad. Miss. Soc., Waco ch., 20. 20.00

VIRGINIA.—*Abingdon*, Lad. Miss. Soc., Sinking Springs ch., 10. *Chesapeake*, Laconte Miss. Soc., Central ch., Washington, D. C., 10. *E Hanover*, Lad. Miss. Soc., Norfolk ch., 88.13; Colley Memorial ch. Soc., Norfolk, 8.05; Lad. Miss. Soc., Petersburg 2nd ch., 25, (for Miss Emerson); Lad. For. Miss. Union, E. Hanover Pres., 50, (for Miss Kirkland); Lad. For. Miss. Union, E. Hanover Pres., 9.22; Lad. For. Miss. Union, E. Hanover Pres. (for Miss Kirkland), 40. *Greenbrier*, B. P. Society, Mt. Pleasant ch., 11.05. *Lexington*, Lad. Miss. Soc., Pendleton ch., 7.90; Lad. Aid Soc., Mt. Horeb ch., 10; Lad. Miss. Soc., Harrisonburg ch. (for Greece), 21.25; Lad. Miss. Soc., Bethel ch., 22.75; Juvenile Miss. Soc., Bethel ch., 16.10; ditto, 1, additional; ditto, 1, additional; Home and Foreign Miss. Soc., Ronceverte ch., 8.50. *Maryland*, Lad. Miss. Soc., Mt. Washington ch., 25; Lad. Miss. Soc., Springfield ch. 15. *Montgomery*, Band Miss. Soc., Covington ch., 5; Little Gleaners, Mt. Horeb ch., 5; Lad. Miss. Soc., Christianburg ch., 23.01; Lad. Miss. Soc., Fincaastle ch., 11.20; Lad. For. Miss.

Soc., Lynchburg 1st ch., 50; Try Band, Salem ch., 5. *Roanoke*, Earnest Workers Soc., Smithville ch., 41. *W. Hanover*, Lad. Miss. Soc., South Plain ch., 8.45; Lanes Chapel, Hampden Sidney, 6; Lad. For. Miss. Soc., College ch., 24 (for Rev. Mr. Boyle). *Winchester*, Lad. Miss. Soc., Charlestown ch., 15; Lad. Miss. Soc., Moorefield ch., 50; Lad. Sewing Circle, Romney ch., 16; Try Company Soc., Woodstock ch., 7.29. 649.90

MISCELLANEOUS.—Douglas Graybill Soc., Wesson, Miss., 15.75; Douglas Graybill Soc., Independence, Mo., (for school at Matamoros), 90. 95.75

Total from Societies, - - - - \$2,937.00

### MISCELLANEOUS.

Unknown, Nicholasville, 25; Rev. J. G. Hall's children, Christmas-offering, 1; Jas. W. Thomas, Blacksburg, Va., 15; Friends in Bowling Green, 40; Miss Allie Johnson, Corsicana, 5; Lucy, Harry, Maudie, Carrie, Lettie, Stuart, Emma and Mary Moffat, Midway, Ky., 13; Rossie Hall, Fayetteville, 2 (for Hattie Graybill Memorial Chapel); S. Kate Blanton, Laban, 5; Mrs. Foster T. Vance (for Rev. A. T. Graybill), 1; Harrington Mack, Fort Mills (for Japan), 5; F. Murray Mack, Fort Mills (for Japan), 5; Mrs. D. B. M., 1; Mrs. A. M. M., 1; Annie M., 50c.; Julia M., 50c.; Thomas D. M., 50c.; W. Massart M., 25c.; D. R. Hambricht, 5.15; Mrs. R. G., Triune, Tenn., 2; A friend, Stuart's Station, 1; A friend, Salisbury, 4; Young Men's Christian Association, S. W. P. W., Clarksville, 6; Mrs. J. C., Mrs. S. O., Charlie and Harrold Barnhart, 1.05; Miss L. King, Kingwood, 3; Thankful Mother, 5; Miss Annie King, Kingwood, 1; Grandchildren of Mrs. J. S. Butler, 5; A. M. Fulton, West Port, 5; A Member of Florence Church, 3; A. M. Fulton (for Hattie Graybill Memorial Chapel), 2; M., Bethel Church, 11.15; Children of the Olden Place, 50c.; Mrs. C. T. Dean and Mrs. J. A. Kimmons, 3; Nashville 1st Church Lusk fund (for Miss Dowd, in Japan), 5; Mrs. W. S. Petters, Charlie Petters, W. Petters, Maggie Petters (for four stones in Hattie Graybill Memorial Chapel), 1.40; "A. D. M.," Pres. Maryland, 25; Mrs. D. and Mrs. R. Sumpter, 9.50; Lelley Wood, Meadow Dale, 12c.; Annie and Eugene Rogers, Meadow Dale, 1.10; Russell and Ernest Porter, Hightown, 1.27; Mary, Andrew and Willie Jones, Hightown, 1.66. A friend (for Mr. Bear), 1; A friend (for Mr. Bear), 50c.; Interest on D. Morton estate investment, 38.04; Interest on Ruling Elder's ditto, 14; Interest on Mrs. M. Simpson's donation, 1.82; Unknown, New Orleans, 10; Miss Ella C. Bell, 35c.; Mrs. D. Kemmons, a member of Concord Church, 25; Missionary Enquiry, Society U. T. Seminary, 135; Unknown, 10; Unknown, Knoxville, 1; Unknown in Missouri (for Mrs. Dysart, in Mexico), 21; Miss Anna Emery, Kirkwood, 5; Miss M. E. Abell, Lowryville, 4; J. J. Hooper, Alabama, (for Congo Mission), 5; Dr. W. T. Russell, Enoree Pres., 5; A friend, Rodney, 2; Miss Josie A. Reed, Lodi, 1; Lucy and Polly Scott (for Hattie Graybill Memorial Chapel), 70c.; A friend in Georgia, 25; Sundry contributors in Memphis 2nd ch. 5.10. Total, - - - - \$524.16

LEGACIES.—Asa George's legacy, 741.50; Hugh Guthrie legacy, 402.57; Mrs. M. B. Mason legacy, 300. Total legacies, - - - - \$1,444.07





SATARA, INDIA.

# THE MISSIONARY.

VOL. XXIII.

APRIL, 1890.

No. 4.

## EDITORIAL NOTES.

We beg leave to remind the churches that preparations should be made in good time for the first Sabbath in May. This is the high day of Foreign Missions in the whole year. It is a standing direction of our General Assembly, that on this day every pastor should preach a sermon on Foreign Missions. May we be permitted to suggest that these sermons should not dwell too much on generalities; they should be illustrated and enriched by facts, which are easily obtained from missionary magazines, from the church papers, and from leaflets and books. A good missionary sermon is not made without some labor. When it is done, it deserves to be preached in more churches than one, and an exchange of pulpits after the first Sabbath in May would effect this.

Leaflets giving a statement of the condition and needs of the Foreign Mission work, with collection envelopes, will be furnished, without charge, to all churches wishing to use them. They have proved very helpful. Address, Box 324, Nashville, Tenn.

Most of the readers of this magazine will receive the present number a few days before the close of the month of March. We beg leave to remind them that all contributions for our Foreign Mission work, which are to be included in the report to the next General Assembly, must reach the treasurer, in Nashville, Tennessee, on or before the 31st of March. Remittances should be addressed to Rev. D. C. Rankin Box 324, Nashville, Tenn.

It may be that some of our ministers have not yet supplied themselves with the Report

of the London Conference on Missions, a work which has been styled the "Encyclopedia of Missions." We are authorized to state that the price of this valuable publication has been reduced, and that the two volumes complete will be sent post-paid to any minister or missionary for \$1.50. The volumes are bound in full cloth, with gold dies. Address F. H. Revell, 12 Bible House, New York.

MR. LANE writes from Campinas, under date of January 17: "Everything is quiet. There will be no serious opposition to the Republic. The real crisis, however, will come next September, when the new constitution will be submitted to the people. The new government is vigorously at work tearing up by the roots the old despotism, that was largely built on Romanism. The people want the last vestige of the State Church destroyed. They have abundant reason for desiring it. The city here is reviving, and if the fever does not break out anew, all will be well."

MISS HENDERSON makes the following remarks about the revolution in Brazil; "My own impression of the matter is, that not more than one person in ten in these new United States of Brazil has the least idea of what it means. A friend from the interior writes that the remarks and observations of the new citizens were very amusing. One wanted to know if a man could have three wives, if he wanted to do so now. Another thought that the prisons were to be abolished and all the prisoners set free. There is to be a property qualification, and the new

voters must be able to read; but as poor, priest-ridden Brazil has somewhere in the neighborhood of 10,000,000 who cannot read, and half those who can would naturally be women and children, it is easy to see that the power is in the hands of a very few. So far, all has seemed very peaceful and rose-colored, but there are mutterings of coming storms already, and articles appear constantly in the newspapers, earnestly refuting the idea of the possibility of a military despotism.

"I am no politician, my country not being of this world, and while I am in it I am a cosmopolite, so I can listen unmoved to republicans and monarchists, and draw my own conclusions. There has been no recognition in it all of a God who rules and directs the affairs of men. *Sande Fraternidade e Liberdade*, the revolutionary cry of unhappy France, is the watchword.

"Another department of the ministry is to be organized, whose charge is to be '*cultos e educacao*' (public worship and education), and Benjamin Constant, one of the leading Positivists, is to be put in charge of it. What effect it will have on our work remains to be seen."

At a recent meeting of the Presbytery of Sao Paulo, in the ordination of a young Brazilian minister, Senhor Benedicto de Campos, a Methodist minister, two Episcopal ministers, and the Presbyterian ministers present, united in laying their hands on the candidate.

MR. H. M. STANLEY, in one of his recent letters, pays a high tribute to missionaries in general, and to Scotch missionaries in particular. He says: "I suppose you do not know Mackay personally. Well, he is a Scotchman—the toughest little fellow you could conceive. Young, too, probably thirty-two years or so, and bears the climate splendidly. Even his complexion is uninjured—not Africanized yet by any means, despite twelve years continued residence. These mission societies certainly contrive to produce extraordinary men.

"Apropos of Scotchmen, can you tell me why they succeed oftener than other people? Take Moffat, Livingstone, Mackay—real Scotchmen with the burr. They stand pre-eminent above all other missionaries, no matter of what nationality. It is not because they are Scotchmen that they succeed. It is not because they are better men in any one way or the other, physically, mentally, or morally, of that we may rest assured; but it is because they have been more educated in one thing than all others. While I say this I review mentally all whom I know, and have met, and I repeat the statement confidently. That one thing is duty.

"These missionaries, Moffat, Livingstone, Mackay, piously brought up, are taught, among other things, what duty is, what it means, not to yield to anything but strict duty. Thus Moffat can persevere for fifty years in doing his duty among the heathen, and Livingstone, having given his promise to Sir Roderick that he will do his best, thinks it will be a breach of his duty to return home before he finishes his work; and Mackay plods on, despite every disadvantage, sees his house gutted and his flock scattered, and yet, with an awful fear of breach of duty, clings with hopefulness to a good time coming when the natives of the country will be able to tell out to each other the good news of 'Peace and good will to men.'"

Stanley is slightly mistaken on one point. Mackay was twenty-six years old when he left England in 1876, and is, therefore, now about forty. The strong impression made by his character on the people of Uganda, is indicated by a remark in Bishop Hannington's last journal. Hannington, speaking of his savage captors on the borders of Uganda, says: "Mackay's name seems quite a household word. I constantly hear it. But of the others, I scarce ever hear a word." The prime minister of Uganda was described by Stanley, some years ago, as suave, polite, shrewd, far-seeing, but also cold, cruel, cunning, false, and treacherous. One of the missionaries on the Victoria Nyanza, the Rev. R. P. Ashe, speaking of this able politician, whom he

styles the Bismarck of Uganda, says: "He hated me, but was generally freezingly polite, never more. I believe Mackay was the only European that he could endure." Mackay is the son of a Presbyterian minister of the Free Church.

WE have seen how the proposed union between the Congregationalists and the Presbyterians in Japan was defeated by "young Japan." We find it stated that a scholarly Japanese gentleman, lately visiting London, declared to a friend that it was difficult to estimate the disturbing effect that has been produced in the whole student class by reading "Mill on Liberty." Their ideas of personal freedom have become so exaggerated that they do not understand how anybody should have liberty but themselves.

Is there any work of engineering, yet to be done on the earth, so important as the construction of the railroad around the cataracts of the Congo? This road is to be the connecting link between eight thousand miles of navigable water-way and the commerce of the world. It is to be the casting up of the highway between Christendom and the millions of human beings in the Congo Free State. To-day the transportation of a ton of freight from England to the lower Congo, costs only ten dollars; to transport it round the cataracts to Stanley Pool, costs \$340.

The difficulty of this natural barrier is seen in the statement made on another page in regard to Bishop Taylor's party. Though it was unusually strong in numbers, consisting of twenty-four persons, headed by the Bishop himself, it failed entirely to gain a footing on the upper river.

The railroad is to be built on the southern side of the river. The route, which has been carefully surveyed, presents no obstacles of a serious nature. The distance is 268 miles, and the ascent from the lower river to the pool, is 1,200 feet. A Belgian company has undertaken the contract for the road, which, with the rolling stock, is estimated to cost

\$5,000,000. It is expected that trains will be running on it four years from this time.

THE Rev. R. P. Ashe, who was for several years a missionary in Uganda, bears a good testimony to the accuracy of Stanley's narratives. "I can bear witness," he says, "to the accuracy of the great traveller, and to his wonderful power of laying hold on salient points. I have often been surprised at the amount of exact information he obtained during his brief visit to Uganda in 1875."

MISS HENDERSON writes from Brazil of a very interesting visit of eight days she had made to Itatiba. Besides the warm reception she had from the church members and other old friends, several new families requested visits from her. "It is a work," she says, "which animates and thrills me." She adds: "I am feeling very happy about one of my two Itatiba boys, of whom I have written several times, and for whom prayer has been made by several societies at home. He has been in school in Sao Paulo for a year and a half, and has taken his place as second in the college, which now numbers 380 scholars on its list. Dr. Lane says that Franklin is a most satisfactory boy, and promises to be a strong, useful man, morally and intellectually. Better than all, Franklin tells me he has decided to apply to the Presbytery next year to be received as a candidate for the ministry."

DR. BRUCE, the veteran missionary to the Mohammedans, says: "If you wish for a double blessing on your friends, your family, and your parish, go out as a missionary, and leave them behind."

EVERY man in the church, whose heart is not in her mission work, is a drawback to those who have put their soul into it. Five hundred men who will fight, says a military authority, are worth a great deal more than a thousand men, of whom five hundred will fight and five hundred will not.

ANY one wishing to read a clear, brief account of the Congo Free State, will do well to send for "The Congo Mission," by Rev. E. F. Merrian, published by the American Baptist Missionary Union, Tremont Temple, Boston, Mass. Price, 5 cents.

There are two facts mentioned in this little publication, which show the hopefulness of the mission work among the tribes of the Congo valley. The people are as yet in pure paganism. Their religion is simple fetishism. Mohammedanism, which has made such rapid strides in Africa, has not yet overrun the region in which they live. There is an immense advantage in prosecuting a mission among a people who are without a systematic and organized religion. Among the Karens of Burmah, for example, who are only spirit-worshippers, there have been gathered about twenty-four thousand Christian converts, while among the Burmans, who are Buddhists, only about fifteen hundred are Christians.

The other fact is, that among a simple and emotional people, movements of thought and feeling once started spread with great rapidity. The revival at Banza Manteke was an illustration of this. This station was occupied by missionaries in 1879. The natives were reached by preaching in the villages in the vicinity. More than a thousand of them professed Christianity in a short time. The Rev. Mr. Richards, missionary in charge, wrote: "The glorious fact is this, that Banza Manteke is no longer a heathen country, but more Christian than any I am acquainted with. . . . Yes, all praise and glory to God our Father. The poison-giving, the throat-cutting, the demoniacal yells, the diabolical dance, and witchcraft, are things of the past here. Old things have passed away, and, behold! all things have become new. Now, this part of Ethiopia stretches out its hands to God, and sends out its heart to Him in thanksgiving and praise."

THE organ of the Church Missionary Society, in noticing a farewell meeting to take leave of fifteen of their missionaries, says:

"It is a very pleasant thing to sit in a crowded hall, and sing bright hymns, and hear the speeches of men ready to hazard their lives for the sake of our Lord Jesus Christ. But do we realize what that meeting would look like to the angels? It was a gathering of nearly three thousand servants of Christ (not professing servants merely, but the immense majority doubtless true servants), commending to their divine Master a band going forth in His name and theirs to lands having a population not far short of a hundred million of souls. And, on such an errand, those three thousand servants of Christ, after singing hymns like, "Who is on the Lord's side?" and "Where are the reapers?" are content to send forth *fifteen persons!* Moreover, nobody seemed ashamed of it! Everybody was rejoicing in "the noble band," "the Cambridge party," and so-forth. We do not advocate an indiscriminate appointment of hundreds of unqualified agents, but, granting that picked men are wanted for such work, the Church of Christ should surely be deeply dissatisfied until fifteen go *every month*. This seems to us the lesson of that great meeting. If it be the true one, may God write it on our hearts!"

AN English missionary among the Balolo tribes, on the Upper Congo, says: "The people here are a very fine-looking race; tall and well-made, with intelligent countenances, some of their features being far more European than negro. There are five native huts on the ground which has been bought. We have also on the land some plantain trees, a few pepper bushes, and some maize, the beginning of our future garden. It was quite encouraging, after one's dismal thoughts, to perceive the readiness with which the people listened to what was said to them, and their appreciation of it. We have certainly been guided as to settling in this place, by far the most populous district we have seen, and utterly untouched by the gospel. To-day, for the first time in their lives, many of them have heard the good news."

In the death of James Todd, of Louisville, the Foreign Mission work of our church has lost one of its most steady and liberal supporters. For years his contributions to this cause have seemed as regular as the movements of the sun.

The receipts for Foreign Missions during the month of February were as follows:

From Churches, etc.,	- -	\$2,224 85
From Sabbath-Schools,	- -	405 34
From Societies,	- - -	2,148 45
Miscellaneous,	- - -	749 62
Total receipts for Feb., 1890,		\$5,528 26
“ “ “ 1889,		6,770 04
Received since April 1, 1889,		92,597 65
“ same period, 1889, -		79,112 04

#### GLIMPSES OF A FAMINE IN CHINA.

To us who live in the most abounding country of the world, the scantiness of living which prevails among the mass of the people of Asia is not an easy matter to conceive. Still more difficult must it be for us to imagine the varied sorrows which oppress when this meagre supply of the daily life gives place to absolute want. It may help us, therefore, to put ourselves more nearly in sympathy with our fellow-men who are so much less favored than we, if we look for a moment at the outlines of the recent famine in North China. The deep shadows which form the background of the view are relieved in a measure by the faithful works of charity done by the missionaries living in that region, and it is from the pen of one of the ladies who took part in the labor of love that we gather the facts, published in the *Chinese Recorder*, which are here given.

The plain of Shantung, bordering on the sea from Chili to the Hwai river, is, in its best estate, not very attractive to the eye. The land for miles back from the sea is flat, and the dull grey soil is so strongly alkaline, that a few dry days bring out a coating of soda, like hoar-frost, covering all the ground. The houses, small and low, are built of sun-dried bricks, of the same dull color as the soil, and have flat thatch roofs. When the drought and famine came, the dreary, treeless plain, sparsely dotted with the unattractive villages, in which were many faces hopeless and listless, reminded one of some of the terrible prophecies of the Old Testament. One could almost hear voices in the air saying, "Behold, the Lord maketh the earth

empty and maketh it waste." "The land shall be utterly emptied and utterly spoiled." Many houses were deserted; many were in ruins. The doors, windows, and roof-timbers had been sold for a little "road-money" to help the family to get away, and the walls, left exposed to the weather, soon became mounds of earth. "Jerusalem shall become heaps."

Missionaries and their Christian helpers did the whole work of distributing relief. The distributors at different points worked on the same general plan. A station was established in some central town, where the silver could be kept safe and exchanged to advantage. One of the distributors visited every village, and, with the elders of the village, went into every house where aid was asked. The bins, baskets, and storerooms were examined. From the contents of these and the appearance of the people, he judged the degree of destitution, and determined whether the family ought to be enrolled, and for how many names. He and the elders each made a list, and both were kept, one at the station for reference, and one by the elders, by which to distribute the relief. Every week the elders received seventy cash, about seven cents, for each person on the list, and paid it out.

Job said that the cause which he knew not he searched out. This is often the most difficult part of a charitable work, to sift the worthy from the undeserving. And so it proved in Shantung. The enrolling was a very hard task—hard physically, and still harder on the sympathies. It was winter.

The missionary had breakfast from six to seven. Then came a walk or a donkey ride, of from one to eight miles, standing for hours about the dusty villages, poking into people's boxes and baskets, listening to and looking upon their real distresses, with a glimpse now and then of somebody's rascality. In every part of the world where charity is dispensed, there will be some fraud, and here the people were heathen. Grain was hidden. Starved-looking neighbors were invited in to make the family seem larger and more needy. People who had means for tiding over the famine, put on their worst clothes, and moved temporarily into rickety old houses to get themselves enrolled. Families, after being enrolled in one village, moved to another to be enrolled there. Yet, to the credit of the Chinese be it said, these attempts at fraud were but few in the grand aggregate. In an enrollment of 50,000 persons, in nearly 400 villages, there were some 300 or 400 cases of bad dealing. Yet these were enough to keep the missionaries in a constant state of anxiety lest they should be imposed upon and waste the money, or refuse help to some who were needy. These fraudulent cases, however, were reported far and wide. It is unfortunately the bad people whose doings are most reported. Good people, who do their duty and make no disturbance, are not so much noticed in the world. So it happened that the few hundreds of hypocritical people entered more largely into the history of the famine-relief work than the 49,000 suffering people, who were worthy of relief.

That the destitution was urgent no one could doubt. One of the villages was named Shin Ching. The villagers begged for aid, and a man was sent to investigate their condition. He reported great distress. Many had already died, and others were at death's door. In one house the only food he found was a small piece of very coarse cake. He picked it up to examine it, when a woman sprang at him and snatched it away, saying, "I have begged this whole day, and that is the only morsel I got. Would you take it

from me?" Many families dissolved partnership, each to "scratch for himself." Mothers with skeleton babies tugging ravenously at their empty breasts, went from house to house imploring aid. Little children, with beggar's staff in hand, wandered along the road. One morning a little fellow, only nine years old, looked in at the missionary's gate, and said, "I have come to be your boy." "But what if we don't want you?" "Oh, I'm come to be your boy." His mother had died of want and cold; his father soon followed her, and this little boy was left alone in the world.

Another day there came a poor emaciated boy, so weak that he could not walk straight. It seemed as if his hunger would never be appeased. He went about the court of the house stooping over, and picking up with his bony thumb and fore-finger, every crumb, even to a grain of millet, and ate it. One evening a woman came dragging on a wheelbarrow a sorrowful load. She, with her husband and five children, had been wandering about begging. Her husband died, and she, with two boys, wrapped his body in matting, and was dragging it home on a wheelbarrow, she pulling and they pushing. For nine days they had come trundling their ghastly load.

Disease went hand in hand with famine. Scores of sick people came to the missionary for medicine. There were dreadful sores, which would have been alleviated by poultices, but what could the missionaries do? It would have been a mockery to suggest a poultice to people who had not eaten bread for months.

The elders of the villages received the alms for distribution. There was no end to the quarrels between them and the villagers. If the elders were disposed to do right, there were almost sure to be some bad fellows in the village to persecute them. If the elders were unjust, somebody complained. Then the case had to be investigated. If the elders were found in fault they were fined. In every case the fines were paid. In one case, the elders showed so much rascality that the dis-

tributers called the villagers together and had them elect new elders, before any further relief would be granted.

The people in general showed gratitude for the charity. In one of the villages this was evinced in rather a striking manner by an old woman, who was as boisterous as she was kind-hearted. She was not herself an applicant for relief. She looked at the work of the missionaries in the start with mere curiosity, but what she saw won her heart. She became the guide and friend of the foreigners. No dog barked at them unrebuked in her presence; no one of her fellow-villagers failed to show them the most deferential politeness. She threw herself into the work of the relief committee with so much efficiency that the villagers made her an elder. The missionaries named her the Major-General. In one of the houses to which she led them, sat a woman and her four children around a basket of weeds, which they were picking over and eating. They literally did eat grass like oxen. At the end of a hard afternoon's work, two missionary ladies returned to the old woman's house to rest a little. They found that she had hitched up her cart with two mules and an ox to take them home. They were tired enough to be very grateful for this. She only said, "What you people are doing for my poor neighbors lays me under such obligations that it relieves my mind to do something for you."

The preaching of the missionaries received wide attention. Sunday audiences became so large that they could not be accommo-

dated, and the missionaries had to stop announcing the services publicly.

Though the sum given to each needy person was so small, only ten cash a day, it brought great relief. Within a radius of eight miles around one of the distributing stations, there was put in circulation every week an aggregate of 2,100,000 cash. The exchange of so much silver made business for the banks, and thus gave employment to a number of men. As soon as it was known there was money to buy with, grain began to pour into the district. This made work for boatmen and wheelbarrow-men. As grain came in, there was an outlet for the baskets, matting, etc., manufactured in the district. The dead lock of business was broken. Beggars began to disappear from the streets. The little grain, which even ten cash (one cent), a day would buy, soon gave the faces of the people a more healthy appearance. As the season advanced, the number of vegetables increased, and the relief work came to an end.

It is interesting to note the opinion which was formed by one of the native helpers, of the effect of this work on his spiritual life: "I am glad it is over," he said; "it is a blessed thing to have helped in saving so many lives, but it is hardening to see so much misery, and to be always watching against being deceived. And it is demoralizing to have no Sabbath. While I think it would have been wrong to rest on the Sabbath when people were perishing, and we had the money to relieve them, it was not good for our spiritual health."

#### HEROIC AFRICANS.

When Stanley, on his recent journey to the East Coast, with Emin Pasha, reached the shores of the Albert Edward Nyanza, he was met by a deputation of Africans, such as he had never before encountered in all his wonderful travels. The men came from a body of 3,000 Waganda, or natives of Uganda, who were refugees from their own land. They came to invite Stanley to lead them to the invasion of Uganda, to restore Mwanga, the

fugitive king, to his place on the throne. They narrated to the American explorer the history of the revolution which had recently occurred—"one of the most astonishing bits of real modern history," says Stanley, "that I know of." The chief speaker was Zachariah, a Christian convert. The members of the deputation wore cotton dresses, spotlessly white, and they impressed Stanley as a "body of superior people." Each member

of the deputation possessed a Prayer Book and the Gospel of Matthew, printed in the language of Uganda. These Christians, some of whom had held high places in the kingdom of Uganda, had shown good capacity in public affairs, and had done much to shape the course of events in their country. "What," says Stanley, "can a man wish better for a proof that Christianity is possible in Africa?" That this is a gratifying proof, all must admit; yet there is another evidence higher than this. It is the conduct of the Christians of Uganda in the midst of fiery trials. Some account has already been given in this magazine of the persecutions which fell on the infant church of Uganda. But there are still other particulars, of deep interest, which we gather from a book recently published in England—"The Two Kings of Uganda," by the Rev. R. P. Ashe. Mr. Ashe was one of the missionaries connected with the church in Uganda during the reign of Mwanga, and was an eye witness of much that he relates.

When the truth taught by the missionaries at Mwanga's capital began to make a deep impression on the people, earnest and thoughtful men came to the mission station in large numbers, and not a few were baptized. One of the old counsellors of the king, Eugoby, though he was the father of a large number of the most earnest inquirers, advised that the missionaries should be killed. The new teaching, he said, induced "Kyeju," insolence. He saw that it would lead the humblest convert to obey a higher power rather than men, and to brave, without excitement, the most dreadful death. The advice of the old counsellor was not followed; but cases of what was alleged to be insolence soon occurred.

One of the young Christians, Sabagabo, was a page in the royal household. A chief of considerable influence, who was a Mohammedan, made request of the king that Sabagabo should be handed over to him for an evil purpose. The king gave his consent. Sabagabo, however, stood out against the shameful treatment to which the chief wished

to subject him. This splendid act of disobedience was reported to Mwanga as an instance of the "Kyeju," the insolence of the Christians. Sabagabo was badly beaten and put into the stocks. Another young Christian, Kagwa, was called into the king's presence with a companion. A stormy scene ensued. The king, acting on an impulse of uncontrollable fury, attacked Kagwa's companion with a spear, gashing him frightfully, and the youth was hurried away and murdered by the executioners. Then the king turned to Kagwa. "Are you a reader?" he cried, trembling with passion (to read being the same thing as to be a disciple in the church). "I read, my Lord," was the brave reply. "Then I'll teach you to read!" shouted the angry king, and gashed him, too, with the spear. And then, taking the wooden handle, he broke it over the lad's back. At last, breathless with the exertion, his anger having apparently spent itself, he told the boy to be gone. Kagwa's life was saved, and in the revolution which followed, he rose to the position of chief.

Another youth, who became a Christian, was Samweli. When he grew to be about eighteen, and the election of the native church council took place, though he was the youngest candidate, he was elected with only one dissentient vote. He was a keeper of the king's stores, and was appointed to go into Busongora to collect the royal tribute of cowrie shells. While he was away, a frightful persecution of the Christians broke out, and a number of them were cruelly murdered. The name of Samweli was put on the fatal list of the proscribed. The king only waited for his return to have him killed. About three o'clock one morning Mr. Ashe was awakened by a low knocking at his door. On getting up and striking a light, he found Samweli and three or four other natives. He admitted them, and they told him what they had come for. Samweli was in great trouble, and asked what he should do. His companions had urged him to fly for his life; but he was on the king's service, and he could not

feel it right to leave his trust, and so he came to consult the missionary.

Mr. Ashe's decision was soon given. "The king has not the heart of a man, but of a wild beast," he said, "and you are not bound to submit yourself to one who is so vile a murderer. You are perfectly justified in forsaking the trust." Mr. Ashe's colleague, Mr. Mackay, was then aroused and consulted about the matter, and his judgment agreed with that of Mr. Ashe.

Samweli sat on the ground looking troubled and dissatisfied, and then asked for a pencil and paper, and bent over his paper and wrote. "You need not write," said Mr. Ashe, "tell me what you think." Then he looked up and said, "My friend, I cannot leave the things of the king." The others began to urge on him the folly of his intention. But Mr. Ashe said, "No, he is right; he has spoken well; he must take the tribute." The party then joined in prayer, and it was arranged that Samweli should try to have his men make an early start, that he might deposit the loads of cowries at the en-

closure of the chief appointed to receive them, before the executioners were abroad in their search. Samweli said sadly that he was afraid the carriers would not bestir themselves till long after daylight, and then he said good-bye. "I wondered," said Mr. Ashe, "if I would ever see this young hero again."

A few days later, to the great delight of the missionary, Samweli appeared at night-fall, and told how he had gone boldly to the enclosure of the chief and deposited the loads, and had then walked out. "You ran when you got outside," said Mr. Ashe. "No," replied Samweli, "for I should have been noticed at once; I walked quite slowly till I got out of sight, and then I ran as quickly as I could, and so I escaped."

"Ah, young black,  
Spurned as inferior, thou hast e'en put back  
Poor human nature on the pedestal  
Whence pale dishonor dragged it to base fall  
The lowest whom men trample as the clod  
Is of the royal family of God;  
Who liveth well alone, hath found the key  
To every dim, mind-baffling mystery."

### MISSIONS ON THE CONGO.

We find in *Regions Beyond*, the organ of the Balolo Missions to the Upper Congo, edited by H. Grattan Guinness, an account of the number and strength of the missions in the Congo Free State. As the two pioneers of our church are now on the way to that most interesting field, we trust that all who read these lines will feel a deep interest in knowing both what the Lord of the harvest has already done in sending forth laborers, and what we should pray Him yet further to do. The article to which we have reference says:

"Eleven different missionary agencies are already at work in the Congo Free State—three Roman Catholic ones and eight Protestant. They are as follows:

"1. The *Mission du Saint Esprit*, at Banana and Boma, under the care of Mgr. Carrie. Four priests and two lay brethren are connected with this mission, which has

small schools, and gives some industrial training to the children.

"2. The *Belgian Mission*, established in 1888 at Kwamouth, on the Upper Congo, and hoping to plant a second station at Luluaberg, on the Kassai, shortly.

"3. There is a mission worked by the *Pères d'Algerie* (or Algerian priests) in the south-east part of the Free State. It has two stations at Mpala and Kibango, on Lake Tanganyika, but it does not seem to be having much success. The Romanists are showing more activity in Portuguese territory than in the Free State.

"The Protestant missions are:

"1. The *Livingstone Inland Mission*, of the American Baptist Missionary Union, with seven stations—Mukimvika, Palabala, Banza Manteke, Lukunga; and on the upper river Leopoldville, Bwemba, and Wangata. This mission has now about thirty missionaries,

and has many schools and chapels, with some hundreds of baptized church members, together with many native preachers. It has a steamer on the upper river, and has prepared, in the various dialects spoken through seven hundred miles of country, many translations of the Scriptures, elementary school-books, etc. It has been working for the last eleven years, and exerts a good deal of influence among the natives.

"2. The *English Baptist Missionary Society* has six stations—Tundwa, on the lower river, St. Salvador (Portuguese territory), 'Ngombe, or Lutete, in the Cataract region, and Kinchassa, Bolobo and Lukolela, on the Upper river. The steamer *Peace* belongs to this mission, and in it Mr. Grenfell has done much good service by explorations of the upper tributaries of the Congo. Mr. Bentley, of 'Ngombe, is the author of the best dictionary extant of the Ki-Kongo language, and other translations have also been prepared. Mrs. Bentley is endeavoring to teach the natives the working of the telegraph, in preparation for the time when the railways will require young telegraphists. She took back with her from Europe a miniature telegraph line for teaching purposes. Many native converts are also connected with this mission.

"3. The *Swedish Missionary Society's* agents were originally connected with the Livingstone Inland Mission, and occupied its station of Mukimbungu, between Isangila and Manyanga, but when the transfer of this mission to the A. B. M. U. took place in 1884, it was arranged that the Swedes should work an independent mission from that station as a centre, supported and directed from their own country. They have now thirteen missionaries, and two additional stations on the north-side of the Congo—Diadia and Kimbouni. They have a church at Mukimbungu and many converts. Mr. Westluid has done much good translation work.

"4. *Bishop Taylor's Mission* was formed to work on the great southern tributary of the Congo, the Kassai, but though commenced more than three years ago (1886) with an unusually large party, consisting of

twenty-four missionaries, under the Bishop's own leading, it has not reached its field of labor or commenced any missionary work proper. The peculiar plans adopted have proved totally unsuited to the country. Very large sums of money were expended on a raft and traction engine, brought from America, and subsequently on a steamer, so constructed that its heavier portions could not be landed at Vivi. None of this machinery has been of any use as yet. The principle of self-support was attempted, and as a result the agents of the mission have suffered great privations, many having died, and others having left the Congo. The rest are mostly around Banana, Vivi and Isangila, and are making a brave struggle to sustain life by shooting hippopotami, and selling the dried flesh to the natives in exchange for the produce of the country. Four of the party are occupying an old station at Kimpoko, on Stanley Pool, and attempting a little agriculture and trade; but none of the would-be missionaries have been able to devote any time to learning the language or teaching the people, and no permanent stations, exerting a spiritual influence over the neighboring districts, have yet been formed, no schools established, or converts made.

"5. A second agency has tried to follow somewhat on these lines—*The Missionary Evangelical Alliance*—but its operations at present consist only of one small station near Vivi, where the missionaries reside in a small native hut, and live by hunting buffalo and antelopes. They smoke the flesh of these animals and sell it to the natives. It is clear that men who have to support themselves and their families in this way will never have much time for either study or teaching. The Congo country is not one for colonists; its climate renders it totally unlike South Africa in this respect. For European teachers to live in it at all is difficult, and every hour of their lives there ought consequently to be devoted to direct missionary work. It is a pity, indeed, if the church of Christ, which gives such large sums to sustain its ministers

at home, cannot afford to sustain its ministers abroad, and thus liberate them from the necessity of wasting their time and risking their lives in order to procure themselves food.

"6. In the south-east part of the Congo Free State, among the sources of the Congo in the Garenganze country, Mr. F. S. Arnot has established his mission. After years of weary peregrinations through the Zambesi and Barotsi districts he found this location suitable for the residence of Europeans. The mission is still in its infancy, and has already lost three of its members. But it is one of the most heroic of missions; far removed from all communication with Europeans, and far distant from any base of supplies. The climate is fairly healthy, and the king of the country friendly.

"7. The *London Missionary Society's Mission*, on Lake Tanganyika, is also in the Congo Free State. Their stations are Kavala Island and Fwanboon, the southern extremity of the Lake. This mission, long under the care of Capt. Hore (who is now in England), has endured severe trials, and has felt the immense difficulties arising from its remote position—a walk of eight hundred miles from Zanzibar being involved in getting to the Lake. The only other means of access (*via* the Zambesi, Shiré, Lake Nyassa and the Stevenson road) being, though easier, too precarious to depend upon, and frequently blocked by Arabs. This mission has the steamer *Good News* on the Lake, and has done some excellent work in schools and preaching the gospel, but the sphere is a difficult one.

"8. The *Congo-Balolo Mission*, on the Upper Congo—our own mission born last spring—has selected for its sphere the six southern tributaries of the Congo beyond Equatorville, the Lulunga, Maringa, Lopori, Ikelemba, Juapa and Bosira, presenting together about 2,500 miles of navigable waterway, with towns and villages on both banks. It has eleven missionaries, who reached their distant destination about six months after leaving England, though taking with them a very considerable amount of material for the construction of their first stations. They have the use of the A. B. M. U. steamer *Henry Reed*, kindly lent for a year, before the expiration of which it is hoped their own steamer, the *Pioneer*, sent out in December, 1889, for reconstruction, will be ready for the use of the mission. Mr. and Mrs. McKittrick, Messrs. Whytock, Haupt, Howell, Todd and Blake, together with Miss de Hailes, formed the first party of this mission. They were reinforced early in 1890 by Messrs. Adamson, Luff, and Cole. The two former went out in charge of the new steamer, and the latter as missionary agriculturist to assist on the Lulunga.

"When we remember that all this country was unknown eleven years ago, and that the Congo Free State itself dates only from 1885, such an array of agencies scattered over its vast area already is a most hopeful sign. Christianity, even in its least pure form, is a vast advance on the cruelties and fetish of Central Africa. In its pure form it is life from the dead. May we soon see the day when the native churches shall become rapidly self-extending."

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#### THE WORK AT LINARES, MEXICO.—By REV. A. T. GRAYBILL.

THE Linares work has been encouraging this past year, notwithstanding the difficulties and the sorrows that have environed it. By the efficient aid of Rev. Santiago Garcia and a working member, Zenon Renguel, our field has been extended from Linares to the regions sixty miles beyond, on the south, the remotest point being the village of La Ascen-

cian, on the summits of the Sierra Madre. Along this route we preached in eleven ranches and haciendas. On the southeast the work has been extended to the town of Hidalgo, forty-five miles from Linares. This route is along the line of the Monterey and Gulf railroad, takes in the town of Villagrau, and some important ranches. We have also

recently preached three times to large and attentive audiences at El Cascajoso, an important hacienda, ten miles northeast of Linares. Ranches which at first were entirely closed by fanaticism are now open to us. I received during the year ten adults, excluded one, suspended one, and there are

others that need discipline. The Sabbath question here is the most difficult. How shall we maintain the holy day and yet not offend our Lord by an over-strictness in cases which are perhaps those of necessity and mercy, though they may not be according to our ideas?

#### THE FIFTEENTH OF NOVEMBER, 1889.—REV. G. W. BUTLER, M. D.

IN *The Union Seminary Magazine* for October and November, under "Odd Moments," appears, "*How Presbyterians Build Papal Schools*."—The Romish university at Washington, D. C., will be dedicated and opened on the 15th of November. This institution was made possible by the gift of \$300,000 by Miss Caldwell, of Louisville, Ky. She is said to be a niece of the Rev. Dr. Robert J. Breckenridge, *nomen clarum et venerabile*, but was sent by her parents to a Romish school, with the result that was to be expected."

That 15th of November is, indeed, a memorable date for the free United States of America! To plant in the very heart of a free Protestant nation a Romish university, *alias*, the symbol of mental and political slavery, is something not easily forgotten.

As an offset to that 15th of November, made memorable by the dedication and opening of a Romish university in Washington, I wish to make some observations about that same 15th of November, made memorable by the birth of the Republic of Brazil.

If lovers of Christian liberty deplore the advances of the papacy in Washington, in Brazil they rejoice with great and exceeding joy over the loss of monarchical and papal power. We are fully aware that the victory is not complete, but it will inevitably come.

How did it all come about? Men say and think they did it, but the unseen hand of God wrought all these things.

This much has been told me by those who ought to know, that eight hours before the proclamation of the Republic, it was not contemplated in its present form, nor did

Marshal Theodoro Fonseca intend banishing the Emperor.

Persecution of the army had planned its removal to the frontier, and an immediate equipment of a large militia force as a substitute. On its arrival at the frontier, it was to be disbanded. This plan would soon have been executed by its projectors but for the fortunate overthrow of the monarchy. This scheme was planned by Princess Isabel, the Prince Consort and the then Prime Minister, Alfonso Celso. It came to its end on the memorable 15th of November. Marshal Theodoro, now our president, had said seven hours before, that the revolution was impossible. Benjamin Constant said it *was*, and asked a few minutes consultation with the army officers, who declared in favor of the Republic, and so Marshal Theodoro found it possible to do what he had not intended.

Now, while the Brazilian Republic may have been born of self-protection and self-love, still, as we say in Portuguese, "*Deus escreve o direito por linhas tortas*" (God writes straight by crooked lines), we believe that this birth of a Republic on the 15th of November, presages much detriment to Rome and success to the gospel, as did the birth of Martin Luther, on the 10th of November, 1483.

The central government abolished lotteries, and then reestablished them in a few days. The State of Maranhão tried to take the lead in separation of church and state, but the central government overruled and rescinded our action.

Maranhão's action in this bill cost us the dismission of our first Republican governor, who was a splendid man. Also, we had a

strictly Christian Sabbath law passed, which caused so much hostility that, at my own request, it was not enforced except one Sabbath.

The Jesuitism of the priest-character came fully into view at the embarkation of the imperial family. Not a priest went to bid them good-bye. Not even the Princess' confessor went to bid her a safe journey, or say a con-

soling word, though she wept much at her departure. She was the greatest devotee and supporter of the priesthood, bestowing lavishly emoluments and titles upon them. And this is how they requite her.

Just as I close, the news comes of the separation of church and state—the equality of religions.

### THE SEPARATION OF CHURCH AND STATE IN BRAZIL.

BELOW is given the decree in full which regulates the separation of the church from the state:

**ARTICLE 1.** The Federal government, and the Federal States as well, are forbidden to promulgate any laws or regulations or administrative acts establishing or prohibiting any religion, or to make any distinctions among the inhabitants of the country, or in services maintained at the expense of the government, on account of creeds or opinions either religious or philosophical.

**ART. 2.** To all religious sects is granted equal liberty in the exercise of their worship and in governing themselves according to their faith; nor can they be hindered in any of the acts, whether private or public, which the free exercise of this liberty involves.

**ART. 3.** The liberty herein established embraces not only the individuals and their individual acts, but also the churches, associations, and institutions in which they may be gathered, the free right being granted to all to constitute themselves into such associations, and

to live together according to their respective creeds and discipline, and without the intervention of the public authority.

**ART. 4.** Advowson or church patronage, with all its institutions, resources and prerogatives is abolished.

**ART. 5.** In all churches and religious sects the judicial personality or right to acquire property and administer it under the limitations prescribed by the laws concerning property in mortmain is recognized, each church or sect retaining control of its actual possessions as well as of all its houses of worship.

**ART. 6.** The Federal government will continue to provide the revenue and maintenance of the present functionaries of the Catholic Church, and will support for one year the chairs in the seminaries, leaving each State free to maintain in future the functionaries of this or any other worship, with the proviso that nothing be done in violation of anything laid down in the preceding articles.

**ART. 7.** All laws contrary to these articles are revoked.

### FOR THE MONTHLY CONCERT—INDIA.

#### SCHEDULE OF TOPICS FOR THE MONTHLY CONCERT.

**JANUARY**—General View of the Foreign Mission Work.

**FEBRUARY**—China.

**MARCH**—Mexico.

**APRIL**—India.

**MAY**—Territory yet without a Missionary.

**JUNE**—Africa.

**JULY**—Indians, Chinese and Japanese in America.

**AUGUST**—Greece and Papal Europe.

**SEPTEMBER**—Japan and Korea.

**OCTOBER**—Mohammedan Lands.

**NOVEMBER**—South America.

**DECEMBER**—Islands of the Sea.

### ARYA SAMAJ: THE NEW HINDUISM.

It was to be expected that when Christianity began to spread in India there would be attempts to reform Hinduism—to lighten, as it were, the ship, by throwing the lumber and cargo overboard, in the hope that the leaky old vessel might still continue to float. It is long since the Brahma Samaj got a name for itself, under the leadership of the late Keshub Chunder Sen of Calcutta. It never had many adherents in this part of the country, and now its name is never heard; but in Rajputana and throughout the north-west of India, a young and vigorous association, the Arya Samaj (or Hindu Church) is doing what it can to oppose Christianity, and to rally the Hindus to the standard of the Ved.\* The members of the Samaj disown the latter religious books of the country, but regard the original Hindu scriptures, the Ved or Veds, as the word of God. They reject all the gods and goddesses of Hindu mythology, and acknowledge only one God. Whatever in the Veds is inconsistent with monotheism, they do their best to explain away; and their creed may be summed up in the brief formula, "There is no god but God, and no revelation but the Ved." In a "Short Aryan Catechism," published some time ago, and afterwards withdrawn when discovered to have a Christian origin, the questions and answers—sixteen in all—are taken from our Shorter Catechism, but every reference to Christ is, of course, omitted. Such questions as, What is the chief end of man? and What is God? are put and answered exactly as in the Shorter Catechism. But when it comes to the question of leaving mankind to perish, it says, "God, out of His mere good pleasure, did enter into a cove-

nant of grace, to deliver mankind out of the estate of sin and misery, and to bring them into a state of salvation," but omits the all-important addition, without which the rest is meaningless—"by a Redeemer."

Dayanand Saraswati, the founder of the Arya Samaj, was born in Gujerat, in a Brahman family, and began in his boyhood to study Sanskrit. As he grew up, he wished to be sent to Benaras to prosecute his studies; but as his father refused his consent, he ran away, and ever afterwards led a wandering life. After learning all he could from various Hindu doctors of divinity, he began to hold discussions with other pundits, but he could not convince them of the orthodoxy of his views. He established several Sanskrit schools, in which students might be trained to interpret the Veds in the light of his teaching, but the result was disappointing, as teachers and students proved alike faithless. His next and great scheme met with very different success. Turning away from pundits and schools of learning, he addressed himself to the public, and soon, by means of lectures and personal intercourse, began to gain adherents. In 1876 he founded the first Arya Samaj in Bombay, and in 1877 established a second in Lahore. In the autumn of 1883 he died in Ajmere, when on one of his periodical visits. There were already at that time some eighty Samajes, and the number is now said to be quite five hundred. They profess to have "hundreds of thousands" of members, but if we allow one hundred to every several congregation or Samaj, the total would be 50,000; but half that number would probably be nearer the truth. They claim to have in their ranks a considerable number of men of education and influence, such as pundits, masters of arts, doctors of medicine, barristers, a number of the Legislative Council of Bombay, etc., etc. However that may be, they are extremely energetic and pushing, and regard this Samaj as the church of the future for India. There are to be no more conversions

\* It may be mentioned that the term Hindu is not found in the ancient literature of the country. The word Arya is found where now Hindu would be used. With us the term Aryan denotes the Indo-European races, and not only the people of India, but Dayanand and his followers regard Hindus only as Aryan. It may also be explained that the first *a* in Arya is pronounced as in the English word *far*, and the vowels of Sāmāj as in *a*far.

to Christianity, if *they* can possibly prevent them.

The teaching of Dayanand Saraswai, like that of other Hindu guides, covers the whole breadth of human life and human nature, physical, social, and religious, from birth to death; from the learning of the alphabet up to grammar and logic, and the acquisition of divine knowledge; from the washing of hands to the offering of burnt-incense, and the contemplation of the Deity. It is a strange mixture of the ancient and the modern, of Eastern and Western notions, of Hindu cosmogony and modern science, of antiquated and impracticable theories and silly and trifling precepts. I can only touch upon a few points to show the nature of the teaching, and what may be expected if the Arya Samaj should acquire the influence it aims at.

Passing over the ceremonies connected with birth and infancy, we find ample and curious as well as utterly impracticable instructions regarding education. Dayanand goes in for compulsory education for both boys and girls. No child must be allowed to remain at home after eight years of age; they must all be sent to boarding-schools. The boys' and girls' schools must be four miles apart, and no school must be within eight miles of a town or village. There must be no coming and going, and no correspondence whatever between parents and children. Boys must remain at school studying the Veds for at least sixteen, and the girls for at least eight, years.

The present system of caste is denounced as a human invention, but four classes (varn) are recognized as having Vedic authority, the Brahman, Kshatriya, Vaishya, and Shudra. These should not be regarded as hereditary, but at the age of twenty-five in the case of a man, and of sixteen in the case of a woman, before leaving school, they should be subjected to an examination, and their class determined accordingly. If members of the same family should happen to come out in different classes, the Shudra could not thereafter eat with his brothers of the higher grades. And if parents should lose their only son by his

falling into a lower rank than themselves, Dayanand consoles them with the thought that some other youth, of their own class, would be assigned to them in place of their son.

As to marriage, in no case must it take place before twenty-five years in the case of the man, and sixteen in the case of a woman; but for the highest and most honorable marriage the man must be forty-eight and the woman twenty-four years of age. The marriage arrangements must be made with the consent of the parties chiefly concerned. Photographs of young women of the marriageable age should be sent to the young men's colleges, and of young men of twenty-five or upwards to the ladies' college; and with the photos there should be a full description of the young men and young women, and of their character and attainments, and so they should make their choice, and have the marriage at the time of leaving school. Other Hindus are slow to admit the marriage of widows, but the Arya Samaj allows no second marriage in the case of either males or females. The crying need of India is the re-marriage of widows—Dayanand would put widowers and widows on the same footing, not by enfranchising widows, but by subjecting widowers to the same restriction.

When we come to the question of the soul, and its relation to God and eternity, we are told that the soul is uncreated, and eternal as God Himself. The material cause of the universe is also uncreated, and from everlasting. After long ages everything is dissolved into its original atoms, and again God reforms and upholds and governs, and again dissolves the whole. This has been going on from all eternity, and every soul has been receiving the exact reward of its former deeds, being sometimes born as a human being, sometimes as one of the lower animals, and sometimes reduced to the condition of a tree or plant. *There is no forgiveness of sin.* It is the part of God not to pardon or save, but to mete out to every one neither less nor more than he deserves. By a long course of upward progress, and of study and

right living, when one has become a Brahman, he may obtain salvation, but salvation is not final. The good deeds of a finite being cannot merit an infinite or endless reward. The disembodied soul which has attained salvation can move at liberty throughout the boundless realms of space, and this liberty and unmarred bliss may be enjoyed for not less than 311,040,000,000,000 years; but, thereafter, the soul which has dwelt in the light of God, and known no sin

for such long ages, must return to the thralldom of the flesh, and begin anew the interminable round of births and deaths, and rises and falls. How different is the God whom the Aryas acknowledge from the God of *love and pardoning mercy* who has been made known to us through Jesus Christ! And how different the terminable bliss which has been described from the salvation which is in Christ Jesus with eternal glory!—*Rev. Jas. Gray, in Missionary Record.*

#### IDOLATRY IN INDIA.

THERE are many who have the impression that, as in certain other mission fields, so also in India, idolatry is dead, and has become a thing of the past. But when we feel its pulse at Bindraban, to say nothing of Muttra and Benares, we find that it is still a living reality. There can be no mistake about this, for its life is manifested to the eye in such a striking manner as to fill the heart with the deepest sorrow.

##### "BINDRABAN.

"The city of Bindraban is situated on the banks of the Jumna, some six miles above Muttra, one of our most important and still unoccupied mission centres. Around it the early history of Krishna, the eighth and most celebrated of the ten incarnations of Vishnu, is entwined. To escape the murderous hands of the tyrannical Kans (whom, in fulfilment of a prediction, Krishna came to destroy), he spent his youthful days in and about Bindraban, until he was strong enough to cope with his enemy. Crowds throughout the year are attracted to Bindraban on account of its historical interest. Places are pointed out where the 'black' incarnation (very rightly so called from a moral point of view) tended cattle, slew demons, sported with the milk maids, and bruised the head of the serpent Kali. Even the tree, upon which he climbed with no honorable purpose, is to-day pointed out and worshipped by infatuated multitudes. It is, therefore, no matter of surprise that idol-loving Hindus should flock in such large numbers to so sacred a city. It is the ear-

nest desire of every devout Hindu to make a pilgrimage to Bindraban before he departs hence, the ambition of every wealthy prince and noble to add to its magnificent temples, and thousands of poor widows flock to it from the remotest ends of the country to spend the remaining days of their enforced widowhood in the service of Krishna, so as to ensure their salvation. When I recently visited the mela there, I was particularly struck with the appearance of these unfortunate widows who crowd the streets. Would that their earnest devotion were but turned in the right direction! Their bare and shaven heads, their careworn and sorrowful features, their distinctive garments, to say nothing of the fearful austerity to which they are subjected, are quite enough to convince the most sceptical of the vigor and hideousness of that cruel system of idolatry which is all alive in Bindraban.

"Though renowned for its sanctity, Bindraban is one of the most abominable places this side of hell. We read of the condition of Antioch and Corinth at the commencement of the Christian era, and just what idolatry did there then idolatry is doing to-day in Bindraban. How is it possible that it could be otherwise when the deity worshipped is the very vilest in the Hindu pantheon! The deeds of darkness perpetrated in the name of religion, especially at the time of the great mela, are enough to arouse the righteous indignation of every right-thinking person to the very highest pitch possible.

"The mela is held every year about the beginning of April, and generally lasts ten days. On each of these days the idol (which is made of a mixture of silver and gold) is carried in great state from the temple to a beautiful garden some seven hundred yards distant, where a grand pavilion is erected for its reception. This garden is called 'Bikunt,' and is made to represent heaven. In reality it is a fearful 'hell,' where deeds of darkness are perpetrated. The procession is a very imposing one, and is attended with a great display of torches and music, elephants, camels, and horses with costly trappings also taking part in it. The Rajah of Burthpur regularly sends to the mela a company of his soldiers and his brass band to do honor to the idol. Whenever it is carried out in state these soldiers fire a salute, and in true military style 'present arms,' while the band strikes up 'God save the Queen.' This done they take up their position in the procession in front of the idol. When the garden is reached they again form a 'guard of honor' and 'present arms,' while the band again plays the 'National Anthem.'

#### "KRISHNA.

"On another great day of the mela Krishna rides on his 'rath,' or war chariot. This is an enormous wooden tower on wheels, built in several stages and adorned with monstrous effigies at the corners, probably representing the demons he slew. Several thick ropes, about thirty feet long, are secured to the car, by which it is drawn. The idol is seated in the centre of the car, and is surrounded by the numerous priests of the temple, all dressed in pure white robes. Each of them has some office to perform. Some burn incense, others flourish trumpets, some fan the idol to keep it cool, others brush away the flies with their 'chauries,' and others, again,

throw red and yellow powder upon the multitudes on either side, who are only too glad to have their clothes besmeared with it. In order to prevent people being crushed under the weight of this huge carriage, the sides are protected by a strong body of police, and the car is only allowed to be dragged three or four feet at a time, when it is stopped by means of a great log placed against the wheels. At this rate it takes some hours before it is dragged to the garden. As it advances thousands of heads are bowed before it, and I have witnessed many poor women go down on their knees and kiss the ground over which the wheels have passed.

"The last day of the mela is the grandest and most imposing. Upon a large platform, carried upon the shoulders of men, the idol is placed, fixed upon a large silver horse. Lest it should fall off one of the priests in attendance supports it. The attitude of the idol is that of a warrior with spear in hand, and commemorates the return of Krishna from the slaughter of his enemy Kans, the monster-king of Muttra. This occasion is attended with much pomp. The torchlight procession is magnificent, the rejoicings of the people are great, and the display of fireworks grand. On this, the 'crowning day' of the mela at Bindraban, the crowd is so great that with only the utmost difficulty one is able to make way through it.

"Within the last two years a new feature has been introduced to make the mela more popular and attractive. A large fancy fair and industrial exhibition have been established in connection with it, together with cattle, horse, and bird shows. Judging from the popularity of these innovations, let us hope that, as in Somepore and Beteshwar, so also in Bindraban, these will be developed at the expense of the religious element.—*Baptist Missionary Herald (England).*

#### CASTE: THE OBSTACLE TO MISSION WORK IN INDIA.—REV. HENRY RICE, MADRAS.

It is difficult, and indeed impossible, for any one who has never seen the practical working of caste in India to gain an ade-

quate idea of its nature and influence. Some notion may be obtained from books written on the subject, and some from intercourse

with people who have lived a few years in the country; yet, at the best, it will be imperfect. One reason of this is that people in Britain frequently talk about caste as existing among themselves. And there is no question that it does; that is, that wide distinctions separate the various classes of British society. Envy and jealousy are ranged on one side, and haughtiness and pride on the other. On one side, again, is poverty in various gradations, and on the other are wealth and luxury. On the one side are the ennobled and distinguished few, while on the other are the untitled many. And this is supposed to be a reflection of Hindu caste, the difference between them being regarded as merely one of degree.

Undoubtedly some resemblance does exist, but the difference is *fundamental*. English caste is an evil by no means necessary to the fabric of society. It may be modified, broken down, and destroyed. Indian caste is so inherent in the social life of the people that its abolition would be followed by a revolution in native society, complete and universal. It is not connected with the possession of wealth, for it often happens that a Brahmin is poor, and nevertheless receives the highest appellations which human language can give, while a man of low caste with abundance of riches, is treated with contempt. A Rajah may not be of the highest caste. He is not infrequently a Rajpoot, that is, he belongs to the military caste; sometimes he is a Sudra. In either case he is below the Brahmin, who, however poor he may be, will not associate with him on terms of equality, or give his daughter in marriage to him. Caste is intimately associated with religion, so much so that it is considered to be a solemn religious duty for a man to adhere rigidly to the regulations, ceremonies and duties of his order, and not to admit the smallest infringement of them. A Hindu holds that the gods would be angry with him if he broke his caste; that is, departed from any of the rules which his fraternity observes.

The Hindus, as is well known, are separated into four great castes, Brahmins, Raj-

poots, Vaisyas (traders), and Sudras (agriculturists, artisans, etc.) Practically, however, castes are innumerable, for every trade, profession, and occupation constitutes a distinct caste. They do not intermarry, nor can they eat and drink together. Not only does the caste system prevail among Hindu tribes properly so-called, but also among the low and outcast tribes, who are as punctilious in its observance as their Hindu neighbors. They look down upon one another, and dispute about priority of position with an eagerness and pertinacity unsurpassed by any. They trade with one another, are perhaps servants in the same house, and are associated publicly in various avocations, but here their relations terminate. They cannot draw nearer to each other than this; and the same thing is true of the higher castes. Not only are the castes kept separate from one another by the severest rules, and by the awful threat of excommunication, which is rigorously visited on the hapless individual who consciously or unconsciously has broken his caste regulations, but the sub-divisions of the castes are kept apart, and can have socially nothing to do with one another. Moreover, the Brahmins of the south hold themselves aloof from those of the north, and the Brahmins of the west will not eat with the Brahmins of the east.

Hindu caste, in alliance with idolatry, has petrified the spirit of exclusiveness, which is one of the most prominent features of Hindu national character. The Hindus have shut themselves up to themselves. They admit no one into their communities. No one can tempt them to alter their rules, and no Englishman can possibly become a member of any one of their castes. On the other hand, a man may be, and often is, expelled from his caste. This is especially true when a Hindu becomes a Christian. The ceremony of baptism cuts him off at once from all further intercourse. Parents, brothers, friends abandon him because he has broken the rules of his order. Thenceforward they shun him, will neither eat nor drink with him, and in some cases will not even trade with him, or

allow the washerman to wash his clothes for him. The caste system has been properly described as the essence, the life and soul, of Hinduism. So long as a Hindu observes his caste rules, he is at liberty to believe what he pleases, and do what he pleases. He may be an atheist, and propagate atheism, without losing his caste. He may be an anti-theist, and propagate hostility to God, without being excommunicated. He may believe that his great grandfather was an anthropomorphous ape, to the great delight of some scientists of the day, without being ostracized. He may be guilty of fornication, adultery, and theft, without losing his caste. But if he eats or drinks with the holiest European alive, or with a Hindu of inferior caste, he is ostracized. It is no matter of astonishment, therefore, that many Hindus, although thoroughly convinced of the truth of Christianity, dread to avow their convictions lest they should be cast off by their dearest friends and relations. They naturally shudder at the social ostracism and isolation to which they would have to submit. To be convinced of the truth of Christianity is one thing, but to embrace it, especially in a country like India, is a very different thing.

The sacrifice which native Christians have to make should awaken the deepest sympathy of every one interested in the evangelization of India, and should be carefully pondered by those who talk glibly of the paucity of converts. They are socially separated from their fellow-countrymen as effectually as though they lived in another land. In fact, in one sense they form a caste by themselves, with which all other castes have no commu-

nion. They draw closely to the British residents in India, as a consequence of the exclusiveness of the Hindus around them, and because of their having embraced the Christian faith of their rulers. Hence they are loyal to the backbone, a circumstance which should call for the greater sympathy towards the native Christian communities from the British government in India than it has hitherto done. Idolatry, degrading as it is, yields more easily to the gospel than caste.

It is very difficult sometimes to preserve the native Christians from the taint of caste. All the Protestant missions in India, with one conspicuous exception, loathe the monster, will make no terms with it, and will not suffer its cloven foot to be seen in their midst. The Danish missions, which were apparently so successful and flourishing throughout the greater part of the last century, were ultimately wrecked upon this rock; and the noble work commenced by Ziegenbalg, and carried on by Schwartz and his distinguished coadjutors, crumbled away and was brought to the verge of ruin under the deadly influence of this secret foe which the Christians fondly nourished in their midst. The Roman Catholic missions in India recognize caste among their converts, which is a principal reason why they are of such feeble Christian character, and are often so little distinguishable from the heathen.

Powerful, exclusive, and relentless as caste is, it is nevertheless, in many parts of the country, yielding to the attacks made upon it by Christianity, education, and advancing civilization. — *Home and Foreign Mission Record*.

#### A HINDU TRACT.

THE Rev. Henry Rice has made the following translation of a Tamil tract, published by the Hindu Tract Society, Madras, a society established for the destruction of Christianity and defence of Hinduism. The tract is addressed to all sects and castes:

"Missionaries come from Britain at a great

cost, and tell us that we are in heathen darkness, and that a bundle of fables, called the Bible, is the true Vedana (inspired book), which alone can enlighten us. They have cast their net over our children by teaching them in their schools, and they have already made thousands of Christians, and are con-

tinuing to do. They have penetrated into the most out-of-the-way villages, and built churches there. If we continue to sleep as we have done in the past, not one will be found worshipping in our temples in a very short time; why, the temples themselves will be converted into Christian churches! Do you not know that the number of Christians is increasing, and the number of Hindu religionists decreasing every day? How long will water remain in a well which continually lets out, but receives none in? If our religion be incessantly drained by Christianity without receiving any accessions, how can it last? When our country is turned into the wilderness of Christianity, will the herb of Hinduism grow? We must not fear the missionaries because they have white faces, or

because they belong to the ruling class. There is no connection between the government and Christianity, for the Queen Empress proclaimed neutrality in all religious matters in 1858. We must, therefore, oppose the missionaries with all our might. Whenever they stand up to preach, let Hindu preachers stand up and start rival preaching at a distance of forty feet from them, and they will soon flee away. Let caste and sectarian differences be forgotten, and let all the people join as one man to banish Christianity from our land. All possible efforts should be made to win back those who have embraced Christianity, and all children should be withdrawn from the mission schools. —*Church of Scotland Record.*

#### THE DISINTEGRATION OF HINDUISM.

Thus the work goes on, and has been going on for seventy years, now with a larger staff and now with a less, but with an ever-increasing volume and with results which still in great part await the future to declare them. This work among the lower classes is not so conspicuous in its results as that which is carried on among the higher. It is not pulling down the pinnacles of the Hindu temples, but it is disintegrating their foundations. At Sár Náth, near Benares, is a huge Buddhist tope of brickwork, through which antiquarian investigators have driven a single tunnel just at the ground level. The

mighty mass stands all unshaken by that. But one by one the bricks are loosening where they are exposed, and by-and-by the whole structure will collapse. We are driving tunnels in all directions through the mass of Hinduism. The lower classes are being permeated by the dissolving element of Christian truth, and the mortar of ignorance and superstition is being picked out from the joints of the caste system. Even if the higher classes were untouched, the work in and around Calcutta could not fail to tell at last.—*Ch. Miss'y Intelligencer.*

#### RECENT PERIODICAL LITERATURE ON MISSION FIELDS.

"A Chinese View of Railways in China," Rankin. 14 pages. *Fortnightly Review* for February.

with map. 15 pages. By Fung Yee, late Secretary of Chinese Legation in London. February *Nineteenth Century*.

"Philosophic Buddhism in Thibet," by Graham Sandberg. 15 pages. February *Contemporary Review*.

"The Portuguese in East Africa," by D. J.

"I am not a prophet, nor the son of a prophet. I cannot explain Ezekiel, for I get broken among his wheels. Moreover, I would rather go into the lions' den than expound Daniel. But I say there are abounding tokens that Christ is coming. Surely He is on the road, and if the Church would not have her Master come and find her sleeping, and His work undone, let her gird up her loins and set to work to take the Gospel to every creature."

## WOMAN'S WORK FOR WOMAN.

GOD LOVETH A CHEERFUL GIVER.—By ELLEN LAKSHMI GOREH.

[The following poem, by a Hindu lady, has been forwarded with the expressed hope that it may comfort mothers who have children in the missionary army.]

We lend thee to the Lord—  
Go, for the Lord hath need of thee!  
We give Him not what we can well afford,  
The dearest and the nearest shall our offering be.  
He gave His *all* for us,  
His own beloved Son; and thus  
Our best we lay before His feet,  
A sacrifice complete.

Accept it, Lord, for Christ our Saviour's sake  
This offering take!

We lend thee to the Lord  
As to a living, loving friend!  
He will Himself be thine and our reward;

His presence bright shall guard and guide us to  
the end.

Go forward on thy way,  
Fear not, but trust him day by day;  
His power is great, souls shall be won,  
And his will shall be done.

E'en though thou thinkest all thy work is vain,  
His word is plain.

We lend thee but thine own,  
And though the scalding tear-drops start,  
We grudge thee not, but send thee forth abroad  
To yonder dangerous clime, e'en with a willing  
heart.

Go, dear one, go in peace;  
And when our earthly labors cease  
Shall we not dwell in one blest home?  
God speed thee! Now we place thee in His care  
And leave thee there!

—*Woman's Work.*

## A YEAR'S WORK IN SOOCHOW.—MISS SAFFORD.

ANOTHER mission year has passed, and my friends will like to know what has been done in our Soochow Home work. Our year commenced in October, but, as you know, it was late in December before the Home was ready for occupancy, and it was of no use to begin regular work until after the Chinese holidays in February. Then I opened a school in the room which had been erected on the Home lot for that purpose. As the ladies of our church in Athens, Ga., had taken special interest in this school work, and sent special gifts for it, I called this

## THE ATHENS SCHOOL.

A contribution from the ladies of Fulton, Mo., who for years previous to my visit in America had supported a school for me, enabled me to take over one outside of the city offered me by a missionary friend, to which I gave the name of

## THE FULTON SCHOOL.

These schools have enrolled sixty pupils during the year, and an average attendance of forty has been kept up. Some of them

are really promising, and it has been interesting to watch their progress. Every morning at 9 o'clock I had prayers with the school at the Home, then examined the children on all they had learned since the previous day, and three times a week taught them in addition the simpler hymns suitable to their understanding, and how to sing them. I pursued much the same routine with the other school.

Meetings for the women were opened even later than were the schools, for I was cautious lest a disturbance might arise; but when opened the results were from the first encouraging. The mothers of some of the pupils came regularly, many of my old friends gathered in, so that at the thirty-six meetings I was able to hold there was an aggregate attendance of 1,368 women and children. Eight women reported themselves as inquirers, and in two or three instances there was hope that they believed the gospel. A public confession of Christ, however, is a hard ordeal for them, and many who would privately own their faith, fear to do so pub-

liely amongst their heathen friends. Aside from the Sabbath meetings I had begun a weekly prayer-meeting, and every afternoon the two Chinese women living at the Home came to me for a reading lesson. My two Bible women had within four months visited 140 families, and distributed by sale or gift

#### 'OVER TWENTY-FIVE THOUSAND PAGES

of tracts and books, and together we went to eleven country villages.

The laying out of the yard and garden connected with the Home, and superintending the absolutely necessary improvements for health and comfort, such as planting trees, sodding, etc., took up every available moment of leisure from other work for some weeks in the early spring; for it holds good in China as in other parts of the world that what you do not attend to yourself is not done at all.

I had determined to spend the summer in Soochow, and take care of the indoor work, but after struggling for weeks against the insidious approaches of a severe attack of malaria, I finally succumbed early in July, and was sent to Shanghai, where I remained

weak and ill through the summer. I mention this that the many friends to whom I owe letters may understand why they have not been promptly answered, and have patience with me until returning strength shall enable me to bring up arrears of correspondence.

By order of my physician in Shanghai I spent the month of September at the seaside in Chefoo, to recruit my health; and having returned improved, hope very soon to be at work as usual.

I am thankful to say that a review of the year's labors, in spite of disappointments, on the whole affords much encouragement. If China comes but slowly out of the gloom with which she has been shadowed for thousands of years, perhaps she is coming only the more surely.

Meantime, each one of the laborers in his or her little spot of the vast field we have has only to work faithfully in the strength of Him whose arm brings salvation, until

"This race that long in darkness pined  
Shall see a glorious light;  
This people dwell in day, who dwelt  
In death's surrounding night."

#### A HINDU NUN.

THE centre of attraction was a fair and rather handsome girl of about thirteen years of age "taking the veil." Poor girl! She had been engaged to be married to a young man of a neighboring village, but before the ceremony could take place her widow mother, for greed's sake, sold her in marriage to an old man. The girl, abhorring the thought of such a union, and knowing well that the old wretch was powerful enough to bear down all opposition, at last resolved to become a nun, and publicly proclaimed her decision, so that no one dared to oppose her. The idea was hailed with enthusiasm by the people generally, for they dearly love a show, and the news was sent into all the country round. And now the great day had arrived when this poor girl was to renounce for ever the world and all its follies. As she sat on the

steps of the temple, with timid and anxious look, her large expressive eyes, now red and swollen from long weeping, and her hands nervously locked in each other, she seemed to have bitterly repented her hasty decision; and it was now too late to retreat, for the people would not be balked of their pleasure. The priests, naked to the waist, and with bare feet and shaven heads, emerged from the temple, and standing on either side of the door motioned the girl and her female attendants to enter. The priests followed. After a short interval they all returned, and, standing at the top of the flight of steps, the Brahmins presented to the people the newly-made nun, who was now robed in pure white. A great and prolonged shout rose from the vast crowd, then all fell on their knees in adoration. The priests now led the nun down

the steps and seated her on the lowest, when the people, in groups of ten or so, advanced, and, kneeling, reverently kissed the hem of her garment. This adoration of the nun continued till sundown, so great was the crowd of worshippers. Poor girl! she looked very unhappy through it all, and a convulsive

sob now and again breaking through all restraint showed only too painfully how much her heart rebelled against it. She could hardly yet, I think, know that this day's doing doomed her, in all probability, to a life of immorality.—*Missionary Record*.

### THE CONTRAST.

WHAT can I write to increase your interest in our India Mission? Have you ever sat down and contemplated for one hour what the condition of a people must be when their gods are represented as immoral, untruthful, dishonest? Have you ever thought how destitute your lives would be if you were unable to read; if sewing and all kinds of dainty work were a mystery to you; if your friends and acquaintances were only those of your immediate family; if your own husband were in reality a stranger to you; if your children looked upon you as a sort of hindrance?

Have you ever, dear friends, thought how much pleasure would be taken from you if your homes were without all the little treasures you value so highly, your pretty carpets, your piano, your comfortable bed-room furniture, your cheerful dining room appurtenances? Have you ever thought of the sufferings you would endure when ill if your beds were put in small dark rooms scarcely larger than your closets; if you were denied all medical aid save that of superstitious juggery; if food and water were refused you; if your nurses shunned every breath of

fresh air? If you have thought on these things, can it be there is one woman present whose heart is cold toward the cause of foreign missions?

As you pass along the streets of my pleasant home town, is it not a charming sight to see the sweet faced, innocent children skipping along to school? Their lives are so pure, free and honest. Have you ever thought of child-life here amid the heathen? To-day I saw a baby only three years old, yet a wife, tied for all time to a man thirty-five years her senior. One of my Zenana pupils is a little girl, only fourteen years old, yet a wife and mother! A dear little school girl, only ten years old, is a widow, and doomed to a life of infamy as a temple priestess. Another child of five bears on her body the marks of a terrible inherited disease no physician can cure.

The bodies of our children are seldom without marks of where they were burned when babies, to escape the effect of some evil spirit. Frequently the hair of a little daughter is dedicated to some god, and for years the child suffers untold shame.—*Lutheran Missionary Journal*.

### THE WOMAN'S EXCHANGE.

THANK-OFFERING AT SHELBYVILLE, TENN.

In the Epistle to the Hebrews we read, "And let us consider one another, to provoke unto love and good works."

Actuated by this motive of "consideration," and not from the desire to "have glory of men," the members of the Ladies' Aid Society of this place have asked me to prepare for your pages an account of last Sabbath's thank-offering and praise-service.

This Society, which has from the first generously assisted us in our attempts to build a church at Ceará, volunteered to furnish seats for our house of worship, not yet completed. Finding, however, that the interest in this building was not confined to the members of this society, they concluded to give an opportunity for contribution to this cause to the whole congregation.

February 16th was the day appointed, and

was eagerly anticipated by young and old. A brilliant and beautiful Sabbath was granted us, and at an early hour our church was filled with an assemblage, who bore the expression of praise in their faces as well as in their envelopes.

The whole service was a delightful one, beginning with the inspiring song, "Tell it out among the heathen that the Lord is King." Each hymn was an utterance of praise, and the familiar words and music brought out rich congregational singing.

Our pastor read the sixty-seventh Psalm, thus charming even the wee ones, who have lately studied it in the infant class. Indeed, one beauty of this praise-service was that the children could enter into it so gladly.

We then listened to an admirable and refreshing sermon from the words, "Enter into his gates with thanksgiving, and into his courts with praise." After this the collection was taken up; this was done in perfect silence, and seemed to take longer than usual, but no one regretted this, and the silence was filled with melody in the heart. Our pastor, Mr. Clark, then appointed two gentlemen of the congregation to read the texts on the envelopes. This was, perhaps, the

most delightful, most profitable feature of the occasion, and was new to most of us. The rich collection of verses of praise, outbursts of thankfulness, encouragements to giving, exhortations to work, and promises of the salvation of the heathen, were read without comment, and listened to as if heard for the first time. Each precious text preached its own sermon. The children had selected, and, in most cases, written their own verses, and their faces beamed as they recognized them in reading.

The meeting closed with "All hail the power of Jesus' name." The result of the collection was one hundred dollars, and a few envelopes are yet to be heard from.

Thursday afternoon, at the weekly meeting of the Ladies' Aid Society, it was found that the spirit of praise had not been exhausted, but rather refreshed. The chapter read, the verses recited, the hymn, the prayer, and a selection read by our president, all bore testimony to thanksgiving. The meeting was an unusually full one, and the feeling of each heart seemed to be, "What *shall* I render to my God for all his benefits towards me?"

MARY H. WARDLAW.

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## FOR THE YOUNG.

### A BRAHMIN AND HIS FAMILY IN SOUTHERN INDIA.

You may remember that in the Revelation of St. John there is a beautiful verse which says, "And they shall see His face, and His name shall be in their foreheads." What a fine thought, that the glory of God should so shine in a man's face that it would be as though the name of God were written in the forehead. But in the same book of the Bible, we read of men having the mark of the beast in their foreheads. What a dreadful thing it is to have the mark of sin written on the face! But if you look at the face of the Brahmin in the picture, you will see just such

marks of sin. Those lines painted on his forehead with clay show that he belongs to the highest caste of the Hindus. He is a Brahmin—that is, he is supposed to have come from the head of Brahm, whom the Hindus imagine to be the great God over all. So the Brahmin is worshipped by his fellow-Hindus, and he teaches his little children to worship Brahm.

To worship the idols in India is called doing *pūja*. Even such little children as you see in the picture are brought before the idols for this worship. The father is about to leave home, perhaps, and he



A BRAHMIN FAMILY IN SOUTHERN INDIA.

wants to be taken care of on the journey ; or there has been too much rain for his garden, and he wants it to stop raining ; or he wishes to make a trade with the merchants, and he is anxious to succeed in the business ; so the children join in doing *puja* before the idols. Water brought from the Ganges, the holy river of the Hindus, is sprinkled on the idol. Sweetmeats, rice, and flowers, are placed before it as offerings. As each thing is offered, certain words are repeated, and if any mistake is made, it is all to be done over again. It is a work of time to teach the children to pay *puja* properly. How different from the simple prayers that our Saviour loves to hear as they come from the loving heart of a child !

I suppose you all know that the gospel of our Saviour has been preached in many parts of India, and some of the people, even some of the Brahmins, have become Christians. Let me tell you of one of these Brahmins who was converted only about two years ago. When he was a boy he studied English and Hindu in one of the colleges of Lucknow. When he left college, he went to work to save himself, for he felt that he was a sinner. So he became a fakir. A fakir is a man who tries to be saved by suffering a great deal in this world. He will stand for hours in the burning sun, or he will roll in the mud of some sacred river, and imagine that in this way he can be saved. But Mahabir Pershad, for that was the name

## THE MISSIONARY.

A young Brahmin, grew tired of this

He felt that all this suffering made no better, and could not take away sins. So he went back to Lucknow and became a religious teacher. He read most of the sacred books of the Hindus, but he found no rest to his soul. At last the missionary told him of Jesus, and the young Hindu felt that in Christ, the Saviour, he might find all that his heart longed for. He determined to become a Christian, and he asked the missionary to baptize him.

After a few months, in which the missionary taught him, he was baptized. It was on a Sunday, and a large congregation was present. After the services he started home, ready to face whatever awaited him.

His wife was very angry at what he had done. She assembled in his house a large number of Hindus, and when Mahabir arrived they all joined in treating

him shamefully. They shaved his head; they made him drink filthy water; they burned his Testament; they kept him without food, and they locked him in the house, jeering and scoffing at him, and his wife even made his little son beat him. His wife threatened to poison her husband, and then hang herself in the missionary's yard. But through it all the young convert stood quietly and boldly.

After a while he wished to be a preacher of Christ. When the missionaries were talking to him about the matter, they spoke of the persecutions he had lately suffered. His reply was, "Since I read in the New Testament of the shame and pain Christ suffered for me, I feel that what I suffered is not worth mentioning, and I had rather say nothing about it." All the missionaries agreed that he ought to be trained for Christian work. May God make him a power for showing to others the glory of His name.

## A CHINESE GIRL'S REASONS.

A LITTLE little Chinese girl in Chinkiang wrote a composition which gives ten reasons for not binding the feet. The composition is sent to us by Miss Emerson. We suspect that some of the grown women in China, whose feet are so painfully bound, would say that the reasons are good. Here are some of them:

Binding injures the feet. Our feet have flesh, blood-vessels, and bones. When bound up, the blood cannot nourish the foot properly. Moreover, the four smaller toes are bound under so tightly that the bones oftentimes are broken, and rot off. From this time forth the foot is spoiled. It looks like an elephant's foot, pointed on one side.

It makes the walk ungraceful. A small-footed person is very weak in her ankles.

These cannot support the body as they ought, so when she walks, she moves all over, throwing her arms about as though she was trying to swim.

It injures health. Those that have small feet can neither work well nor walk a long distance, nor can they play. Thus they have not exercise enough to keep them healthy. The Bible says, "Do thyself no harm."

It hinders usefulness. A small-footed woman is not so helpful as a large-footed woman. A large-footed woman can go into the field and do all kinds of work to help her husband earn money. But the small-footed woman can only do needlework, washing and cooking.

It injures the mind, by causing the woman or girl always to think about her

feet. When she sees a person coming, she looks first to see whether she has small feet or not. If she has, she says, "How pretty!" and then goes on to talk about nothing else. In her home she thinks from morning until night how she may make them smaller. Instead of putting her mind on higher and nobler things, she is fixing it on her little feet. Our minds are strong or weak according to what they think about. God says, "They who make idols are like unto them." If one makes her small feet an idol, her mind becomes like it, very small indeed.

It injures the family. A small-footed member in a family thinks she is prettier and more attractive than her sisters, and so they become envious and jealous of her, and there is much quarrelling and

bitterness in the family. If a family has two or three who cannot work, this causes the others to work harder, and this is unjust.

Binding the feet disobeys God's command. 1 Cor. iii. 17 says, "If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." God made our bodies to serve our needs. Before we were born, God knew we had to work. So He gave us large feet, that when we grew up they would be of use to us. But people think they are wiser than God, and say large feet are not pretty. Therefore they bind their feet and will not allow them to grow to their natural size. In this way the temple of God is defiled, because its usefulness is impaired.

#### THE FOUR RUPEES.

A gift has come to us over seas,  
A gift of beautiful bright rupees;  
And who do you think has sent us these?

Was it one of the rajahs, rich and grand,  
Who live in that wonderful far off land—  
The land of simoon, and sun, and sand?

Or was it some Brahmin, who has thrown  
Forever away his gods of stone,  
And worships the Christian's God alone?

Or was it the Viceroy, who controls  
The destiny of those million souls  
From Khyber to where the Hooghly rolls?

Nay, none of them all; nay, none of these  
Has sent us this royalty of rupees,  
From that strange sun-land over the seas.

Who was it, then? Listen, and I will tell,  
For surely 'tis something to ponder well,  
Till the truth of it makes our bosom swell.

'Twas an eight-year old, brown-faced Hindu lad  
Made gift of the four rupees he had,  
To help us at home: for he was sad,

Because he had heard his teacher's fear,  
That the work of the children, over here,  
Might wane with the waning of the year.

And therefore he brought his four rupees,  
And eagerly whispered, "Sahib, please,  
Send *this* for the work beyond the seas!"

Sweet, innocent faith, that did not doubt  
That his four rupees would help us out  
Of the troubles that compass our work about!

Ah, think of it, Christian children! Can  
You let this heathen of Hindustan  
Do more than *you* for his fellow-man?

Christ save this orphan, who of his store  
Gave all to aid us; and may his four  
Rupees increase to a thousand more!

—MARGARET J. PRESTON, in *Children's Work for Children*.

A SLAVE ship was recently captured at the mouth of the Red Sea, having several hundred children on board, mostly nominal Christians from Abyssinia. They were taken into Aden, and the Free Church mission has taken charge of sixty-two of them, thirty-nine boys and twenty-three girls. Thus this nefarious traffic and stealing in slaves goes on, and we do nothing.—*Christian Standard*.

## LETTERS FROM THE MISSIONS.

## KOCHI, JAPAN.

GREETING OF THE CHURCH IN KOCHI, JAPAN, TO  
THE SOUTHERN PRESBYTERIAN CHURCH:

The Kochi Church, through Mr. Grinnan, sends salutations to the Southern Presbyterian Church for the work done among us. We thank God and your Committee for sending missionaries to save our people, who sit in darkness and death, from the power of Satan, to enjoy the knowledge and love of God. Our country is a small one, but we earnestly desire to learn from your great country the way of life and true knowledge. You have helped us by national and spiritual intercourse, and have aided us with a kind spirit, and we can never forget it. We wish to be good friends in national affairs, and also to be spiritual brethren and sisters indeed and in truth.

We ask that the blessing of God abide upon your country and upon ours, and also that the blessing and love of God may abide upon your Home and Foreign Mission work.

Your brethren of

THE KOCHI CHURCH.

## SOUTHERN BRAZIL.

## MISS KEMPER.

Doubtless some one of the good friends who made up our party for Brazil has already written to inform you of our safe arrival at Campinas.

I am glad and thankful to be able to tell you that your good wishes in our behalf were realized, your prayers that we might have a safe and pleasant voyage were answered. Owing to contrary winds and currents we had an unusually long voyage, but it was prosperous and pleasant in that we were free from danger or alarm; we enjoyed good health, and had exceptionally agreeable travelling companions.

It is just two weeks since we reached Campinas. We found our friends here well and delighted to welcome us home. Mr. Dabney very naturally rejoiced in the arrival of reinforcements in his field, and Miss Bias, I am sure, was not sorry to see some one to share with her the labors and cares which must have pressed quite heavily on her during the past year. Her hope and courage, however, did not fail, and under God's blessing she has met and overcome the difficulties of her position wonderfully well. I

trust it may not be necessary for either one of us to be left alone again, and now that we are together, we begin the work of the new year with fresh hope and stronger faith, desiring that the Master may qualify us for the work He would have us do, and send the work to us, or at least open for us many and "effectual doors" through which we may enter with the message of joy and peace for our sisters.

We see around us many sad

## TRACES OF THE TERRIBLE EPIDEMIC

that desolated Campinas last year. Familiar faces that once greeted us are here no longer; houses that once were full of life and joy are closed and vacant, and of the people who remain almost all have some tale of sorrow and bereavement to tell. Surely none ever had greater need of the comfort which the gospel brings than this stricken people.

The sanitary condition of Campinas is said to be unusually good. Of course there is more or less apprehension in the minds of those who passed through the epidemic of its return. But so far every thing has been favorable to health, and there is in fact but little sickness in the city. The rains have been abundant, and so the heat has been tempered and has not at any time been oppressive.

Miss Bias and I propose to resume our work in the girls' school next week. It is not probable that we shall have a large school at once, but we shall not have to be idle for lack of work—there is enough around us to fill hands and heart. We had an application this evening from a poor widow to take her two little girls into the school, and in stating the case she told us how her husband and three children had fallen victims to the fever. Six members of the family were ill at one time, and when her husband died she was too sick to be informed of her loss. A neighbor who had suffered in like manner came with her, and as the two told their tale of sorrow and suffering, with the tears streaming from their eyes, I felt that there was nothing better for me to do than to read for them

## SOME OF GOD'S OWN PRECIOUS PROMISES.

It was pleasant to see how their faces lighted up as we read of the "country" where there shall be no more sickness, "no more death, neither sorrow nor crying."

The general outlook for the work in Campinas is rather encouraging. The people seem more accessible than in the day of their prosperity, and manifest more interest in the gospel. The congregations in the church are unusually large, and the prayer-meetings in other places are well attended. It may be that now is the time in the Master's plan to favor this land. It will most surely be His time, will it not? if His people here and at home are ready for the blessing and ask for it in faith.

### NORTHERN BRAZIL

DR. BUTLER.

During these anxious times our church has been praying a great deal. We observed one week of prayer for the Brazilian government, and now we are observing this regular week of prayer for and with the church of Christ. We have been somewhat sorely anxious about the Liberty of Worship bill, as it involves the permanence in or dismission from government offices of a good number of our church people and friends. I believe every Christian in Brazil is praying for the separation of church and state. What causes me great rest and joy of heart is that the Lord has been especially gracious to us of late, and to me in particular. He has been very precious to my soul these three weeks past. In answer to prayer He has filled our chapel with hearers at both morning and night services, and the week of prayer has been well observed as far as can be judged from good attendance. On last Sunday the Lord sent to church one Welshman, three Scotchmen, five Englishmen, five Turks, the American and English consuls, and the regular mixed audience of Brazilians and Portuguese. Day before yesterday the Lord, in answer to prayer, helped us to secure \$1,500 to buy a printing press for a friend of the gospel, which otherwise would have fallen into the hands of the enemies of the gospel, and left the field clear to the priest party. And now, as I write this letter, the editor sends me this telegram: "January 10. The church was separated from the state, equality of worships proclaimed, and subversion (subsidy) to any religion prohibited. Congratulations.

DUARTE."

On December 29th, the Lord gave me the honor of baptizing four adults and seven children into His kingdom.

The work in this field is too great for one missionary. May the Lord soften somebody's heart

to come over and help us. I think Therezina, the capital of my neighboring State, Piahy, will give a fine harvest to the Lord if some man would come to help me.

MARANHAO, January 10.

### CHINA.

DR. EDGAR WOODS.

MEDICAL WORK IN CHINA.

For two years now we have been unable to buy property here. Whenever we would find a suitable place the landlord would either be unwilling to sell or neighbors would object, or some such similar excuse would keep us out of property. For some time we have been trying to rent a suitable place in a central locality to open up a hospital, even though it be but a small one, as the purchase of property seems so remote. All the medical work has been done in the guest-room of our house, and the patients have run from six to fifteen a day in number. Their ailments have been of almost every nature; skin disease (chiefly itch), dyspepsia and chills with their sequelae predominating.

One very distressing case came to us last year, it was a man with the whole sole of one foot sloughing away, and having two big sores just above the ankle; he seemed to have the utmost confidence in us and asked us to cure him, even if we had to take his leg off. We asked him if he knew that it was a serious thing and might cost him his life, but he replied that he would die as he was and that he was willing for us to try. So we dressed his leg, and called on his family to obtain written consent to the operation; at this, however, there was some little demurring. Then we called on the little official, not far from us, to let him know that we expected to operate on this man, so that in the event of his death, should any false reports come to him, he would know how to explain them, and thus be able to quiet any fears the people might have. This is a very necessary thing in this country, for it does not take much to start a riot, and ill-disposed people of the patient's family are only too anxious for a chance to make a claim on you.

The official was a big, fat, jolly-looking man, about forty, with a face that was heavily pitted by small-pox. He received us kindly, setting out tea for us, and explained that he knew we had come here to do good deeds and heal the sick and he commended us for it, but as there were only two chances for the man's life and eight

against, "why not just let him alone and let him die quietly, it wouldn't make much difference?" This was simply thrown out by way of suggestion, after he had inquired particularly as to who the man was and where he lived. The next day we sent to let the man know that we would perform the operation, but he declined to have it done; then as we passed his house that day on our walk we tried to talk to him, but he hung his head sadly and would say not a word. Why this change in him, when only the day before he had the utmost confidence in us and asked us to take his leg off? From all we could learn it seemed pretty clear that the official had quietly ordered him to have nothing to do with us, and for days afterwards, as we saw him with the bandage still on his leg, untouched, his poor decayed foot called to mind the words of Paul most forcibly, "Who shall deliver me from the body of this death?" A few weeks later we heard that the poor fellow had hung himself, the deliverance brought, alas! was but an exchange for the everlasting bondage of eternal suffering.

Beyond a doubt medical work is one of the shortest and surest ways to

#### THE HEARTS OF THESE CHINESE,

and I am sure the Lord's people at home do not realize this, or they would ask Him to send out more doctors. You ought to see how the natives act towards the minister and the doctor. They come to have their disease examined and immediately rise when one comes in the room and inquire if this is the physician, but when told that it is not, there's a decided fall in their countenances, a loss of that eager expectancy, and their faces seem indifferent to any who cannot help their complaint. Poor souls, they are of the earth earthy, and cannot see any farther than the diseases of their bodies, not knowing that the blessed heavenly medicine which the minister brings to their diseased souls is far more important and valuable than any earthly medicine. When the doctor comes in they are all eyes and ears then, being oblivious to the presence of any other, except so far as they can interpret anything that will aid in the healing of their ailments.

I was talking with one of the managers of the China Inland Mission last summer, and he spoke very highly of medical work and its importance, and said they had several places now they could open up if they only had the *medical men* to open them with.

Places that some have tried to open without medical work unsuccessfully, must wait till the

Lord sends the man with the healing knowledge to get a foothold. What the battering-ram was to the city walls in old-time warfare, the medical work now is to those lofty, massive walls of Celestial pride and prejudice.

If we were going fishing we would certainly use the most tempting bait for the fish we could get, and must we be less wise as "fishers of men" in failing to use this tempting medical bait as much as we can to bring these heathen within the limits of the gospel net? With all our thousands of workers for our Master at home we only have one, poor, solitary, medical man in this field. We ought to have one at every station, and we ought to be going forward in this work for the Lord and opening up more stations. Workers and money are plenty, and now we only want the willingness in His service and we must ask God to give it to us.

May He deal kindly with you, Christian reader, and overcome your unwillingness as He did mine, and send you forth to find joy and happiness in working for lost souls in China.

Just see what great good has been done by Miss Kirkland's medical work in Hangchow, and as a proof that every station ought to have a physician all our missionaries dispense quinine and simple remedies, as far as they are able to relieve the suffering that stares them in the face daily, and thus to gain the hearts of the people better to put within them the precious seed of truth.

What a power our Saviour made of the healing of the body in order to draw all men within the sound of the preaching of the kingdom of God. May the Holy Spirit take these things of Jesus and bring them to our earnest consideration and prayers, that we may be wise and zealous in using our Lord's methods of scattering the gospel.

I want to ask all our fellow-workers in Christ to pray that God would send out medical men and give us the power of healing, and, above all things, to make us men of *prayer*, with hearts filled with love, zealous to win souls to Him and *abounding in the power of the Holy Ghost*. The evil one tempts us to spend our energies on the bodies and leave no time for the soul, but if we only cure the bodies and are not faithful in delivering the gospel message we have signally failed in our work.

*Tsing-kiang-pu.*

In Cape Colony, the Dutch control the Legislature, and are backward, and will not hurt their own trade in wine and brandy.

## CHINA.

MISS EMERSON.

## LITTLE FEET IN CHINA.—A LETTER TO THE CHILDREN.

I am sure, my dear young friends, that one of the first things you ever heard about the Chinese women was of their little feet, and perhaps you have seen a Chinese lady's shoe. I have some that were made in Soochow, four and a half inches long, and one that was made in Hangchow, four inches long, inside measure. But do you know how much torture the poor little girls have to endure in order to have these wretched deformities which the Chinese think so beautiful, instead of the good, useful feet which our kind Father in heaven meant for them to have? Almost as soon as the little girl can walk, especially in the families of wealth and rank, where they do not have to work, her feet are bound. All the toes, excepting the big toe, are bent under the sole of the foot, and a bandage is wrapped around and around it very tightly. The bandage is tightened from day to day; and for two or three years the poor little creature cannot walk at all, but is carried about on the back of her nurse, just at the age, too, when children love to run about all day long with the strong, active little feet that God has given them. And that is not all. They are suffering terribly much of the time. Indeed, I am told that the suffering continues more or less until the girl is grown. Often the feet become very sore, and some of the bones of the toes come off, and sometimes the whole foot or both feet are lost. This is more frequently the case among the poorer people who have to work. The feet are often frost-bitten. The poorer people do not bind the feet so young, because they are obliged to have feet that they can use a little; the girls are sometimes six years old before their feet are bound, so there are shoes of different sizes here as well as in America.

I send you an essay on foot-binding, written by a Chinese girl about fourteen years of age in Miss Robinson's school at Chinkiang. She was adopted by Miss Hoag, M. D., of the same mission (Methodist), when a little baby. This essay, which would be creditable to a school girl in America of the same age, written in English, in a pretty hand, I send to *The Missionary* as it came from her own pen. This essay tells better than any words of mine can, what the religion of Jesus can do for these Chinese girls. Through the Christian love of these ladies, it has taken

this little waif, and lifted her out of poverty, misery and sin, and made of her a sweet, intelligent Christian young girl, whose influence for good will, I hope, go on through all time and eternity.

You see this precious gospel of Jesus is the same wherever it goes. It takes the poor and wretched and degraded, and lifts them up and makes their lives beautiful and happy. It is this gospel that has made our own dear land so different from China and all other heathen lands. Our ancestors were no better than these Chinese to-day. Indeed, they were worse. Do you know that there was a time when *your own* ancestors not only worshipped false gods, but even *sacrificed human beings* to them! It is because this gospel has so much power in our land that the people are so different now. Just think what a glorious land it might be if everybody in the United States truly loved and followed Jesus. And think how soon everybody in the world would hear of Him, and "the kingdoms of this world become the kingdoms of our Lord and of His Christ;" for when any one's heart is full of the love of Christ, he wants to tell others about Him too, that they may have the same happiness and blessing.

There are two things that I want to ask each one of you, as if I were speaking to each one alone. 1st, Have you given yourself to Him, and asked Him to take you for His own child, and let you live for Him by doing good to all around you, and so letting them see how beautiful His religion is? If not, dear children, do not wait one single day to do it. It is far worse for you to neglect Him and sin against Him than for these little heathen children who do not know Him to go on in sin. And how terrible it would be if you, who have all your life heard of His love and mercy, should at last be shut out from His love, and from the home He has prepared for those that love Him! The other thing I want to ask you is that you will *every day* pray for these little Chinese children. Pray that their mothers may learn about Jesus and love Him, so that instead of torturing the little girls' feet so, they may teach them to use them in doing work for Jesus. Ask our Father in heaven to send His Holy Spirit into the hearts of these children, and into our hearts who are trying to lead them to Jesus, so that we may know how to tell them of His love, and they may understand and believe it, and come to Him and be saved from sin and misery in this life, and be happy and blessed for

ever in heaven. I pray that Jesus may prepare many of you to come some day to this land to tell them yourselves "of Jesus and His love."

### SOOCHOW, CHINA.

REV. J. W. DAVIS.

#### ENCOURAGEMENT IN SOOCHOW.

1. We feel encouraged in Soochow on account of the addition to the church this autumn and winter, of four new members, all on profession of faith. There are five if we include Miss Pauline Du Bose, eldest daughter of my colleague. As I baptized her in infancy, it was a peculiarly great pleasure to receive her into the church as a communicant.

2. An equally great encouragement, is the recent increase of our forces. Miss Hattie Jones and Miss Nannie McDannald, both of Virginia,

have joined us, and are making rapid progress in learning the language. Mr. Price is expected to arrive soon. Our need of reinforcements is very great, and our joy in these *Christmas gifts* is proportionately deep.

3. Our recent experience in the Woosih matter has in it a very encouraging feature. Woosih is a large and important city, thirty miles north-west of Soochow. We found wealthy and influential men there who are willing to rent their houses to Protestant missionaries. Around Soochow there are several walled cities, each containing eighty or a hundred thousand inhabitants in or near their walls, and they are utterly destitute of gospel privileges. The fact that houses are offered to us in Woosih, encourages us to hope that these cities may soon be occupied by foreign missionaries.

## TIDINGS FROM THE WHOLE FIELD.

### WHY SO FEW GO.

UNLESS some radical change comes over the church in this country in regard to God's demand for personal service, a very great number of hundreds of millions more must drift into eternity before the light ever reaches their lands. Why is it that the tale of Satan's triumphs calls forth so very few to the fight? Why are appeals for personal help in nine hundred and ninety-nine cases out of one thousand put aside without a second thought? A very familiar missionary text suggests some interesting thoughts on this head. How often we are reminded of the old appeal, "Come over into Macedonia and help us," and the immediate obedience which that piece of missionary information produced. What was the secret of it? For that is just the secret we want to learn now-a-days. The secret lay with the hearer, and in his own attitude of heart. He tells the Corinthian Church what that was—1 Cor. iv. 9-13: "God hath set forth us . . . as it were appointed to death, . . . a spectacle to the world, and to angels and to men. We are fools for Christ's sake, . . . we are weak, . . . we are despised. Even unto this present hour we both

hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; . . . being persecuted we suffer it, . . . we are made as the filth of the earth, the offscouring of all things unto this day."

We can all see at once how such an attitude of mind answers the many objections with which a personal appeal is thrust aside at an ordinary missionary meeting.

"But the climate would ruin my constitution."

Yes, "God has set us forth . . . as it were *appointed to death*."

"Is there any prospect of success against such odds?"

We are "weak."

"But are the people likely to respect our message, if we go to such places?"

No, we are "despised."

"Are they likely to allow us to work in peace?"

Probably not; we are "buffeted, and have no certain dwelling-place."

"But suppose actual violence is tried by the natives, what protection have we?"

"Being persecuted we suffer it."

"But have we not got to think of the prestige of our country?"

"We are made as the filth of the earth."

Now, is it too much to say that to admit these views overturns the very postulates from which even young Christians often argue in choosing a career for life? Is it not usual to assume the following points? "I must not throw my life away (unless of course in the army or navy, where desperate courage would be applauded by all). I must avoid any sphere of work where early death would be very probable; I do not regard myself as appointed to death." Or, again, "I must aim at getting a position of influence where I shall be free from any pinch of real need, and where I shall have the respect and consequently the ear of my fellow-men; I must not be weak and de-

spised; only a fanatic would deliberately neglect to secure himself against hunger, thirst, or poverty in dress, or to provide himself with a settled home."

Now, whether we consider the above attitude to be desirable for the majority of us or not, we must all admit that it is not the attitude usually met with among Christian workers. And yet most of those who have been engaged in work in unevangelized parts would probably agree that no one can be *expected* to cheerfully obey the order, "Go ye," unless they are willing to take the Apostle's view of life, to adopt his aspirations as their own. Is not this the reason why appeals for personal service are unheeded by the majority of those who are able to obey?—*Church Missionary Gleaner*.

#### AFRICAN FORESTS.

THE great forest through which Stanley recently passed, which he estimated to cover 246,000 square miles, is only a small part of the great African forest which extends almost unbrokenly from the west coast, in the Gaboon and Owowe regions, with a width of several hundred miles to the great lakes. This belt of timber, trending away to the heart of the continent in a direction a little south of east, is perhaps the greatest forest region in the world. A part of it strikes south of the Congo at the great northern bend of that river, and the country embraced within the big curve is covered with a compact forest, the towering and wide-spreading trees shutting out a large part of the sunlight. In these forests, completely shut out from the rest of the world, live hundreds of thousands of people who are almost unknown to the tribes living in the savanna region outside. Scattered through the big woods, within the Congo bend, are little communities of Batwa dwarfs, of whose existence the traveller has no inkling until he suddenly comes upon them. Here, also, along the Sankurn river, are the tree habitations described by Dr. Wolf, where the natives lived in huts built among the branches to

escape the river floods. It was in great clearings made in these forests that Kund and Lappendeck discovered some of the most notable villages yet found in Africa, where well-built huts, with gable roofs, line both sides of a neatly-kept street that stretches away for eight or nine miles. These villages are even more interesting than the street-towns in the more sparsely timbered regions south of them, which were regarded as very wonderful when they were first discovered by Wissmann. It was his account of these villages that led Bishop Taylor to choose this part of Africa as the goal he wished to reach.

Last year the Commercial Company which is investigating the trade resources of the Congo sent its steamer, the "Roi des Belges," up the Ikatti river into this great timber land, and the explorers described the country along the banks as covered with an almost impenetrable virgin forest. It is a veritable ocean of verdure, from which emerges here and there a wooded mountain. Greenfell penetrated the forest for long distances on several southern tributaries of the Congo, and on the upper courses of these rivers he sometimes found the wide-spreading branches forming a complete roof above the stream.

## SIXTEEN MONTHS IN ANTSIHANAKA, N. E. MADAGASCAR.

By J. G. MACKAY, AMBATONDEAZAKA.

It is now about a year since I gave a brief account of our settling here in the province of Antsihanaka. Since that time my colleague, Rev. E. H. Stribling, and myself, have worked on in this, our somewhat extensive parish of 6,000 square miles, with the exception of a short stay on my part in Imerina, for the sake of health, last June and part of July. We live about five days from the nearest Europeans. We are at times apt to feel lonely, but are as often cheered up by the assurance of the Master's presence, also by the arrival at stated times of missionary literature, which of late has been uncommonly interesting.

My purpose at this time is to lay before the readers of this paper a few particulars relating to the Sihanaka people and their interesting country. Beginning with the latter, I may state that some twenty miles of its centre is traversed by a beautiful lake, the Alaotra. Though not "beautiful for situation," for on either sides are swamps and lowland, fringed by bare hills, yet, on the other hand, in a dry and parched land like this, a lake the size of Loch Lomond, is, in its own glistening and ever-changing freshness, a source of pleasure. Then, again, we have the ancient bed of the Alaotra; for, be it remembered, that it is almost certain that this lake once occupied a space more than a hundred miles long, and many miles in breadth. Morass and sedge now occupy the once water-covered surface. The towns are all, with the exception of Ambatondrazaka, merely large villages, the houses being framed of rough-hewn wood, and walled with a species of sedge, called *zozoro*, very plentiful in the country. Each house contains not more than one or two apartments for all domestic and social uses. Ambatondrazaka, the capital, where the headquarters of the London Missionary Society are situated, is a garrison town, with a Hova governor and lieutenant-governor, etc. The *rova*, or stockade, is of rude and primitive construction. Last year, soon after our arrival, and on the night after the arrival of the new gov-

ernor from the established authority in Imerina, nearly all the houses in the stockade were burnt down, and it was with great difficulty that the church, which stood to leeward, was saved. On account of its being the official centre, Ambatondrazaka is mostly peopled by Hova, or Hova-Sihanaka. The Sihanaka proper form but a small fraction of its 2,000 inhabitants. They are to be found, however, close at hand in the surrounding country, but not in such large numbers as in the neighborhood of the lake, more especially its northern end.

This province is noted for malaria, and particularly in this district, where, from the 1st of December, 1887, to the end of April of this year, fully three-fourths of the sixty-two cases nursed in our then newly-opened cottage hospital suffered from this disease. Left untreated, or treated by any other than full doses of quinine, it is almost surely fatal when the poison has got well into the system, and attacks violently for the first or second time. A year or so before our arrival fifty young soldiers of the Malagasy army, from Imerina, succumbed to the disease here in one short season. Fortunately quinine has, in nearly all cases, good and quick effects, and in case of those otherwise almost given up by ourselves, has literally "worked wonders" more than once. There are, however, healthy spots in the province: for instance, on the eastern shores of the Alaotra, at the Sihanaka town of Imèrimandròso, where it is in contemplation soon to establish a sanatorium, afterwards convertible, if found necessary, with additions, to permanent mission premises.

On the top of the hill on which Imèrimandròso stands there are traces of a former town. It is interesting in the fact that it was the scene of one of the last resistances to the Hova power by the Sihanaka. There are three circular fossæ encircling the space on which the old town stood, now overrun with grass and brushwood. Nowadays no Sihanaka is allowed to erect his rickety house on the spot

which, in bygone days, was the scene of his forefathers' independence and subjection. More interesting still, is the island away out in the northern expansion of the Alaotra, where the last stand was made, and where also no one is now allowed to live.

The Sihanaka are not only distinguishable by their general features, but more easily so by their curious mode of hair-dressing. This is done in plaited fashion on all sides of the head. It is rather effeminate looking at first sight, but, as one becomes accustomed to see it, strikes one afterwards as not altogether unbecoming. The general build of both men and women is good; in many the physique is bold and manly to a degree. They are very superstitious, and their *razana* (or forefathers), and the *angatra* (or spirits), etc., are the receivers of their votive offerings. One cannot go outside here for even a two- or three-minutes' walk, without seeing signs of this in many ways. One day some time ago, at the entrance gate, I saw three sticks stuck in the ground in the usual fashion, connected at the top in triangular form, with some banana or other offering (at the moment I forget which), above all, to propitiate the good exercises of the deified and ancient ones. Many times we have seen stones on the wayside covered with the blood of recently slain fowls, etc., and rice in the husk strewn round their bases. Their heathen rites are nowhere better seen, or heard, for that matter, than at the performances connected with the dead and their burial. Innumerable cattle are uselessly slain on the death of any rich native. As the number of cattle one possesses is with them the criterion of prosperity in this life, if the friends wish to gratify their natural desire to let it be known far and wide that the deceased really was rich, then the heads of all these said "omby," or oxen, are stuck on poles, sometimes to the number of a hundred or one hundred and fifty. Besides these another mark is put up, called the *jiro*, lamp. This is a pole, sometimes two or three, about fifty feet in height, with a large fork at the top made to resemble, in

nearly all cases, the shape and curves of the horns of an ox. At the junction of the fork a little looking-glass is set in, which is high up in the air, "suggesting the idea," as my colleague, Rev. E. H. Stribling, says in his report for 1887, "of assisting the departed spirits should they wish to examine themselves in the glass." Besides these there are the tin box, umbrella, and straw hat of the deceased. The straw hat is generally stuck through by the umbrella, and the tin box is always pierced by a pole and stuck high up, all this being done with a view to making the articles worthless for further use on the part of any who might desire to have them.

Among the more northern Sihanaka another fashion obtains showing wealth while the owner is alive. A number of plaited baskets, or *harona*, are arranged in a conspicuous place on a shelf on the northern gable of the house. These, on the death of the owner, are transferred to the neighborhood of the ox heads, umbrella, tin box, etc., and likewise trans-fixed for admiring eyes to look upon as they wear away and crumble in the lapse of years. Among other articles to be seen at these rude monuments to the dead, may be mentioned busts, carved on a very light-colored wood, which gives to the face intended to be represented, a most death-like aspect. Also rum barrels do duty at times, and give no uncertain evidence of the drinking propensities of the one whose memory it is intended to commemorate.

What monuments of man's nothingness are all these! Many and many a time have we passed them, all passing through the agency of time and weather into their original elements; blown down by the mighty wind; shattered, crumbling into dust, no longer to tell the glory of their former owner.

There are many points of interest in the manners of life and conduct of the Sihanaka. First, they are noted for their manufacture of spirits called *toaka*, from the sugar cane, and for consequent drunkenness. Drunkenness at its height may be seen and heard far into the night on

the occasion of a death or funeral. It is sadly too true that when they have not enough *toaka* for the full satisfying of all the innumerable who turn up on such occasions they send, not bottles, but pitchers slung on to poles, and slung to form a load for two men, to fetch fresh quantities of the fiery and poisonous liquid.

Again, they are noted for their personal filthiness. This is now happily not so prevalent as in past years, owing mainly to Christian teaching and the introduction of Hova-made soap, the art of making which was taught by the early missionaries in Imerina. They have found out also (at least many of them have), that to wash their garments, *lamba* and other personal attire, is not to wear it out faster, but, if anything, to make it last longer than to allow it never to be washed. Sometimes in the consulting-room, where we have to come of necessity into somewhat close contact with their dusky skin, we easily scent out the unwashed body under a newly-washed or, maybe, a spotless white new *lamba*, i. e., the native outer dress or plaid. One wonders if they are afraid if they wash their bodies their skin will not last as it otherwise probably would. One thing, however, I am sure of, they would not suffer from a tithe of the skin diseases that they have to put up with, and seek somewhat uselessly to be cured of, if they only by means of soap and water, got rid of their concretions of dried-up *tsemboka*, perspiration.

Another and more interesting characteristic of the Sihanaka, is their love for silver ornaments on the person. This is more especially seen among the women, many of whom come out on special occasions with hair done up in the latest and most approved Sihanaka fashion, bearing on head, neck, arms, and wrists a weight of solid silver in the shape of massive rings, chains, and ancient Spanish dollars, that would make a not overstrong person ache from the mere load. On such occasions the people certainly look at their best, and might easily be taken as civilized beings, if not even respectable members of society.

It has been said that the Sihanaka are

indolent, that their life consists in the exemplification of the words, "Let us eat and drink, for to-morrow we die." This we have found to be only too true, both from what we have seen and heard. Their food consists chiefly of rice, with *laoku*, any relish in the shape of beef or vegetable; their drink, *toaka*; their merriment, drunkenness and licentiousness. Sleep takes up a great portion of their time. You cannot get a native of the soil to work for you without the greatest difficulty. As long as they have what little is needed for their bare existence, with enough to spare for an occasional "wake," or bout, they are satisfied. As yet with them the love of money is "not the root of all evil." On the other hand, the Hovas are, as has been said, "a nation of pedlars," having their shops here as elsewhere, both in street and market, as well as going about the country.

The only industry worth mentioning, if industry it can fairly be called, is the manufacture of *tsihy*, or mats, and *harona*, or baskets. The making of *tsihy* is not confined to this part of the country only, but is common in the other provinces also; but Antsihanaka is noted for the fineness of its productions in this respect. Not only are the mats made of carefully selected material, well prepared, but in some of the more expensive varieties, we see evidences of some latent mathematical talent. Although every female is "well up" in this manufacture, and great numbers are made, yet it is most difficult at times to buy them, as the variety of purposes which they serve in the native houses takes up the majority. They are used as carpet, bed, sleeping-coverlet, ornaments, plates, also for drying rice upon in the sun, and other domestic as well as public uses. Another use to which mats are put in Imerina, and now beginning to be adopted in this province, is to line walls and make ceilings.

Such is a short and simple account of Antsihanaka, its people and their customs as seen by us, in our, as yet, brief residence among them of sixteen months.

There are 1,050 Baptists in Japan.

## HOW THE HEATHEN GIVE.

WE have just now another striking instance of the fact that the gifts of converts from heathenism for the work of the Lord put to shame the contributions of Christians in better circumstances. The converts on Aneityum, one the New Hebrides Islands, volunteered to give the price of this season's crop of cocoanuts for the purpose of roofing two churches with corrugated iron. The copra, which is the dried fruit of the cocoanut, is the chief source from which these islanders obtain their foreign goods, such as clothing, iron-ware, tea, sugar, rice, etc. These Christians agreed to use for this purpose all

their copra for six months, so dispensing with the comforts, not to say the necessities, of life. In this way they gave twenty-six tons of copra, valued at \$574. While engaged in this work of self-denial one of the churches was destroyed by a hurricane, and so the people proposed, in addition to what they had already done, to devote the proceeds of the annual arrow-root contribution toward this object. Giving like this, were it practised among Christians generally, would make the Lord's treasury overflow. — *Missionary Herald*.

## RECEIPTS FOR FOREIGN MISSIONS, FEBRUARY, 1890.

**SYNOD OF ALABAMA.**—*Pres. of N. Alabama*, Gadsden, 5; South Highlands church, Birmingham, 40.30; Miss Fanny Archibald, Gadsden, 4; Marble Springs, 6. *S. Alabama*, Franklin-street church, Mobile, 3; Eufaula, 26; Union church, Clayton, 5; Government-street, 5.85; Franklin-street (additional), 2.50. *Tuskaloosa*, Livingston, 17.67; Selma, 17.50.

132.82

**ARKANSAS.**—*Arkansas*, Little Rock 2nd, 19.45; *Sylvania*, 7.90. *Indian*, Wapanucka, 8. *Ouachita*, Scotland, 8. *Pine Bluff*, Fordyce, 5.

48.35

**GEORGIA.**—*Cherokee*, Acworth, 51.25; *Euharlee*, 3.50. *Macon*, Geneva, 5; The "C's," 10.

69.75

**KENTUCKY.**—*Louisville*, Louisville 2nd, 100 (50 of this for a girl in school at Hanchow). *Transylvania*, Danville 1st, 80.15.

180.15

**MEMPHIS.**—*Western District*, Friendship, 2.75

**MISSISSIPPI.**—*Mississippi*, Rodney, 15. *New Orleans*, Napoleon-ave., 5.20; Prytanis-street, 150.65; Sons of W. T. Harder, New Orleans 1st ch. 85.85; New Orleans 1st, 327.45.

584.15

**MISSOURI.**—*Lafayette*, Booneville, 36.25; *Piagah*, 9; *Maplewood*, 18.70; *Blackburn*, 13.40; *Pleasant Hill*, 18.45. *Missouri*, Augusta, 4.25; *Auxvasse City*, 13.75. *Potosi*, Farmington, 30.

138.80

**NASHVILLE.**—*Holston*, Rogersville, 56.50; Two ladies, Cold Spring ch. 1.73. *Knoxville*, Oliver Springs, 2.43. *Nashville*, New Hope, 5; *Cripple Creek*, 1.50.

47.16

**NORTH CAROLINA.**—*Concord*, Turkey Cove, 5.95. *Orange*, Madison, 2.90; *Leaksville*, 2; *Bethel*, 16.04; *Greensboro* 1st (January collection), 4.20; ditto, 4.57; *Springwood*, 8.05; *Westminster*, 6.16; *Reidsville*, 5. *Wilmington*, Rockfish, 8.35; *Wilmington* 1st, 5; *Duplin Road*, 2.62; *New River*, 1; *Pike*, 4.01; *Mt. Horeb*, 2; *Hopewell*, 92c; *Bladenboro*, 2; *Clarkton*, 3.66; *Black River*, 3.07; *South River*, 3.50; *Mt. Horeb*, 3.

91.00

**SOUTH CAROLINA.**—*Charleston*, Westminster, 72.40. *Enoree*, Union, 16.70; *Woodruff*, 5. *Harmony*, Cheraw, 10. *S. Carolina*, Abbeville, 10.47; *Greenwood*, 8.43.

123.00

**S. GEORGIA AND FLORIDA.**—*Florida*, Euchee Valley, 17.30; *Pensacola* (support of Mr. Mollwaine, Japan), 406.75. *Savannah*, St. Mary's, 7.66; *Poulan*, 10.50; *Thomasville*, 25.27; *Walthourville*, 15.64; *Dorchester*, 5.55; *Bryan Neck*, 2.40; *Climax*, 12.75. *St. Johns*, DeLand, 5.

508.82

**TEXAS.**—*Central Texas*, Temple, 5; *Robinson*, 9.20; *Mrs. E. Price*, Coleman ch. 1. *Dallas*, Hillsboro, 18.50. *Eastern Texas*, Concord, 2.

35.70

**VIRGINIA.**—*Abingdon*, Bethesda, 4. *E. Hanover*, Union, 1; *Suffolk*, 25. *Greenbrier*, Keller, 7.94; *Centreville*, 4. *Montgomery*, Peaks, 25; *Glen Wilton*, 3.45; *Lowmoor*, 1.20. *Roanoke*, Village, 94.11; *Henry*, 4; *Chatham*, 4. *West Hanover*, Appomattox, 5.25; *Cartersville*, 2.25; *Maysville*, 2; *Jamestown*, 10. *Winchester*, Moorfield, 10; *Elk Branch*, 1.02; *Capon*, 2; *Gerrardstown*, 4.67; *Gerrardstown*, penny collection, 16.01; *Charlestown* (M. C. C.), 7.26; *Romney*, 22.21; *Cedar Creek*, 6.

262.40

Total from churches, - - - \$2,224.85

## SABBATH-SCHOOLS.

**SYNOD OF ALABAMA.**—*Pres. Tuskaloosa*, Oak Grove, 24.15

**GEORGIA.**—*Augusta*, Augusta 2d, 10. *Cherokee*, Rome, 10.68.

20.68

**MISSOURI.**—*Lafayette*, Mt. Olivet, 6.15. *Missouri*, Auxvasse, 50c,

6.65

**NASHVILLE.**—*Columbia*, Union, 5.83. *Holston*, Cold Springs, Miss Viola King's class, 1.70, and Miss Henrietta Merrick's class, 1.57.

9.10

**N. CAROLINA.**—*Wilmington*, Wilmington 1st,

20.46

**S. CAROLINA.**—*Harmony*, Mt. Zion, 20. *S. Carolina*, Abbeville, 22.30; *Miss Perrin's* class, Abbeville S. S. 5; *Greenwood*, 71.57, 118.87

TEXAS.—*O. Texas*, Children's Nickle Fund, Houston 2d S. S. 15.50. *Dallas*, Ennis, 6.85, 22.35  
 VIRGINIA.—*Lexington*, Glen Wilton, 12.70; *Augusta*, 30.76 *Maryland*, Wetheredville, 84.44. *Montgomery*, Miss Royall's class, Lynchburg 2d S. S. 4; Infant class, Lynchburn 2d S. S. 5.15. *Winchester*, Spring, 4.48; Martinsburg, 27.75; Mrs. Walkup's class, 1.50; Gerrardstown, 6.40; J. A. W.'s class, 2.75; G. H. K.'s class, 3.15, 183.08  
 Total from Sabbath-schools, - - \$405.84

## MISSIONARY SOCIETIES.

SYNOD OF ALABAMA.—*Pres. of N. Alabama*, Wilson Missionary Soc., Union Springs ch. 10; Lizzie Wimbish Soc., 10; Stuart Miss. Soc., Jackson-st. ch., Mobile, 23.65. *Tuscaloosa*, Lad. Miss. Soc., Oak Grove ch. 10; Lad. Ben. and Miss. Soc., Selma 1st ch. 20.33, 73.98

ARKANSAS.—*Arkansas*, Lad. Miss. Soc., 1st and 2d ch. Little Rock, 50. *Pine Bluff*, Lad. Miss. Soc., Pine Bluff ch. 50; Lad. Miss. Soc., Morrilton ch. (for Mr. Fulton), 6.25, 106.25

GEORGIA.—*Athens*, Lad. For. Miss. Soc., Athens ch. 32.30. *Augusta*, Lad. Miss. Soc., Milledgeville ch., 30; Lad. For. Miss. Soc., Augusta 2nd ch. (for Miss Safford), 10. *Cherokee*, Lad. Miss. Soc., Marietta ch. 5.77, 78.07

KENTUCKY.—*Paducah*, Young People's Soc., Henderson 2nd ch. 72. *Transylvania*, Gleaners of the Kingdom, Stanford Children's Miss. Soc., and Pastor of Stanford ch. 135, 207.00

MISSISSIPPI.—*C. Mississippi*, Yokena Lad. Miss. Soc., 5.05. *Mississippi*, Earnest Workers, Rodney ch. 9.75. *Red River*, Children's Band, New Providence ch. 25. *Tombeckee*, Lad. Miss. Soc., Okolona ch. 16.25; Lad. Miss. Soc. Starkville ch. 25, 81.05

MISSOURI.—*Lafayette*, For. Miss. Soc., Maplewood ch. 4; Lad. Miss. Soc., Booneville ch. 25. *Missouri*, Young Lad. Soc. Columbia ch. 9; Lad. Miss. Soc., Auxvasse ch. 7.75; Lad. Miss. Soc., Brunswick ch. 15; Lad. Miss. Soc., Westminster ch. 22; S. F. College Soc. (for Miss Safford), 60; Lad. For. Miss. Soc., Fulton ch. (for Miss Safford), 66. *Palmyra*, Lad. For. Miss. Soc., Big Creek ch. 14.15. *Potosi*, Lad. Miss. Soc., Clarkton ch. 10. *Upper Missouri*, Lad. Miss. Soc., St. Joseph's 1st ch. (for the Congo Mission) 25; Lad. Miss. Soc., Kansas City Central ch. (for Congo Mission), 57.10; Young Lad. Miss. Soc., St. Joseph 2nd ch. 25, 340.00

NASHVILLE.—*Columbia*, Willing Workers, Fayetteville ch. (for Mr. Wood's work, China), 20; Children's Miss. Soc., Lewisburg ch. 20; Children's Mission Band, Columbia ch. 40; Lad. Working Band, Union ch. 10. *Holston*, Lad. Miss. Soc., Rogersville ch. 23. *Knoxville*, Lad. Miss. Soc., Knoxville ch. 25; Woman's For. Miss. Soc., Knoxville 1st ch. 80. *Nashville*, Lad. Miss. Soc., Nashville 1st ch. 75, 293.00

N. CAROLINA.—*Albemarle*, Children's Miss. Soc., Henderson ch. 41.10. *Concord*, Young People's Miss. Soc., Rocky River ch. 25. *Mecklenburg*, Lad. Miss. Soc., Charlotte 1st ch. 45; Lula Phillips Society, Graham-st Chapel, 6.72; Woman's For. Miss. Soc., Charlotte 2nd ch. 25. *Orange*, Young Lad. Miss. Soc., Mebane's ch. 50; Woman's Miss. Soc., Greenboro 1st ch. 22.10; Gentlemen's Miss. Soc., Hawfields ch.

21; Lad. For. Miss. Soc., Hawfields ch. 8. *Wilmington*, Woman's For. Miss. Union, (for Miss Bias, Brazil), 100, 343.92

S. CAROLINA.—*Charleston*, Ladies' Miss. Soc., Charleston 1st ch., 20. *Enoree*, Juvenile Missionary Society, Spartanburg, (for Mr. Du Bose's street chapel,) 8; Ladies' Missionary Society, Washington-street church, Greenville, 18.25. *Harmony*, Ladies' Missionary Society, Beulah, 4; ditto (additional), 5.50; Leighton Wilson Society, Williamsburg, (for Leighton Wilson Memorial Mission,) 15; Ladies' Missionary Society, Mt. Zion, 1; \* *Pee Dee*, Ladies' Missionary Society, Bennettsville, 4.60. *South Carolina*, Ladies' Missionary Society, Greenwood, 20, 96.35

S. GEORGIA AND FLORIDA.—*Savannah*, Little Gleaner's Society, Savannah 1st church, 7.80, 7.80

TEXAS.—*Central Texas*, Ladies' Association, Houston 1st church, 40. *Eastern Texas*, Ladies' Missionary Society, Crockett, 5, 45.00

VIRGINIA.—*Chesapeake*, LeComte Missionary Society, Central church, Washington, 12.35. *East Hanover*, Ladies' Shiloh Missionary Society, Nottoway, 22.22. *Greenbrier*, Willing Worker's, Coalsmouth, 7; Ladies' Missionary Society, Centreville, 2.50. *Lexington*, Ladies' Missionary Society of Crab Bottom and Pisgah (thank offering), 5; Ladies' Missionary Society, Lexington, 81.25; Earnest Workers, Bethesda chapel, 17.90; Woman's Foreign Missionary Society, Bethesda church, 40; Kemper Band, Bethesda, 40; Ladies' Missionary Society, Bethel church, 22.40. *Maryland*, Ladies' Missionary Society, Wetheredville, 48; Ladies' Missionary Society, Maryland-avenue church, 50. *Montgomery*, Ladies' Missionary Society, Lynchburg 2nd church, 20; Lynchburg Female Orphan Asylum Missionary Society, 12; Ladies' Missionary Association, Galatia church, 6. *W. Hanover*, Little Day-School Missionary Society, Hampden-Sidney, 4.61. *Winchester*, Ladies' Missionary Society, Gerrardstown, 84.80, 476.03

Total from Societies, - - - - \$2,148.45

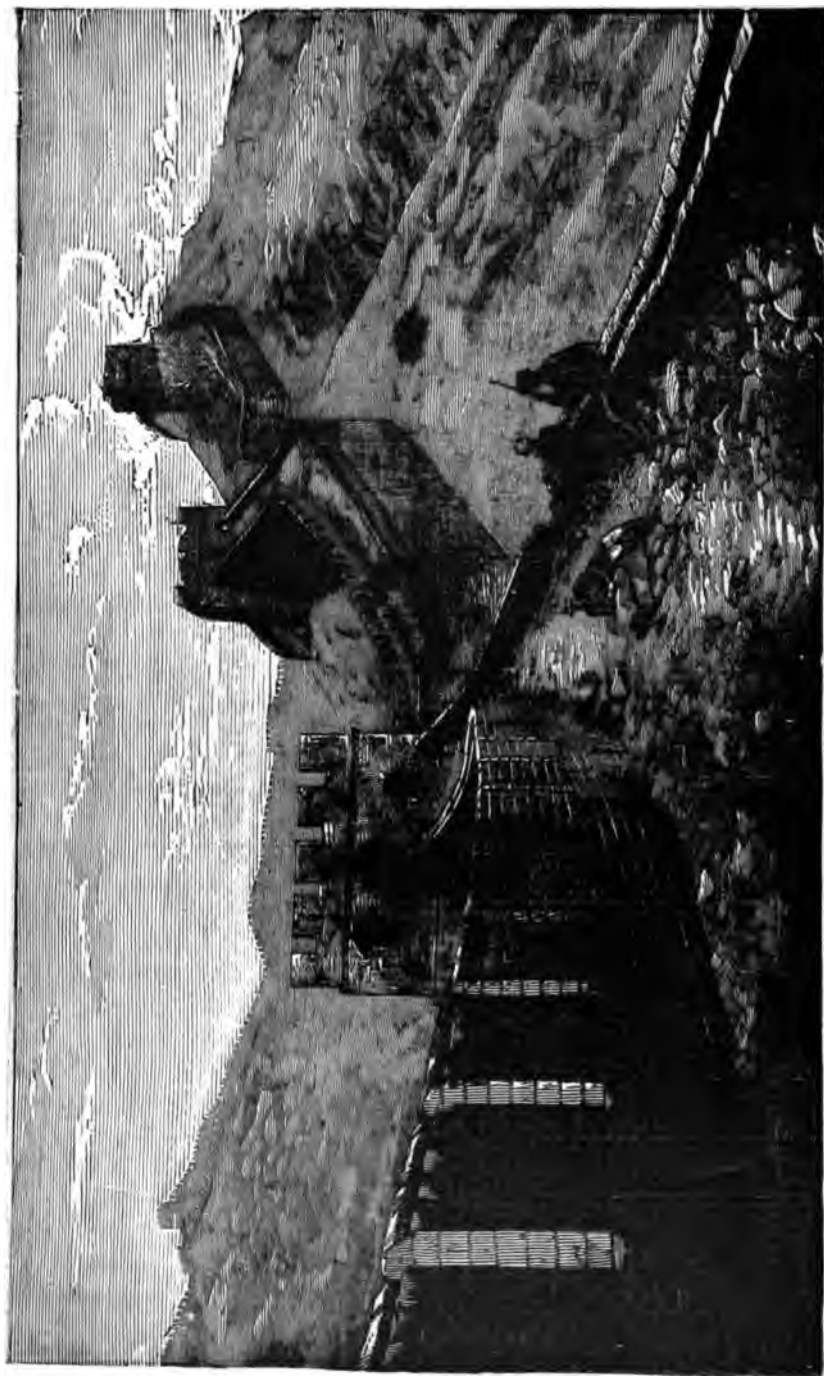
## MISCELLANEOUS.

Mrs. M. E. Lee Booker (Susan Lee Graham Fund), 5; T. B. L. and wife, Richmond, Va., 25; Mrs. J. R. W., Greenville, 2; Mrs. Austin Moore, Cedar Dale, 5; Mrs. and Miss McWhorter, Bachelor's Retreat, 11; Master G. W. Roxburgh, Corsicana, 1; Rev. C. T. Blair and family, 5; Mrs. Pauline C. Fawle, 300; "Right Hand," 25; Mrs. J. C. Hague, Thorntown, Ind., 5; W. D. McMechem, Kansas City, 5; Henaley & Bomar, Uvalde, Texas, 40; J. T. Morris, New Orleans, 200; Mrs. T. M. Helm, Lake Weir, 5; "Friends," Summerville, S. C., 2; "Three Friends of Missions," Roswell, 30; Miss Eleanor Ravenell, 5; Mrs. J. G. Richards and daughter, 2; S. M. Richards, 1; Rev. R. B. McAlpine, 15; Dividend, North Carolina State Bank (Orange Pr sbtytery), 15.12; "A Friend of Missions," 10; Mrs. M. O. McAlpine, North Alabama, 5; "Some Ladies' in Baltimore co., Md.," 30; Charlie Sims (pop corn crop), 500.

Total, - - - - \$749.62

\* In the March number of *The Missionary*, the contribution of this Society (\$91.50), was erroneously credited to "Harmony church."





THE GREAT WALL OF CHINA.

# THE MISSIONARY.

VOL. XXIII.

MAY, 1890.

No. 5.

## EDITORIAL NOTES.

WE ask the earnest attention of all the friends of our Mission work to the facts stated in the article, "The Encouragement and the Call," on page 168 of this number.

As we bring our offerings in the month of May to our Lord and Saviour for the work, dear to His heart, of making known His salvation to the heathen, let us remember how much depends on the spirit in which the offerings are made.

Dr. A. J. Gordon, of Boston, says most justly: "We believe the greatest danger to which our missionary enterprises are exposed to-day is, that they become automatic, accommodating themselves to our dead spirituality instead of being emblematic of our Saviour's cross and sacrifice. Have we not seen those self-operating vendors standing in our railway stations, so constructed that you may drop a penny into a slot, and have a package of confectionery presented from an aperture? Well, may God preserve us from turning our churches and boards into automatic missionary machines, into which we may drop our annual contributions, and then take out for our consciences a year's discharge from all personal responsibility or heart anxiety for a perishing world! Better a penny with prayer than a pound with indifference. Therefore, we plead with Christians, not simply to give much, but to baptize the offering, be it great or small, with the tears of adoring gratitude to Him to whom we owe it, that we are not this moment heathen instead of Christians. So may we give, that God shall see in our missionary coin the image of His beloved Son, and not the effigy of our worldly and selfish souls."

May we be allowed to suggest that, in the prayers offered at this time for our Foreign Mission work, thanksgiving be made to God for the following mercies received during the year: 1. The number of missionaries sent out by our church was larger than in any previous year. 2. All the work was carried on without borrowing a dollar. 3. In all the mission fields the gospel was preached without interruption, in peace. 4. There were tokens of the presence of the Holy Spirit in the hearts of a number who heard the word preached. 5. There are now thirteen other missionaries under appointment, waiting to go out, and others still offering themselves for this great work.

Also, that request be made for the following: 1. That the church be filled, as never before, with the spirit of Him who tasted death for every man. 2. That the means may be furnished for sending out many more laborers. 3. That the missionaries may all have grace given them to know nothing among the heathen save Jesus Christ and Him crucified, and may be kept in peace. 4. That faithful native helpers may be raised up at all the mission stations, and that utterance may be given to the native Christians, that with all boldness they may speak for Christ. 5. That the word may everywhere be preached with the Holy Ghost sent down from heaven.

MR. SYDENSTRICKER writes from Tsing-kiang-pu: "The work is growing in extent and importance on my hands, and becomes more and more encouraging. The prospects in the city of Chüchow-fu are very much brighter. At Kwan-hu, fifty miles east of

Chüchow, the work is still growing. In the country to the north—northeast of Tsingkiang—there is a very hopeful work springing up over a considerable extent of country. We have also had some encouragement here at home. Of course, it is yet too early to say much positively about this work in these different places, but it should lead us to be truly grateful, and to persevere with more unwearied diligence. It is my constant prayer that this be a real work of the Holy Spirit in the hearts of the people."

Mr. Sydenstricker adds, that in his Bible-class eleven members have applied for baptism. He was rejoicing at the expected arrival of Mr. and Mrs. Graham to join him in his work. Their coming, he says, is most opportune.

#### CHILDREN'S DAY.

The first Sabbath in June is the time appointed by our General Assembly as Children's Day—the Missionary Festival. The aim is that all our Sabbath schools on that day should have a bright and interesting time in considering the work of Christ among the heathen.

The concert exercises for the day are now ready, and we request that pastors and superintendents order their supply for these papers as soon as practicable. They are sent free from the office in Nashville, the only charge on them being the postage. It is not necessary to send the postage with the orders. Send orders, stating exactly how many copies of the concert exercise are desired, and when the package reaches its destination by mail, it will show how much postage should be returned. Address Foreign Mission Rooms of Presbyterian Ch., Box 324, Nashville, Tenn.

It is hoped that every Sabbath school in our bounds will comply with the order of the General Assembly, and observe this festival.

LEAFLETS for use in the May collection are still on hand, and will be sent out with envelopes to churches ordering them. The order should state the number of leaflets and of envelopes desired. They are sent free of charge.

We are compelled to ask the attention of the church to a fact which is of much moment. In the receipts for our Foreign Mission work in the months of February and March there was a decline. In these months the falling off, as compared with the receipts of last year, was about \$2,000. This is a serious matter in view of the enlargement of the work, the expense which must be entailed by the new mission to Africa, and the number of missionaries now under appointment ready to go out.

The cause of this sudden decline is, we think, obvious. It is the result of the schedule of collections adopted by the last General Assembly. In the first schedule of collections adopted by our church, the proportion allowed to Foreign Missions was one-fourth of the whole. This proportion was surely small enough in view of the magnitude, the importance, and the glory of this work. But the last General Assembly, without intending, we are sure, to do injustice to this work, and doubtless without perceiving what the effect would be, adopted a schedule of monthly collections in which the proportion allowed to Foreign Missions is only one-sixth. The result was that the receipts for Foreign Missions were good until the beginning of February. Last year in February there were, according to the schedule then in force, free will offerings for Foreign Missions. This year there were not only not these offerings, but for the last five months of the fiscal year there were monthly collections for other causes of the church. We feel sure that our church does not intend to take a step backward in the Foreign Mission enterprise, but this will be the case unless the next General Assembly makes a change in this matter. If there is to be a schedule of monthly collections, Foreign Missions should be allowed, we think, its original proportion; that is, it should have three collections in the year.

In the month of May a conference of great interest will be held in Shanghai. It will be

the gathering of the representatives of all the evangelical missions now at work in China. They will meet to consider the present conditions of this vast field, and to devise plans by which the work may be more wisely directed and more energetically carried on. The coming together of so many of the devoted friends of our Master will no doubt prove, under His blessing, a source of new power in the work. We are pleased to see the spirit in which the missionaries themselves look forward to the conference. The venerable Dr. Happer, in the *Chinese Recorder*, addresses his missionary brethren, and says, "Let us set ourselves, by prayer and fasting, to seek a blessing from God upon ourselves and upon His work in China. I have written to *The Missionary Review* asking the prayers of its readers upon the conference." We hope that all our readers will join in the prayer for the blessing of the Holy Spirit on the conference.

A MISSIONARY on the Congo writes that, in the native Christian prayer-meeting, one will often hear the words, "O God, we thank Thee because we have eaten of Thy goat." The expression is based on a native custom in that region. When a slave is dissatisfied with his master, he runs away and gives himself up to the chief of another tribe. As soon as he enters his new master's town, and tells the people the reason of his coming, they shout and dance, and fire off their guns, for joy that the man has come.

The newly-arrived slave is led into the presence of the chief, before whom he prostrates himself in the dust. In a little time a piece of goat is offered to him; upon eating this, he becomes the slave of the chief. When a native Christian, then, thanks God that he has eaten of His goat, he expresses his gratitude that, while he was a slave of Satan, he is now escaped, and has come to God to be his slave forevermore.

The missionary who tells this in *Regions Beyond*, adds, "May the Lord make many more slaves among this people!" We are glad to see this recognition of the scriptural teaching as to the relation of master and slave.

DR. H. GRATTAN GUINNESS has returned to the United States in the interest of the mission which he has planned for the Soudan. It will be remembered that, on his recent visit to this country, he aroused a great interest in the Kansas Y. M. C. A. on behalf of this work. The first missionary from Kansas, under the direction of Dr. Guinness, sailed from England for the Soudan in February, going out in company with Mr. Graham Wilmot Brocke to the Niger. The region in which the missionaries from Kansas expect to work is the vast Mandingo-speaking country, which extends across the Western shoulder of Africa from Sierra Leone to the Niger. It is as yet almost untouched by Mohammedanism, and is perfectly open to the Gospel.

A MISSIONARY, Mr. Whytock, in travelling recently on the Congo, in a canoe, manned by ten natives, writes in his journal: "We passed the district of Bakutulu, consisting of miles of towns, within an hour of our place. The banks of the river here are high and precipitous, with abundance of plantains and palm trees. The towns below our district nearly all lie on the left or east bank of the river—the right bank being low and densely wooded. Some ten miles down from our station we stopped at Wusamba and Bankindu town. The people crowded down the steep bank to see us, bringing fowls and eggs for sale at a reasonable rate. They appeared very friendly, and when, at my request, Bompole had explained to them our object in coming, one of their number, who acted as the speaker, said that they wished we would come and settle with them. They said that they wished us to teach them about God, and added that there was plenty of food in their towns." The expression, "miles of towns," indicates a large population on the river.

Mr. Whytock mentions that on his journey he passed the entrance to a considerable river coming from the Lolo country in the south. It appears from his statement that this river has not yet been explored. No doubt it will be found there are many human beings on its shores. In speaking of the water of the river Congo, he remarks that it

"does not relish well, even after being boiled and filtered."

The spirit of some of the foreign traders on the Congo is illustrated by an incident which Mr. Whytock mentions. Mr. Swinburne, the agent of the Sandford expedition, visited the district of Balondo for the purpose of trading. A case of cheap mirrors was stolen from his steamer. The satisfaction which he took was to burn one of the towns and to kill six men. Mr. Whytock, as he passed along the beautiful and fertile plateau, saw the burnt post on which were fixed five whitened skulls, those of the victims. Is there any greater savage than the godless white man who casts off the restraints of civilization among savages?

THE changes that have taken place in our mission force within the year are as follows: Mr. and Mrs. Caldwell and Mrs. Lancaster have been added to our force in Hangchow, China, and Miss French has been transferred from Soochow to Hangchow. Mr. Painter and Miss Kirkland have returned from the United States to Hangchow. Miss Jones and Miss McDannald, and Mr. P. F. Price, have begun work in Soochow. Mr. and Mrs. Graham, after spending some time at Chin-kiang in the study of the Mandarin dialect, have, as we presume, already joined our mission force at Tsing-kiang-pu.

In Brazil Mr. Lane and Miss Kemper have returned to Campinas from the United States, Mr. Lane's family remaining in this country. Mr. Gammon has joined our force at Campinas, and Mr. Cowan has taken the place of the lamented Thompson at Bagagem. Mrs. Butler has returned from the United States to Maranhao, and Mr. Wardlaw to Ceara, leaving Mrs. Wardlaw in this country. Mr. and Mrs. Rodrigues are at present in the United States for a change and rest required after their trying experience in the yellow fever epidemic at Campinas.

Mr. and Mrs. Sampson, of the Greek mission, are at present in the United States, expecting to return shortly to Greece. Of the Mexico mission Mrs. Hall is now in Arkan-

sas, and Miss Houston has returned to her work in Brownsville. Miss E. V. Lee, of North Carolina, is on her way to join Miss Dysart in the work at Matamoros.

In Japan Mr. McIlwaine has been added to our force in Nagoya. Mrs. Grinnan is in the United States for her health. Mr. and Mrs. Fulton have removed from Nagoya to Okazaki, where a new station has been opened.

THE Presbyterian missionaries now in Japan number one hundred and fifty-one. This is more than 27 per cent. of the whole number of missionaries in the Empire; besides these are men (some of them ordained ministers) and women, closely associated with the work of the Presbyterian Church, who are engaged in teaching as a means of support, while they devote as much time as possible to Christian work.

Of the one hundred and fifty-one Presbyterian missionaries in Japan, ninety-seven are women; fifty of them being unmarried. A number of these ladies have been engaged in evangelistic work. One of them has working under her direction a corps of Bible readers, numbering twenty-one. They visited thirty-two stations last year, with sixty-six converts as the result. One of these Bible women was the means of leading eight persons to Christ in one of the most important light-houses on the coast of Japan. Another of the missionary ladies reports that the work of the Japanese women under her care at the country stations has been greatly blessed of God and appreciated by the people. Their earnestness and faithfulness has been shown in various ways—distributing tracts, visiting the sick, maintaining Sabbath schools, and circulating the Bible by loan or gift. The call for such workers during the year has been greater than could be filled.

We presume that there are more Presbyterian missionaries in the city of Tokio than in any single city on foreign mission ground. They number forty-four. The total number

of missionaries in the city is one hundred and seventy-two. The large number of missionaries congregated in some of the cities of Japan is due to the fact, well-known to our readers, that residence in the interior is not permitted to foreigners except under contract with Japanese subjects for teaching or other work. Passports for visiting the interior can be obtained only on the plea of health or scientific research.

Our missionaries state that this grouping of so many missionaries in a few cities has doubtless been wisely ordered in God's providence. It has offered better opportunities than could otherwise have been enjoyed for the translation of the Scriptures, the compilation of dictionaries and grammars, and the preparation of a large amount of Christian literature. It is believed that eventually this will result in a more rapid extension of Christianity.

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LAST year the mission of the Cumberland Presbyterian Church in Japan joined the United Church, making the whole number of Presbyterian missions now coöperating in Japan, seven. The Cumberland Presbyterian Church began its work in Japan in 1877. It has now nine churches, with a total membership of 604; one girls' boarding-school, and two day-schools.

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THE number of communicants in the Protestant churches of Japan, by the report of last year, was 31,181. This was an increase over the previous year of 5,667. The communicants in connection with the Presbyterian churches number 10,194, of whom 1,348 were baptized in 1889. As has been mentioned before in these pages, the political excitement which has attended the revision of the treaties and the promulgation of a new constitution, has had a strong tendency to draw away the minds of the people from religion. Yet the annual report of the Presbyterian council says, that from nearly all the places where the United Church is represented there come reports of a hopeful condition of the work.

Next to the Presbyterians, the churches of the American Board report the greatest number of communicants. Their total membership is 9,315, of whom 1,617 were baptized during the year 1889. This mission sustained a great loss at the beginning of the present year, in the death of Joseph Neeshima, the principal of the Doshisha, at Kyoto, the largest Protestant college in Japan. He was a man wise in counsel, and of humble piety, who had refused government positions with large salaries, that he might give himself entirely to Christian work. Having received his early education in the United States, he became in the educational system of the American Board Mission in Japan the keystone of the arch, to quote the language of the Rev. J. H. Ballagh, one side of the arch being the body of foreign teachers, the other that of native teachers and pupils. Both sides leaned upon him, and were saved from falling to the ground by the part he sustained to each.

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THERE are some mission fields in which it would be wise for the missionaries to leave the native churches that have been organized, and pass on to new work. The result of the withdrawal of our missionaries from the kingdom of Greece seems to illustrate this. In a letter just received from Dr. Kalopothakes, he speaks of the separation, and adds: "A separation which people who considered only our slender resources judged premature, but which has resulted in a more rapid development, not only of the Christian character, but also of the material resources of the native church, than we ever dared to hope."

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TELEGRAMS from Rio, published in the daily press, have informed the public of the prevalence of yellow fever at Campinas and Sao Paulo. Mr. Lane, writing from Campinas, February 18th, says: "We are all well. The fever that ravaged this place last year has appeared again. Only a few cases have occurred, but enough to cause a stampede on the part of the people. At present

there is no occasion for alarm. . . . We are in the hands of the Lord, and He will take care of us. If it becomes necessary, our mission force can be moved to another point in the field until the panic ceases. The water works are being built. I have no doubt that the cause of the fever is the water on the side of the town opposite to us, which has been poisoned by the negligence of the people. Preaching and other work for souls, are being carried on as usual."

THE receipts for Foreign Missions during the month of March were as follows:

From Churches, etc.,	-	-	\$6,552	49
From Sabbath-Schools,	-	-	1,180	09
From Societies,	-	-	6,983	85
Miscellaneous,	-	-	975	53
Legacies,	-	-	435	00
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Total receipts for March, 1890,			\$16,126	96
" " " 1889,			16,942	60
Received since April 1, 1889,			108,724	61
" same period, 1889, -			96,054	64

### THE ENCOURAGEMENT AND THE CALL: AN URGENT MATTER.

THE Foreign Mission work of our church during the past year has been much blessed of God. Fourteen new missionaries have been sent to the field—a number larger than in any previous year. A mission of great interest has, by order of the General Assembly, been undertaken in the Congo Free State of Africa. Thirteen other missionaries are now under appointment, desiring to go to the various fields in which our church is making known the gospel of Christ, and others have made application for appointment. In carrying on the work of the past year the supplies of our treasury have been better than ever before; and though the work has been so much enlarged, all the expenses have been met without borrowing a dollar from any quarter during the year, an experience almost without precedent in the history of this work. Our Heavenly Leader, therefore, has done much to encourage us as a church; and to the ear that listens it would seem almost as though a voice were now speaking from heaven, bidding us to expect great things from Him and to attempt great things for Him in this broad and blessed enterprise to which He has summoned us—the evangelization of the whole world.

Success in this work means enlarged responsibility. We have now seventy-eight missionaries in our foreign force, besides a considerable staff of native helpers. The new mission to the Congo is necessarily expensive. As we said on a former occasion,

our church, though one of the smaller of the households of faith, has gone nobly forward, and has stationed her representatives in the grandest mission fields of the world—in China, Japan, Brazil, Africa, Mexico, as well as in Greece and Italy. And now the question of the hour is, Will she stand up fully to the weight of responsibilities which she has assumed? Will she continue to advance, as she has gone forward heretofore, following the banner of her Lord, and trusting in His presence and aid, that she may achieve for Him far higher results in the years to come than she has even thought of in the past?

The resources placed in her hands by her Lord are ample for this. They need only to be drawn out by true spiritual motives and consecrated to Him. To effect this the energies of every friend of this cause must be enlisted now as never before. During the year on which we have entered we may expect that the finances of our Foreign Mission work will be taxed to the utmost. Last year the receipts from legacies were larger than usual. We can hardly expect that this will be repeated during the present year. Increased supplies from the churches are therefore now imperatively necessary that the present standard of the work may be fully maintained and that its progress may not be stayed.

In view of these facts, the collection to be made for our Foreign Mission work on the first Sabbath of May is of great moment.

We hope that many prayers will go up to God in preparation for it; and in connection with it, we hope that on that day from many a pulpit will go forth a clear and strong presentation of the claims of our King and Redeemer on His people to evangelize the world without delay. We hope that the

hearts of many will be touched, and that our people will bring with joy their silver and their gold. Indeed, we hope—for our Lord has commanded us to open our mouth wide—that the most powerful missionary movement ever known in our church may be felt and witnessed that day.

#### ANIWA WON FOR CHRIST.

IN the February number of this magazine we published an account of Mr. J. G. Paton's "heroic life in Tanna." The facts which we then gave were taken from the autobiography of this noble Scotch missionary. They illustrated his intrepid conduct in the midst of the darkness and cruelty of one of the islands of the New Hedrides group, until he was driven out by the savages, narrowly escaping with his life.

We have now before us the second part of his autobiography. In it we find the history, not of a repulse, but of a signal triumph on another island of this group. Mr. Paton tells, in his simple, vivid language, of how he claimed Aniwa for his Master, and won it as a diadem for the royal crown.

The island of Aniwa is one of the smaller islands of the New Hebrides. It measures about nine miles by three and a half, and is everywhere girt round with a belt of coral reef. Over this reef the sea breaks heavily with a thundering roar, and the white surf rolls in furious and far. But there are days of calm when all the sea is glass, and the spray on the reef is only a fringe of silver. The ledges of coral rock indicate that the island has been heaved up from its ocean bed at three or four separate bursts of mighty volcanic power. No other rock or stone anywhere appears, but only the coral in its beautiful and mysterious variety. The highest land is less than 300 feet above the level of the sea; and though the soil is generally light, there are patches good and deep where excellent plantations are found, which, if well cultivated, might support ten times the population. The people, when Mr. Paton came among them in 1866, were cannibals

and savages. We have described the inhabitants of the larger island of Tanna. That description will answer for the inhabitants of Aniwa, and we need not repeat it here.

The people of Aniwa received Mr. Paton among them apparently with gladness. This was owing, of course, to no desire to receive religious instruction, nor to any feeling of kindness towards the white man. The savages knew that the missionary brought with him blankets and calico, axes and knives, fish-hooks and all such things, and they said among themselves, "Do not drive him off, else we will lose all these things. We will let him land. We will force him to live on some dangerous spot. He will be killed, and we will divide all that he has amongst the men of Aniwa." So Mr. Paton and his recently-married wife were allowed to build a house on one of the slight elevations of the island.

That he was not killed may well seem surprising when we consider all the dangers through which he passed. Often he had to run into the arms of some savage when the club was swung, or the musket was pointed at his head. Praying to the Saviour, he would cling to his fierce assailant, so that the savage could neither strike nor shoot. Often he had to seize the levelled gun and throw it upwards, or, pleading with his assailant, would uncap it in the struggle. At other times, in the presence of imminent death, nothing could be said, nothing done, but stand still in silent prayer, asking God to protect him and his family, or to prepare them for going home to His glory. And God was indeed to the missionary family a sun and a shield.

Face to face with blank heathenism, Mr.

Paton began working among the savages with simple deeds of kindness. Every day after dinner his bell would ring out announcing to the savages his readiness to give advice or medicine to all who were sick. As they came, he spoke to them, as far as his knowledge of their language allowed, a few words about Jesus. The sick received a cup of tea and a piece of bread. This was the first lesson to the savages of the Gospel of Life. But he was dealing with ignorant and childish minds. They expected that the missionary's medicine would cure at once all their complaints. Disappointment led to resentment. Then when they found that the medicines cured some of their diseases, they blamed the missionary for the diseases which were not cured; for their sacred men were believed not only to cure, but also to cause disease. The people were thus full of superstition, and the missionary had to win them by kindly patience, never losing faith in them or hope for them.

As soon as enough of the language was mastered, Mr. Paton began Sabbath services on the island. These were sad affairs indeed. Every man came armed with bow and arrow, spear and tomahawk, club and musket ready for action. On fair days they assembled under a banyan tree, on rainy days in a native hut. One or two of the savages seemed to listen, but most of them lay about on their backs or sides, smoking, talking, sleeping. In these earlier services, something to eat was given at the close; but after a while the missionary thought it best to dispense with the feast. At once the attendance went down to two or three, but as these came actually to learn, a better tone began immediately to pervade the services.

In the course of time the number of hearers grew, but still the congregation was far from being a model of order. Every savage, when he went away from his home, carried all his valuables with him. He was afraid to leave them behind, lest they should be stolen; so a man coming to church would carry with him in a bag a brood of fowls, or a litter of pigs. As a result, the preaching of the mis-

sionary was interspersed with lively episodes—the chirruping of chicks, the squealing of pigs, and the barking of puppies. Glad to see the natives there, even with all their belongings, the preacher refrained from fault-finding, but the thread of devotion would sometimes slip through his fingers, especially when the conflict of the owner to silence a baby pig inspired the little wretch to drown everything in a long-sustained and angry swinish scream.

When it was discovered that the teaching about Jehovah was opposed to the practices of heathenism the usual opposition arose. One chief came forward as a full-fledged and pronounced agnostic. Angrily interrupting the missionary, he exclaimed: "These are all lies you come here to teach us, and you call it worship. You say your Jehovah God dwells in heaven. Who ever went up there to hear him or see him? You talk about Jehovah as if you had visited his heaven. Why, you cannot climb even to the top of one of our cocoanut trees, though we can, and that with ease. In going up to the roof of your own mission house you require the help of a ladder to carry you; and even if you could make your ladder higher than our highest cocoanut tree, on what would you lean its top? And when you got to the top you could only climb down the other side and end where you began. The thing is impossible. You never saw that God. You never heard him speak. Do not come here with any of your white lies, or I will send my spear through you." And the savage chief drove the missionary from the village. Not a bad picture of the agnostic of more civilized lands.

But the truth was all the while making its way into darkened hearts. The unfailing kindness of the missionary and his wife, the beauty of his teachings, the good fruits of his daily life, commended themselves to every man's conscience, as far as conscience had any life. Mr. Paton and his wife began to receive and take care of the orphans on the island. Soon a building connected with the mission home became an orphan asylum.

The children, close observers of all that went on around them, and receiving kindness such as they had never before known, told among the people of all that was done on the mission premises. It was the revelation of a new life to the savage. It was a light shining in a dark place, and ere long there were some who came to rejoice in the light.

It was not needful that Mr. Paton should work miracles among the people to impress their minds with awe. Even common things that he did were wonderful in their eyes. One instance of this kind that he mentions has happened to other missionaries exactly as to him, but as the turn given to the incident by Mr. Paton was striking, we repeat it here. While working at the mission-house he required some nails and tools. Taking up a piece of planed wood, he pencilled a few words on it, and requested an old chief to carry it to Mrs. Paton, telling him that she would send what was wanted. In blank wonder, the chief stared at him and said, "But what do you want?" "The wood will tell her," replied the missionary. The savage looked rather angry, thinking that the white man intended to play a trick on him. "Who ever heard of wood speaking?" said he. By hard pleading Mr. Paton succeeded in persuading him to go. The savage was amazed to see Mrs. Paton look at the wood and then fetch the needed articles. He brought back the bit of wood and eagerly asked for an explanation. The missionary read to him the words, and informed him that in the same way God speaks to us from His Book. The will of God was written in the Book, and if the chief would learn to read he would hear God speaking to him from its pages, just as Mrs. Paton read words from the printed piece of wood. The old man helped the missionary eagerly; and, when the work of translating portions of Holy Scripture began, his delight was unbounded. The miracle of the speaking page was not less wonderful than that of the speaking wood.

But the event which, of all others, impressed the minds of the savages most, and

which, Mr. Paton declares, broke the backbone of their heathenism, was nothing more nor less than the sinking of a well. Aniwa suffered greatly at times from a lack of water. The flat coral island had no hills to attract clouds. Rain was scarce; and even when it did fall heavily, with tropical profusion, it disappeared through the light soil and porous rock, and drained itself directly into the sea. As a result of this the native drank at certain seasons very unwholesome water, and they were subject to a form of *elephantiasis*, known as the "Barbadoes leg."

Mr. Paton determined to try the experiment of digging a well. He informed the old chief of his intention. The native thought he had gone crazy. "Missi," he said, "your head is going wrong. You are losing something, or you would not talk like that. Rain comes only from above. Do not let our people hear you talking about going down into the earth for rain, or they will never listen to your words or believe you again." But Mr. Paton began the work. With pick, and spade, and hammer, and chisel, he toiled with his own hands. The good old chief now pleaded with the people to watch the missionary, lest he should attempt to take his own life. Mr. Paton managed to rig up a pulley and block. It was suspended over the well, and at the end of the rope, which passed through it, was fastened his largest bucket. When the bucket was full at the bottom of the well he rang a little bell, and this was the signal for the natives to pull the rope and hoist the bucket. It was emptied and lowered again, and so the missionary toiled on from day to day. His heart almost sank sometimes with the sinking of the well. His reputation for soundness of mind, to say nothing of witness for God, was staked on the result. He reached a depth of about thirty feet, praying without ceasing, and the phrase, "living waters," kept chiming through his soul like music from God as he dug and hammered away.

At last the earth and coral began to be soaked with damp. He felt that he was nearing water. His soul had a faith that

God would open a spring for them; but side by side with this faith was the terror that the water would be salt. One evening he said to the old chief, "I think that Jehovah God will give us water to-morrow from that well." The chief said, "No, Missi, you will never see rain coming up from the earth on this island. We wonder what is to be the end of this mad work of yours. We expect daily, if you reach water, to see you drop through into the sea, and the sharks will eat you. That will be the end of it." "Come to-morrow," answered the missionary; "I believe that Jehovah God will send you the rain water up from the earth."

Next morning at daybreak Mr. Paton was in the well. He sank a narrow hole in the centre about two feet deep. Trembling through every limb with uncontrollable excitement, he saw the water rush up and begin to fill the hole. Muddy as it was he tasted it, and the little tin cup dropped from his hand with sheer joy as he praised the Lord. It was fresh water—it was living water from Jehovah's well! He stopped again to praise the Lord, and when his excitement was a little calmed—the mud also having had time to settle—he filled the jug which he had taken down empty in the sight of the islanders, and, ascending to the top, he called for them to come and see the rain which Jehovah God had given them from the earth. They closed around him and gazed on the jug with superstitious fear. The old chief shook the water to see if it would spill. He touched it to see if it felt like water. At last he tasted it, and rolling it in his mouth with joy for a moment, he swallowed it, and shouted "Rain! rain! Yes, it is rain."

Mr. Paton suggested to them to go and look down into the well. All thought a miracle had been wrought, and they were afraid to look. Though every man could climb the highest tree as swiftly as a squirrel, not one of them had courage to walk to the side and gaze into the well. Still they had curiosity, so they agreed to take firm hold of each other by the hand, to place themselves in a long line, the foremost man to lean cautiously for-

ward, gaze into the well, and then pass to the rear, and so on until all had seen Jehovah's rain far below.

It was comical, says Mr. Paton, yet pathetic, to stand by and watch their faces, as man after man peered down into the mystery, and then looked up in blank bewilderment. They were, as the old chief expressed it, "weak with wonder."

The effect of this was to break up agnosticism. The speech which the old chief made to his countrymen on the occasion gave the death-blow to skepticism. He told them that the missionary, since he came among them, had told them many strange things—things too wonderful for them to believe—and they had said they must be lies; but of all his wonderful stories, said the chief, they thought the strangest was about sinking down through the earth to get rain. But the missionary prayed and worked on, and at last Jehovah God gave him rain from below. "We have laughed," said he, "at other things which the missionary told us, because we could not see them; but from this day, I believe all he tells us about his Jehovah God is true. Some day our eyes will see it." Strangely enough the natives themselves afterwards tried to sink several wells in the most likely places near their different villages, but in every case they either struck coral rock, which they could not pierce, or found only water which was salt. They said among themselves, "The missionary not only used pick and spade, but he prayed and cried to his God. We have learned to dig, but not how to pray." And they set themselves to learn the mighty power of prayer.

The result of this was the outpouring of God's Spirit upon the people. The old chief and several of his people brought their idols and cast them down at Mr. Paton's feet beside the door of his house. For weeks the excitement was intense. Company after company came to the spot, loaded with their gods of wood and stone, and piled them up in heaps amid the tears and sobs of some, and the shoutings of others. The missionary stood still and saw the salvation of the Low-

At every meeting that was now held, the people flocked in crowds. They listened eagerly to the story of the life and death of Jesus. They put on such articles of clothing as they could get hold of. They began to ask God's blessing on their meals. A form of family worship was begun every morning and evening in their homes. The prayers were often very queer and mixed up with many remaining superstitions, but they were prayers to the true Jehovah. A new social order began to reign. The natives called a General Assembly, in which they unanimously condemned dishonesty, agreed upon severe fines and punishment for every act of theft, and covenanted to stand by each other in putting it down. Heathen worship was

entirely extinguished, and though no one was compelled to come to church, every person on Aniwa, without exception, became an avowed worshipper of the Jehovah God. "Often since," says Mr. Paton, "have I meditated on the old cannibal chief reasoning himself and his people, from the sinking of the well and the bringing of the invisible water to view, into a belief as to the existence and power of the great invisible God, the only hearer and answerer of prayer. And the contrasted picture rises before my mind of the multitudes in Britain, America, Germany, and our Colonies, all whose wisdom, science, art, wealth, have left them in spiritual darkness—miserable doubters!"

#### THE NEED AT HOME

To one who views the religious statistics of our own land, it is evident that there is no great need of professed workers for Christ. The number of these is not small. To every 800 persons in the United States there is one Protestant minister. To every forty-eight persons there is one Protestant Christian worker. To every five persons there is one Protestant church member. So here in the United States, we have an aggregate of 11,560,000 Protestant ministers and church members, and these so thoroughly distributed throughout the country that the gospel of our Lord Jesus Christ could be preached to the whole population every week. If the harvest is plenteous in this land, it cannot be said that the professed laborers are few.

The need, then, is not in numbers, it is in power. We have noticed above Mr. Paton's history of the conversion of Aniwa to Christ. A striking characteristic of those island converts was their missionary zeal. And why should it not be so in our own land? In heathendom, says Mr. Paton, every true convert becomes at once a missionary. The changed life shining out amid the surrounding darkness is a gospel in largest capitals which all can read. When once the divine

passion for souls stirs within the people, they become intense and devoted workers for the Lord Jesus, and it is good to look at some of the examples of this zeal.

The Queen of Aniwa was named Litsi. Her husband had been murdered by men of a neighboring tribe. After awhile the queen was happily married again. She became possessed with a great desire to go as a missionary to the people of Nasi, the very man who had killed her husband. She used to say, "Is there no missionary to go and teach Nasi's people? I weep and pray for them, that they too may come to know and love Jesus." Mr. Paton said to her, "Litsi, if I had only wept and prayed for you, but stayed at home in Scotland, would we have brought you to know and love Jesus as you do?" "Certainly not," she replied. "Then," said Mr. Paton, "would it not please Jesus, and be a grand and holy revenge, if you, the Christians of Aniwa, could carry the gospel to the very people whose chief murdered Mungaw?"

The idea took possession of her soul. She was never weary of talking and praying over it. When, at last, a missionary was got for Nasi's people, Litsi and her husband placed themselves at the head of a band of six or

village, the people assembled under a banyan tree for evening village prayers. The elder or teacher presided. Five or six hymns were joyously sung, five or six short prayers were offered between, and so the evening passed happily in the fellowship of God, the far distant bush echoing with the high praises of His name. The Sabbath thus spent was no weariness. To those believing souls "the worship" was an unending sensation and delight. "When I returned," says Mr. Paton, "to so-called civilization, and saw how the Lord's day was passed in white Christendom, my soul longed after the holy Sabbaths of Aniwa."

The week-day life of these island converts was no less busy. At grey dawn every morning the canoe-drum was struck in each village. The whole people turned out to the early school, which lasted about an hour and a half, and then the men were off to their

plantations. About two o'clock they returned from their work, bathed in the sea, and dined off cocoa-nut, bread fruit, or other tropical food. At three o'clock came the afternoon school for the teachers and the advanced learners. After supper, towards sun-down, the canoe-drum sounded again, and the day closed, as on the Sabbath, amid the echoes of village prayers from under their several banyan trees. It was a simple, happy and beautiful life, and "the man whose heart is full of things that are dear to Jesus," says Mr. Paton, "feels no desire to exchange it for the poor frivolities of what calls itself 'society,' and seems to find its life in pleasures that Christ cannot be asked to share, and in which, therefore, Christians should have neither part nor lot."

Were there this simplicity of Christian living in the churches of the United States, how great their power would be!

#### SCHEDULE OF TOPICS FOR THE MONTHLY CONCERT.

JANUARY—General View of the Foreign Mission Work.

FEBRUARY—China.

MARCH—Mexico.

APRIL—India.

MAY—Territory yet without a Missionary.

JUNE—Africa.

JULY—Indians, Chinese and Japanese in America.

AUGUST—Greece and Papal Europe.

SEPTEMBER—Japan and Korea.

OCTOBER—Mohammedan Lands.

NOVEMBER—South America.

DECEMBER—Islands of the Sea.

### FOR THE MONTHLY CONCERT: TERRITORY YET WITHOUT A MISSIONARY.

#### UNOCCUPIED FIELDS.

##### THE SOUDAN

is to-day the largest of all fields not occupied by Protestant missions. The country and people of this vast region are thus described by Mr. Graham Wilmot-Brooke in a recent number of the *Church Missionary Intelligencer*:

"Though recent wars have attracted all the attention to the eastern part of that vast region, it must be remembered that the 'Soudan' stretches right across Africa, from the

Red Sea to the Atlantic, and that it contains from 60,000,000 to 80,000,000 inhabitants. The name Soudan, *i. e.*, 'Blacks,' is borrowed from the Arabs. Bilâd es Soudan, or 'Country of the Blacks,' is the name given by the light-skinned inhabitants of the Sahara to the chain of partly-civilized kingdoms lying to the south of the Great Desert. Their north boundary may be very roughly indicated by a line joining Cape Verd to Khartum, and the southern boundary may

be said to be about the eighth parallel of north latitude. This gives us a vast region, 3,500 miles by 500, inhabited mostly by negro nations, nearly all of them calling themselves Muslim.

"Though the tribes and dialects that are found in this vast territory are legion, yet three great races, three great languages, dominate the whole and govern the petty negro tribes, and a knowledge of their relation to each other is the key of the whole situation. A fourth race, very large and important, the Mandigos of the West, lies south of the great stream of traffic from east to west, and may therefore be considered quite separately from the three others.

"On the east are the Arabs, who, having almost exterminated the negro tribes down to the swamp lands of the Upper Nile, have now passed these in their steamers, and have rapidly subjugated those races that lie in the fertile lands between the marshes of the Bahr-el-Gazelle and the great lakes. This is now completed, and from Darfur, on the west, and Wadelai, on the south, all the marauding armies of the slave-hunters acknowledge the suzerainty of the Khalifa at Khartum. He virtually rules the whole Eastern Soudan; and the fall of Khartum, the long captivity of the French priests, the fall of Lupton Bey's province, and, finally, the abandonment of Emin Pasha's province, all tell us with one voice that the Eastern Soudan is closed, and the conquerors may soon brace themselves for a new effort, the conquest of Buganda and Bunyoro, where they would doubtless make very short work of their feeble and unwarlike rivals, the Zanzibari Arabs from the southeast.

"Far away on the other side of Africa, on the west, we find the other great crusading race that is propagating Islam, the Fulani, Fulas, or Fellatas, the brave herdsmen of the Upper Senegal and Gambia, ever ready to throng round the standard of any adventurer who will lead an army eastward to burn the pagan hamlets as service to God, or to sack some rich commercial city in the service of man. Like an eastern river, dividing and

losing itself in a sandy plain, these conquering armies have broken up as they entered the prosperous mercantile districts of the Central Soudan, and have settled down and become partly amalgamated with the local population, but more often remain in the great towns in a quarter of their own, governing the country as the Norman barons and their retainers did of old in England. The Muslim fanaticism of these Fulani colonies forms the one serious difficulty to evangelizing the great cities of the Central Soudan.

"Midway between these two fierce races of crusading herdsmen, Arabs and Fulas, pressing in from east and west, we have the large and well consolidated nation of the Hausas, lying between the Niger and Lake Tchad. Though brave and united in war, they are essentially a mercantile race; their chief emporium, Kano, in the centre of their territory, is said to have 120,000 inhabitants, about as many as Brighton.

"Though the military skill of the fierce Fulani conquerors has reduced the Hausas to the position of a subject people, yet they are probably the finest race in Africa. Every traveller who has met with them has written of them with enthusiasm; and their capacity for good seems very great. In intelligence they seem in no way inferior to Europeans; and though brave enough when occasion requires, they seem peaceably disposed, their refinement and courtesy of manner being very attractive. Unlike the Fulani, they seem to have no ferocious fanaticism; and the tenets of Islam are followed in a very lax manner, and almost entirely discarded when they are away from the surveillance of their conquerors. The Hausas have accepted Islam during the present century at the point of the sword, and their whole attitude towards Mohammedanism testifies to the fact. Their language is spoken by fully 15,000,000, of whom probably 300,000 can already read and write their own language in the Arabic character. This fact, and the comparative peace and order of the Central Soudan, seem to indicate it as emphatically the right point at

which to approach these 60,000,000 of unevangelized natives; and at present the Niger seems the only door by which English missionaries can reach these Mohammedan races, until some one shall have penetrated from Liberia to the numerous Mandingo towns which so closely approach that part of the west coast.

"The Central Soudan is divided into two fairly distinct portions, the Lake Tchad states and the states more or less vassals of Sokoto. The eastern half, which may some day be easily reached from the Congo *via* the Mobangi, consists of the three Muslim kingdoms of Wadai, Bághirmi, and Bornu, grouped around Lake Tchad. Of their present condition little can be learned; they are probably quite independent of each other just now.

"The western half consists of a group of well-organized kingdoms, some of them acknowledging the political supremacy of the Fulani Sultan of Sokoto, others his religious authority only. Their organization is of that simple kind with which the Book of Kings has made us familiar. The villages are grouped about the minor walled towns, the kings of which look after the administration of their own districts, but pay annual tribute to the king of the great walled city which forms the capital of the province. The kings of the provinces levy their own armies, and carry on government on their own responsibility, but pay an annual tribute to the great Sultan of Sokoto, whose least breath could depose any one of them. Besides the Fulani kings, who rule the Hausa provinces, one more, the Emir of Adamawá, who reigns at Yolo, on the Upper Binue, pays tribute to the Sultan of Sokoto direct.

"About sixty miles southwest of the city of Sokoto lies the great town of Gando, capital of the kingdom of that name, and centre of a lesser empire ruled over by a second Sultan.

"Of the present state of affairs in Gando little is heard on the Lower Niger, and the intense anti-Christian fanaticism of the Emir of Adamawá completely closes that land to Christian missionaries.

"The 'simple, earnest Mohammedan missionary,' of whom we were told so often a short time ago, does not seem to have reached these regions as yet, so Islam is being fast spread by two other methods. Firstly, among the village agriculturists to the south, against whom large bands of ferocious ruffians go out annually. The only device by which the wretched pagans can escape with their lives, for, of course, their goods are plundered, is to prostrate themselves once or twice daily, muttering, 'Alla akbar,' and thereby constitute themselves good Muslims. Secondly, among the heathen traders this 'partly Christian system,' as Canon Taylor called it, is spreading by less violent means. When they go to Bida, or any other large city, on trading expeditions, if they come as heathen, they are treated with contempt, and not even allowed to eat with Muslims; so, to get fair treatment, they too become 'converts' by the same simple process. Such being the methods by which the devastating religion has been spread, it is hardly to be wondered at that religious fanaticism seems little known except among the Fulani invaders.

"The stern bigotry of the Fula rulers seems the only obstacle to the very speedy evangelization of the whole Central Soudan; but this difficulty must be boldly faced or skilfully avoided, for it is a very real one; the English armies on the Nile, and the French brigades on the Senegal, both well know the strength of Islam in the Soudan.

"But the other difficulties which so hamper missions in Africa seem conspicuously absent here.

"First and foremost is the great gulf which separates African savages from the most sympathetic European, so that they say, 'Ah, yes, your worship is very well for you, but it is impossible for us; you don't know what lives we have to lead.' But all this is changed on the Upper Niger; the people are not savages, but courteous and peaceable; well-clothed in turbans, long flowing robes, and well-worked slippers; living in substantial, well-built houses of sun-dried brick, and eating such food as any European could live on. The

conditions of life thus enable the servant of Christ to live among them on equal terms, by dress and manner making himself one of them, spending the day with them, learning their inner lives, their interests, their needs; showing them hourly in his own person the influence of an indwelling Christ in such homes as their own.

"The next greatest obstacle in Africa is the formidable climate, which so often tempts the missionary to give the best of his attention to taking care of himself, reserving what energies and time can be spared from this to the work of the ministry. But this, too, is different on the Upper Niger, where the climate is dry and invigorating, even in the rainy season (our summer), and up the Binue there would seem to be a climate as good as that of South Africa. 'When a man goes up the Binue he lives forever,' is sometimes said.

"Then, again, what interminable pre-occupations, worries, and lavish expenditure are associated with nearly all inland African missions in the matter of transport. But here again all is smooth on the Niger; frequent steamers can take missionaries and their belongings from the sea to the confluence of the Binue and the Niger, a distance of 275 miles up river (nautical miles).

"The question, how best to enter this vast and inviting field, has frequently been before the Church Missionary Society; and it has now been decided to make a forward movement on such lines as shall utilize to the full the facilities offered by the peculiar conditions of the country."

As has just been stated, the great waterway of the Central and Western Soudan is the Niger, which drains a vast region embracing an area of one million square miles.

"For 2500 miles it flows on and on through stately mountains, through boundless deserts, through trackless forests, past palm groves and mosque and minaret, and cultivated lands and crowded towns, and scattered villages—but past no Christian settlements, or churches or schools—these, save in the mere entrance region of the river, are unknown.

But not long shall it be thus. The Church of Jesus Christ has already turned the eye of observation and compassion towards this immense neglected heritage."

In January last the Church Missionary Society of England (low church), inaugurated the first mission to the Central Soudan, sending out at that time six pioneers, one of whom is Mr. Wilmot-Brooke. Not only do they go to a land hitherto comparatively unknown and to unmeasured trials, but there is a peculiarly heroic element in their undertaking, in that these missionaries, as has been said, "resign their rights as British subjects in going to live in the territory of the Royal Niger Company. This they are bound to do, because the Company as such has agreed not to proselytize, and could not of course be expected to defend those whose sole object is the spread of the Gospel of Christ. The Lord will defend His own servants. Not by government help, but in spite of its opposition, has Christianity made headway in India. It is always a mistake for its messengers to lean on any other sword than the sword of the Spirit. They and the converts will have to run a common danger, and the exhortation to trust in God will come with all the more force from men who have themselves no earthly defence."

This undertaking of the Church Missionary Society among the tribes of Central Soudan is soon to be followed by one among the tribes of the Western Soudan, under the leadership and direction of Dr. Grattan Guinness of London. Dr. Guinness is now in this country, with a view to awakening interest in this new and important mission enterprise. The March number of *Regions Beyond* says:

"It is mainly in the interests of the great Soudan region—to the help of which he feels strongly called—that Dr. Guinness has gone back at this time to the States. The vast Mandingo-speaking country, extending across the Western shoulder of Africa from Sierra Leone to the Niger, and as yet almost untouched by Mohammedanism, is perfectly open to the gospel, and ought to be taken

up speedily by some missionary organization. Our own Church Missionary Society is entering bravely the more difficult Hausa country, where Mohammedan influence has already obtained so strong a hold; but there seems no body of Christians in England sufficiently at liberty to attempt the dark and destitute Western Soudan."

#### FARTHER INDIA

Presents another large field unoccupied by any Protestant mission in the French possessions of Cambodia, Tonquin, and Annam. These countries combined contain an area equal to that of Virginia, North Carolina, South Carolina and Georgia, with a population of many millions.

The Rev. Dr. Happer, of Canton, China; thus writes of this region in a late number of the *Missionary Review*:

"The attention of the whole world has been more or less directed, for the last twenty years, to efforts of France to establish a great colonial system in the southeast part of Asia. This work has been effected by successive steps. First, France took possession of Cambodia, the extreme southeast part of Asia, with a protectorate of Annam. Subsequently the possession of Tonquin was sought for, which resulted in a war with China for its possession. Now France has possession of all three of the countries known on the old maps by the name of Cambodia, Annam and Tonquin. The territory is, say, 1,000 miles long and from 150 to 200 miles broad, and has some 175,000 square miles. The whole territory is a tropical land of great fertility of soil and of great mineral wealth. It has an estimated population of from 10,000,000 to 15,000,000, some placing the population as high as *twenty millions*.

"The French Government is establishing its rule over the whole territory—establishing order and peace and safety of person and property. The hope and purpose of France is to make it the counterpart of British India. It is no part of this paper to refer to how the French Government came in possession of this very important part of Asia; but to call

the attention of the Protestant churches to the fact that an European power has possession of a vast territory in southeast Asia, where it is establishing a stable government and affording peace and protection to person and property to a numerous population, and that there is *not a single Protestant missionary* in this whole region of territory.

"There have been Roman Catholic missionaries in Annam and Tonquin for more than one hundred years; these were from France and Spain. They have frequently had to endure terrible persecutions from the heathen governments. They have had many followers; but during the war with China these Christians were counted partisans of France, and thousands of them were murdered, as enemies and traitors to their own country. A number of European priests were murdered, the churches burnt, and missions scattered. With the restoration of peace and order these missions are being re-occupied and restored by the Romanists. But there is wide room for a great increase of Christian workers. As the French Republic is *tolerant* of all denominations, there is now no reason why Protestant missionaries should not work side by side with Roman Catholic missionaries in Annam, as they do in China, India, Japan, Siam, and in the other parts of Asia. With this opportunity to engage in Christian work under the protection of a European power, comes the obligation of the Protestant churches to carry out the command of their Lord, and "Go into all the world and preach the gospel to every creature."

#### THE PHILIPPINE ISLANDS,

more than twelve hundred in number, lie east of the China Sea, and constitute another large unoccupied field. They are and have been for centuries under the nominal control of Spain. They have an area in square miles nearly equal to that of Kentucky, Tennessee, and Alabama, combined. Manila, the capital, has a population of 270,000—larger than that of New Orleans. The total population of these islands is estimated at five or six millions. The soil is fertile, mineral wealth

abundant, vegetation luxuriant. The history of these islands runs back to the romantic days when Spanish galleons cruised in these waters, as they came and went to the New World, laden with the marvelous wealth of Mexican mines.

"Roman Catholic missions have existed among the native inhabitants for more than two hundred years. But no Protestant missionary has ever been established in any of the many islands included in this designation. Now that Spain *tolerates* the Protestant laborers in Spain and Cuba, the inhabitants of these fair islands of the Eastern seas should not be overlooked by those who are seeking for lands in which to propagate the gospel.

It is not yet time for the soldiers of the cross to sit down at ease, saying to themselves there is *only Thibet* that is not yet occupied by Protestant missionaries, when such extensive districts have never yet been even explored by messengers of Protestant associations, to inquire into the needs or conditions of the inhabitants, or the opportunities for reaching them. What society or societies in Europe or America will look to southeast Asia and the Philippine Islands of the Eastern Archipelago, as fields of missionary labor, and enter upon this great work?"

To the list of unoccupied fields should be added Thibet, Afghanistan, Beloochistan, Bokhara, and Turkestan.

#### NEEDY FIELDS IN JAPAN.

THE thirteenth report of the Council of Missions, coöperating with the United Church of Christ in Japan, published at Tōkyō, in January last, thus speaks of needy fields in that land:

"The announcement was made in the last Council report that probably few reinforcements would hereafter be required in view of the expected union with the Congregational Churches. The failure of that movement makes it impossible for us to carry out our plans with present forces. We, therefore, appeal most earnestly to the churches we represent to supplement largely our force of foreign evangelists. Especially do we urge the Reformed (German) Church in the United States, which has a mission in no other land than Japan, to send as worthy a representation for evangelistic as it has already sent for educational work. We urge the United Presbyterian Church of Scotland to restore its mission at least to its former numbers, and we urge all the churches that have not yet responded to the appeal made a few years ago, to send speedily to Japan for the work of the Lord, the full measure of the reinforcements for which we asked at that time. We need all these additions for the proper care of work now in progress, and for the occupancy of new stations. For new

stations are required in order to connect the various localities of present work, as well as to maintain the position of influence which God in his good providence has given to the United Church of Christ in Japan.

"The first of these new stations is the city of Kyōtō, the ancient capital, with its 865,988 inhabitants. Here are the representatives of but one mission, and these mostly engaged in educational work. This fact alone justifies the introduction of other evangelizing agencies. But the city is also important as a centre of communication, being connected by rail with Osaka, and the southeast, and with Yokohama and Tōkyō also by rail through Nagoya, and with Kanazawa and the west-coast through Tsuruga. It is most gratifying, therefore, to note that it has been occupied by the Osaka mission of the American Presbyterian Church (North).

"Yamaguchi, the capital of the province of Chōshū, in the south of the main island, and Fukui, a large city on the west-coast, should also be occupied because of the successful labors expended there by members of our Council, or by independent workers in sympathy with us.

"The northern portion of the island of Kyūshū should be occupied by one or more

stations, and there should be a station also at Shimonoseki, which would serve as a key to the northern part of Kyūshū and the western part of the main island.

"Sapporo and Hakodate, on the island of Yezo, both call for representatives of the Council to oversee and assist the churches there established.

"The station at Yamagata should, if pos-

sible, be reoccupied for the help of the churches in that section of the country, and Takata, also, because of the successful work done in the town itself, and because it is connected by rail with the important provinces of Shinano and Echigo, where we have several churches, and some of our most hopeful fields of labor."

## WOMAN'S WORK FOR WOMAN.

### QUIET WORKING.

"And the house was built of stone, made ready before it was brought thither, so that there was neither hammer, nor axe, nor any tool of iron heard in the house."—1 KINGS vi. 7.

"And the foundation was of costly stones, even great stones."—1 KINGS vii. 10.

GREAT stones and costly, which had been hewn  
With patient care, until they had assumed  
Symmetrical and fair proportions,  
And were nicely fitted each to the niche  
It was designed to fill, placed out of sight.  
And some who wrought them would have passed  
Into the Upper Temple ere the fane arose  
In all its peerless beauty on the heights of Zion.  
And all the work went on in peaceful stillness;  
Not a sound of hammer or the iron tongue  
Of workman's tool was heard therein.  
"Keep silence in His courts."

We mar our work for God by noise and bustle.  
Can we not do our part and not be heard?

Why should we care that men should see us  
With our tools, and praise the skill with which  
we use them?

And oftentimes we chafe and think it hard  
That we should lay our "great" and "costly"  
stones

For other men to build on, and get praised,  
While our names are forgotten or passed o'er.

But if we build for God what matters it?  
No precious stone wrought in our lives  
Shall crumble or decay.  
And when that day shall dawn which shall de-  
clare

Of each man's work, what sort it is, then may  
Our work abide, nor suffer loss;  
Then may we see the gold, the silver, and  
The "costly" stones emerge from out the flames:  
And oh! may we find mercy in that day!

—H. K. N., in *Evangelical Magazine*.

### WHAT AND HOW MUCH SHALL WE GIVE?

We find an answer to the question in the words, "She hath done what she could." You recall the scene. Jesus is sitting at the table in Simon's house. Mary, the sister of Lazarus, is standing behind Him. In her hand is an alabaster flask, the contents of which is worth 300 pence, or the wages a workingman might receive in a year. She crushes with her hand the neck of the flask and pours the "very costly" ointment upon the head and feet of Christ. Judas rebukes her for the waste; but Christ answers: "Why trouble ye her—she hath done what she could." Little did Mary realize, as she

poured out her gift of love, that she was anointing Christ "for the burying" and that "Whosoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her."

"Just beside me sat a man whose whole appearance bespoke comfortable circumstances," says one who was present at a recent gospel meeting. "He got his purse open, and as a half-dollar pushed itself to the front he took it out and laid it in his hand. Next a quarter came out and was laid beside the half. Then a dime looked out and was

passed on to the company of its superiors. At last the long-looked-for cent appeared. It was picked out and placed between the lips until the other coins were replaced in the purse, and the purse in the pocket, then it was held in the fingers until the basket came and carried it off to relieve the "suffering families." "Did he do what he could?"

You have just heard that a certain church gave last year \$20,000 to Foreign Missions. "What a noble gift! How much good that church must do," you exclaim. But while visiting in the city you attended this elegant and fashionable church. You recall the home of one of its worshipers, in which an especial painting, lately purchased for \$20,000 was pointed out to you. It was but one of many fine pictures, besides choice bric-a-brac and other luxuries in this home, and the question

forced itself upon you, "Had this congregation done *what it could!*" Do we give what we can?

We have Bible examples of gifts unto the Lord. Jacob gave one-tenth; Zaccheus, "the half of his goods"; the poor widow gave "all that she had, even all her living"; the good Samaritan gave thoughtful attention and loving services; Dorcas gave her needlework; the woman of Sarepta, food and drink; Abraham gave "his only son Isaac"; Christ gave himself.

Let our first gift be ourselves, then let us bring what we CAN to His altar.

What matters it to us that our spontaneous expressions of love for Christ are sometimes called "a waste," if only Christ shall say of each one of us, "*She hath done what she could!*"?—*Helen M. Cobb, in Wom. Wk.*

#### THE WOMEN OF TANNA AND THE WOMEN OF SCOTLAND.

In the earlier part of the autobiography of Mr. Paton, we find some interesting particulars concerning the women of Tanna, at the time when missionaries first landed in the island. Mr. Paton says that the religion of the people was entirely a service of fear, its aim being to propitiate this or that evil spirit, to prevent calamity, or to secure revenge. He goes on to say, "Amongst the heathen in the New Hebrides, and especially on Tanna, woman is the down-trodden slave of man. She is kept working hard, and bears all the heavy burdens, while he walks by her side with musket, club, or spear. If she offends him, he beats or abuses her at pleasure. Even if the woman died in his hands, or immediately thereafter, neighbors take little notice, or none at all." Little attention is bestowed on children; at an early age they are left to look after themselves. "Hence the small affection they show to their parents, which results in the aged who are unable to work being neglected, starved to death, and sometimes even more directly and violently destroyed. The girls and women have to do the work, bear every burden, and be knocked about at will by the men

and boys." When a man dies his widows are strangled, much on the same principle as people in this country shoot an old horse because they have no further use for it. Mr. Paton determined to make a stand against wife-beating and widow-strangling, but one of the chiefs objected, and said to him, "If we did not beat our women they would never work, they would not fear and obey us; but when we have beaten, and killed, and feasted on two or three, the rest are all very quiet and good for a long time to come."

Such was Tanna before the introduction of Christianity. All is changed there now; but this description affords too true a picture of the state of things in many parts of the heathen world.

Contrast this with the social conditions of our own beloved land, with such happy domestic scenes as are so graphically described in *The Cottar's Saturday Night*, or with the familiar incidents of daily life as they are seen around us. For example, look at that little child trotting along the village street, having an evident purpose in his movements. He has gone to meet "father," and is watched by the careful mother from her cottage

door till she sees him safe in his father's arms; then she turns back to complete her arrangements for the frugal meal. At another time the kind husband will "mind the children" for a few hours, and so let "mother" out to church, or market, or he will put his strong shoulder to the work, and fetch wood or carry water.

If, for further illustration, we turn to a higher social rank, *there* we find woman holding a position of influence and of dignity, which would be altogether inconceivable to a heathen. She is free to enter on the paths of literature, or science, or art, and to engage in works of active benevolence. A Scotchman's mother is often the most potent influence of his life.

There are, indeed, still many homes in the midst of us in which evil prevails, and which may well be called "abodes of cruelty"; but even there our laws come in to protect women from rough usage. Perhaps few things in a civilized country are more astonishing to the heathen mind than that we should have laws for the protection of women.

Above all, there is with us for women as for men, "*freedom to worship God.*" It is not so, cannot in the nature of things be so, in countries in which the belief prevails that women have not souls, and therefore do not need salvation, and in which all are strangers to that other and true freedom which is obtained through Christ—"the glorious liberty of the children of God."

It is unquestionably to the gospel of Jesus Christ that we owe our many privileges.

Every one indeed has not the love of God in his heart; but religion permeates society, and influences public opinion, so that the community is benefitted.

In view of these privileges, surely it is meet that women should be in the foremost rank of those who publish the glad tidings. And for our encouragement let us remember that the first gospel message, after our Lord had risen in token of the fulfilment of His redemption work, was committed to a woman.

In the great crisis of the world's history, when Jesus Christ lay in the state of the dead, whilst others suspended their judgment till they should see whether events justified their faith, the women amongst the the disciples remained faithful to Him; if they could do nothing else, they would minister to his dead body. They had their reward, for, in the dim light of the early morning, Mary Magdalene first saw the risen Lord; to her were addressed His first words after He had opened the gates of death; and she it was who was commissioned to tell His disciples that he was risen from the dead, and was about to ascend to His Father and their Father. Thus in an important sense, Mary may be said to have been the first gospel messenger of the New Testament Church. She was bidden "go quickly." The command is for us also, and following her example, let us hasten to spread the glad tidings of a Saviour who is now ascended up on high to give gifts to men—to dispense salvation to a perishing world.—*Zenana Record.*

#### MISSIONARY LITERATURE.

THE *new* missionary books which come to us now are adapted for use as real textbooks. Some open up vast stretches of missionary territory, in systematic and helpful forms, to all who are willing to become students. In others, the religious, intellectual, and social status of women in the various countries occupied by the Christian missionary societies are so graphically and suggestively portrayed, as to make an attentive

student a master of this part of the great subject. We must have both the Bible and missionary books familiarly in our minds, if we are to be even in a small degree posted on the subject of missions. We must heed the command of God, "Go teach!" We must also heed his command, "Lift up your eyes, and look on the fields!" It is only by the aid of missionary literature that we can "look on the fields," as opportunity for all-

around-the-world travel comes to but few. "We can be travellers without leaving our homes. The ends of the earth are brought to our firesides. Such reading cultivates a far-seeing eye, an aptitude for affairs; it furnishes a liberal education." Besides this, foreign missionary literature tends to moral elevation. It introduces us to the choice company of men and women, to whose perseverance and faith our century so largely owes its imperial strides in exploration, commerce, and philanthropy. We need to keep our households in close contact with lives so magnificent in quality and action, that their

lives may serve to kindle ambition and high enthusiasm.

But more than all, in these records there is the shadow of a Presence more than human—the unseen Christ. *This* is the impelling spiritual power of this literature. Over these pages we mount the world's great altar-stairs; we realize that an earnest work for God and humanity is going on; we leave forever the bowers of pleasure, or the Castle Indolence, eager to take a part in the grandest work to which mortal powers can be given.—*Helping Hand*.

### THE WOMAN'S EXCHANGE.

#### SOME NOTES FROM A SOCIETY.

In the extract "Mint, Anise, and Cummin," in the Woman's Exchange of February *Missionary*, one of the not small defects of our ladies' societies is spoken of: The difficulty of hearing the reading or prayer.

I believe this is true of most of our societies; for, while the women speak clearly, distinctly enough in our homes, in the social circle in our parlors, around our tables—even two or three of us talking at the same time, and usually make ourselves heard—for some unaccountable reason our voices fail us, a *mauvais honte* seizes upon us when we speak or read in the presence of fifteen, twenty, or thirty ladies, whose faces are pleasantly familiar to us; whom we meet at least once a week throughout the year.

But we are improving in this respect—sweet, clear voices are beginning to be heard in some of our meetings in well chosen extracts, well arranged papers. Women's voices, a little tremulous perhaps, but gaining in power, are modestly and reverently leading the devotions of many societies.

And, my dear sister, whoever you are, meekly but bravely taking up this duty, do not speak in "an inarticulate muffled voice"; however few your words may be, *let them be heard*. The Lord knows all our infirmities, and He indeed hears your feeble, stammering utterances. But it is hardly to the edi-

fication of the society if it is in doubt whether you are reading from Bacon's Essays or The Crisis of Missions, whether your petitions are lifted to Heaven for the spread of the gospel, or for fair weather.

It is "a pity that a good meeting should be lost (or marred) for want of a little thought about details." And it requires so little time to attend to these details.

Read over your paper at least twice before you go to the meeting; acquaint yourself fully with it so as to give proper tone and emphasis, and *always stand* when reading.

In the writer's opinion the large room is best, and always *expect to see it filled*. But until full, sit close together; if the seats are movable (chairs for instance), this is easily done. And president and secretary must not think it beneath her time or care to look after the best disposition of these seats.

A missionary meeting is just like everything else we undertake in this world; if *we care enough for it, we are ready and willing to take pains for its success*—we will look after what may appear but minor details, for Jesus' sake.

MRS. LUCY RANDOLPH FLEMING.

#### MITE BOXES AS A MEANS OF GRACE.

THE young daughter of a distinguished and lamented ruling elder writes thus about the spiritual value of mite boxes in her home:

"When cousin was with us this winter she ordered mite boxes for each of us, and we have enjoyed them more than I can tell you. We have kept them for 'Thanksgiving boxes,' and opened them yesterday to see how many mercies we had remembered to be grateful for these last three months. There were now 1,126 pennies! The *amount* isn't much,

but when we realized that each penny meant a blessing received, and hundreds of benefits unknown or forgotten, it seemed so much! I know that *I* would not take a great deal for my little box and the lesson it has taught me. So I have been telling my friends about the boxes, and want them to try them too."

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## FOR THE YOUNG.

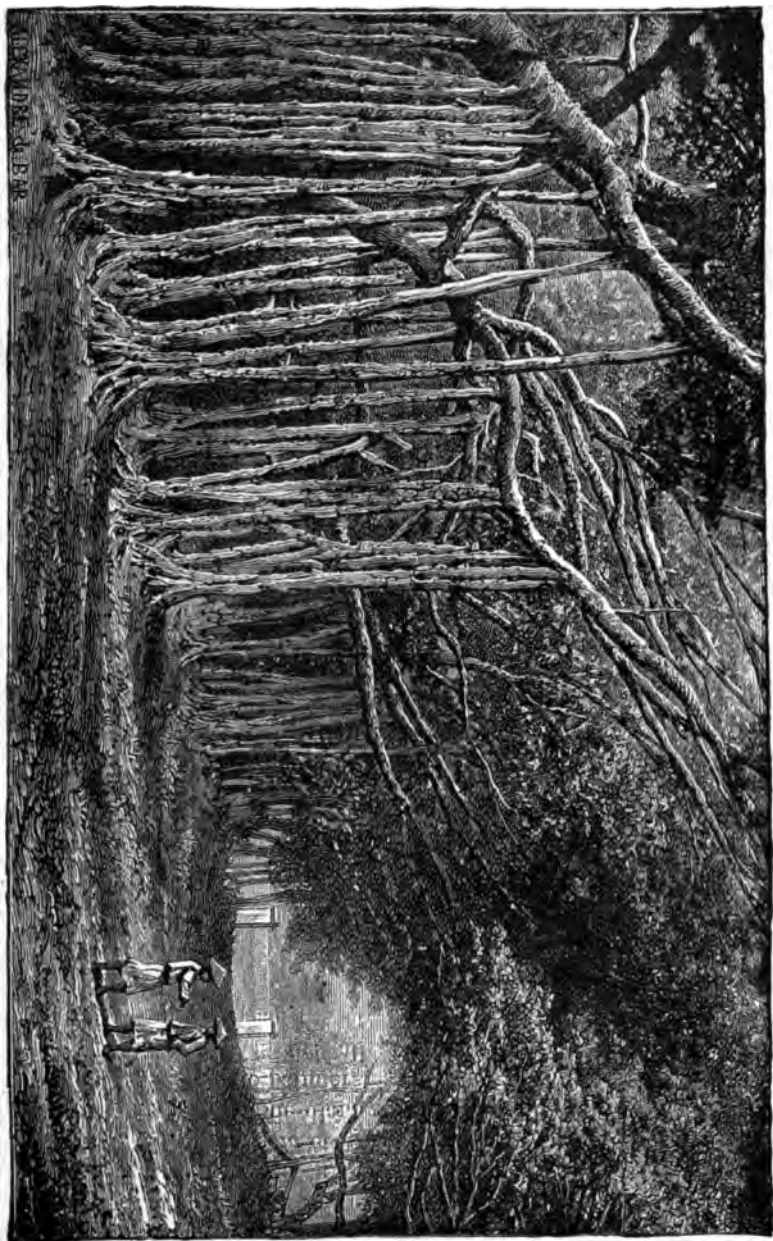
### THE BANYAN TREE.

IN the account we have given in this number of the conversion of the savages on the island of Aniwa, it is mentioned that their evening prayers and other village services were held under banyan trees. In the picture you will see the widespread shade that this tree gives. The many trunks of the tree are like the pillars of a church, and the whole tree is like a temple formed by God himself for the simple worshippers of these South-sea islands. Mr. Paton, who taught the people to worship God, tells us that the habit of morning and evening family prayer, and of asking a blessing at meals, took a wonderful hold upon the people. There was a time when food was very scarce in Aniwa, and the people suffered. Mr. Paton heard a father at his hut-door, with his family around him, blessing God for the food given them and for all His mercies in Christ Jesus. When the missionary drew near and talked with them, he found that the only food before them was fig leaves which they had gathered and cooked—a poor enough dish.

At this time the orphans that were under the care of Mr. Paton suffered a great deal also. They came to him and said, "Missi, we are very hungry." He replied, "So am I, dear children, and we have no more white food until the Dayspring comes." The Dayspring was the mission ship that brought supplies from

Australia to the missionaries on the New Hebrides islands, and the white food was the food which the white people eat. The children said, "Missi, you have two beautiful fig trees. Will you let us take one feast of the young tender leaves? We will not injure branch or fruit." Mr. Paton answered, "Gladly, my children; take your fill." In a twinkling every child was perched upon a branch, and they feasted there as happy as squirrels. At night they all prayed for the ship, and in the morning the boys would rush to the coral rocks and eagerly look out over the sea for an answer to their prayers. Day after day they came back with sad faces saying, "Missi, Tavaka Jimra"—no vessel yet. But at grey dawn one day the missionary was awakened by the boys shouting from the shore and running for the missionary house with the cry, "Tavaka oa! Tavaka oa!" the vessel, hurrah! Mr. Paton rose at once. He looked through his glass, and saw that a ship was unloading goods into her boats; and the children, when he told them that boxes and bags and casks were being sent on shore, shouted and danced with delight.

As the first boat-load was landed, the orphans gathered around Mr. Paton, and said, "Missi, here is a cask that rattles like biscuits; will you let us take it to the mission house?" Mr. Paton told them



THE BANYAN TREE.

to take it if they could. In a minute it was turned into the path, and the boys had it flying before them, some tumbling and hurting their knees, but up and at it again, and never stopping until it rolled up to the door of the mission house. When Mr. Paton returned, he found them all around it, and they said, "Missi, have you forgot what you promised us?" "What did I promise you?" said Mr. Paton. They looked quite disappointed, and whispered to each other, "Missi has forgotten." "Forgotten what?" said Mr. Paton. "Missi, you promised us that when the vessel came you would give each of us a biscuit." "Oh," said Mr. Paton, "I did not forget, I only wanted to see if you would remember it." They laughed and said, "No fear of that, Missi. Will you only open the cask? We are dying for biscuits."

At once Mr. Paton got hammer and tools, knocked off the hoops, took out the end, and then gave the boys and girls a biscuit each. To his surprise they all stood round, biscuit in hand, but not one beginning to eat. "What," said Mr. Paton, "you were dying for biscuit, why don't you eat? Are you expecting another?" One of the older ones said, "We will first thank God for sending us food, and ask Him to bless it to us all." And this was done in their own simple and beautiful child-like way, and then they *did* eat, and they enjoyed their food as a gift from their Heavenly Father's hand. "Is there any child reading this," says Mr. Paton, "or hearing it read, who never thanks God or asks Him to bless daily bread? Then, is that child not a white heathen?"

#### THE MARTYR BOYS OF UGANDA.

WE have told our young readers before this something of the heroism of the boys in Uganda who became Christians. Mr. Ashe, who was a missionary in Uganda, has recently given a more particular account of the martyrdom of three of these boys. One of them lived in Mr. Ashe's own house. His name was Bugalama. His father was a Bahama chief; but one day, as so often happens in Africa, a dreadful raid was made on the village in which the chief lived. Bugalama's father was slain, and his mother was carried off as a slave. The little boy was saved from a cruel death by Sebwato, a chief of Uganda, and Sebwato gave him to Mr. Ashe. Bugalama had a fine face and a handsome form, and was noble in disposition. He soon became a great favorite in the mission. But when Mwanga, the cruel young king of Uganda, determined

to persecute Christians, he first laid hold of the young boys connected with the mission.

Here is the story that Mr. Ashe tells of their death.

The three boys, Seruwanga, and Kakumba and Sugalama, were led away to death, followed by a mocking crowd. The chief executioner, Mujasi, taunted them. "Oh, you know Isa Masiya," [Jesus Christ] said he. "You know how to read; you believe you will rise from the dead. Well, I shall burn you and see if it be so." And the heathen crowd laughed loud at the cruel and blasphemous jeer. But the young Christians answered boldly and faithfully. Seruwanga was a daring fellow, and Mr. Ashe says it was easy to believe that when Majasi mocked, he would sing, as all were reported to have sung, "Killa Siku tunsifer."

"Daily, daily, sing to Jesus,  
Sing, my soul, His praises due,  
All He does deserves our praises,  
And our deep devotion too."

And so the three boys were led along. There were some friends who followed—some who felt a pity in their hearts that they had never before known; but they dared not beat their breasts and show the sorrow that they felt. One of these friends was Musali, a gentle, loving, and brave Christian, and he it was that told Mr. Ashe the story of the martyrdom.

The mob carried gourds of banana cider, a drink made from fermented bananas, of which the people in Uganda are fond. They went on their way till they reached the borders of a dismal swamp. Here they halted. Part of the crowd bring firewood; others make a kind of rough framework, and under it the fuel is heaped. Then the boys are seized, and it makes one's heart sick to read of the cruelty that followed. The executioners had long curved knives. First the arms of Seruwanga are cut off, but the cruel knife cannot wring from him a cry. Bleeding, he is cast into the fire. Then Kakumba made an appeal to the chief executioner. Mujasi is a Mohammedan. He believes in Allah, the All-Merciful. Kakumba speaks of the mercy of God, and begs Mujasi, in view of that mercy, not to put him

to death. But in Mujasi's heart there was no more mercy than in the knife that the executioner held in his hand. Kakumba's arms are severed from his body, and he too is thrown into the flames. And now came the saddest scene of all. Mujasi bids them do with Bugalama as they had done with the others. They come near, and the boy cries out, "Oh, do not cut off my arms. I will not struggle, I will not fight, only throw me into the fire!" Did any boy ever pray a prayer more sad than this—"only throw me into the fire"? The butchers do their work, and brutally cut that handsome body which was so wonderfully made, and the poor bleeding boy is placed on the framework, that the slow fire may finish what the cruel knife has begun. A wail of anguish goes up, becoming fainter and fainter; a last sob and then silence.

Musali stood sadly watching the sorrowful scene. He was wondering, perhaps, whether his turn would be next. Mujasi, drunk with blood, comes to him and says, "Oh, you are here! I will burn you, too, and your household. I know you, too, are a follower of Isa (Jesus)." "Yes, I am," said Musali, "and I am not ashamed of it." Never a truer word was said, and never a braver man spoke. For the sake of the Lord Jesus these people in Uganda loved not their lives unto the death.

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## LETTERS FROM THE MISSIONS.

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### CHINA.

DR. EDGAR WOODS.

#### A BUDDHIST PLACARD.

Last summer this city was flooded with a lot of placards, evidently gotten up by Buddhist priests, and in almost every public place they were posted up. So I secured one, and send a translation (kindly rendered by another) for the benefit of the readers of *The Missionary*.

The placard is a sheet of thin white paper, about a foot long by eight inches wide. You begin to read at the upper right hand corner and read vertically, not horizontally, as we do at home. First comes a line, respectfully persuading kind people and good sirs forever to spare oxen that plow, dogs, mules, horses, donkeys, and frogs. Next, near the top of the sheet, are two rather large characters, "Spare life," and below this is a grotesque picture of a frog; below

this, again, are four lines of poetry, followed by the tract itself.

"The field-frog of child-like form,  
With prostrate body beseeches life;  
Would that good people and kind sirs  
Might exercise a pitying heart.

"Men living in the world have very many kinds of food to eat. We earnestly beseech kind men to abstain from eating ox, dog, mule, horse, donkey, and frog flesh, because these animals do meritorious work in the world, and do not injure men. All men know this, so we need not speak minutely of it.

"Every one able forever to avoid killing, especially if given to exhorting others not to kill nor torture and who abstains from eating animals, will surely lessen his calamities and add happiness, old age, wealth and joy, and will not be liable to pestilence and dangerous illness, and will be free from prison calamities [*i. e.*, keep out of jail].

"The frog is like the form of a little infant, and devotes himself wholly to protecting the rice and the grain in the fields by eating insects that injure the blades. Because the frog's food is like the chicken's, therefore it is called the field-chicken.

"Everybody ought to come back to his first heart and the goodness of his original disposition, and looking up sympathize with the life-loving heart of high heaven. Let him show timely compassion and cherish pitiful thoughts and industriously perform according to his opportunity all kinds of good deeds that not only his own person may reap a rich reward of happiness, but that especially his superabundant felicity may reach even unto his posterity. We earnestly beg kind men and good sirs really to put forth their strength in exhorting to the practice of this. How fortunate if this is not forgotten nor neglected. If good and kind people will make many copies of this and stick them up, their merit will be very great; but if there are wicked people who have the desire to tear and destroy this, their calamity will not be light. Those desirous of avoiding calamity and trouble must earnestly avoid killing. If you want to invite old age you surely must save living creatures. If you respect and preserve written characters you will get merit without measure."

*Tsing-kiang-pu.*

In Cape Colony the Dutch control the Legislature, and are backward, and will not *hurt their own trade* in wine and brandy.

Miss FRENCH.

Several friends have insisted upon my writing for *The Missionary* a letter after the style of some I have written home recently, in which I have given descriptions, perhaps of visits to the homes of the natives that I have made with the little Bible-women, whom I have had in my charge during Miss Kirkland's absence, and with this as my excuse for this kind of letter, I shall attempt to-night a description of a small part of what I have seen to-day, and where I have been, in my going to and from a village, about three miles distant from the city, where I go once or twice a week to dispense medicine.

The morning was bright and beautiful, but very cold, and we had to walk as rapidly as the little feet of the little women would allow us, to keep warm, stopping only once in the city to give a woman some *pain-killer* (my panacea for most ills), for the aching tooth she had asked me to *extract*. We passed on and through the gate, which was already thronged by persons passing to and fro, and in the open space just outside were the usual stalls being put up by the different vendors, of their wares, fruits, and curioses. The old fortune-teller's square umbrella was spread, and underneath he sat with the different articles he used in his occult-performances. Around him, and with the same group of attentive listeners to all appearance I have seen every week surrounding him, and his near neighbor, a beggar boy, also an acquaintance, was lying in the same place this morning in which he lay during the summer, with nothing to shield him then from the scorching rays of the sun, and now with nothing to protect him from the wintry blasts. These objects are two of many such landmarks. As we hurried on through the crowd I was attracted by a woman in mourning, who walked in front of me, in the usual white dress, with her inky-black hair wrapped with white cord, and around the beautifully arranged coil was a neatly folded band of sackcloth: and while I was admiring her head and wondering why she was out on the street in such deep mourning (as it is not customary), I was accosted by a poor miserable-looking man, who very politely asked me to please give him something for his eyes; and, oh, such eyes as they were! I found myself unvoluntarily turning away with absolute repulsion, so fearfully and horribly inflamed they were. I, however, gave him the medicine. I saw many others during the day with the same disease. This detention necessitated a longer stop than I intended,

for by the time I had given him the medicine I was surrounded by persons with various diseases who had left their damp, fireless houses to warm in the sunshine, and seeing me came and asked me to do something for them; and, after accepting an invitation to enter a house near, I was followed by them. And while I did what little I could for their bodily sufferings, the little Bible-women were busy telling them of the Great Physician, who would heal their souls. After remaining with them the length of time I thought necessary, we again hasten on through the crowded streets, stopping frequently to allow different things to pass us by; for instance, a man on horseback, who could not be called a *graceful* rider, with his flowing robes, although travelling as he imagined quite in keeping with his royal highness, with his forerunner holding on for dear life to the reins, not that his steed was so spirited that it required a second party to guide it; for, indeed, the long skirts of the primitive saddle, with those of the rider, together with the weighty appearance of the bells that ornamented his neck (used for *noise*, and not for merry jingle,) were quite as much as the little cadaverous animal was able to carry at a slow pace, and judging from appearances, if left alone to his own feelings, would gladly have crept off to some quiet spot and lie down to rest forever. In another place we were obliged to stand aside for a minute to let some coolies pass, bearing an immense casket, which was decorated with various interesting objects; conspicuous among the number was the centre-piece, a huge red rooster, which was being carried to the grove, to be slain there, that it might turn away the spirit of the departed to the spirit-land. As Chinese are proverbial for their economical ideas, this chicken is brought back home and a feast is spread, where he again occupies a prominent place. Our next stop is for a wedding procession to pass us, not a large one, but the chair is the same large red chair, borne on the shoulders of coolies, with all of its gaudy drapery closely drawn, with the red tapers burning dimly around the top, and to a foreigner's eye nothing to indicate happiness, either in the appearance of this prison-like box or the knowledge that the bride is on her way to the home of the bridegroom, whom she has never seen; however, the red chair, and the ragamuffin cortege that follows, are indispensable to the *highly-colored* Oriental beauty within. After halting for these, and many other hindrances of like nature, and passing doors open for the public to witness the ancestral wor-

ship, or as was in one place, the doors were not only open, but colored banners and awnings were placed in front of the house that attracted much attention, and inside were nine priests, dressed in their voluminous yellow robes, chanting prayers over some one dead, with an interlude of clashing cymbals, and beating of the well-known "fish head," an instrument used in the temples, by priests, the sound of which never ceases, as at this moment, I hear it in a temple near by, and which is as measured in its beat as it is possible for anything to be. Another scene over the dead I witnessed to-day was late this afternoon, as I returned, where the doors were opened, which means the entire front of the house was *placed to one side*, and in the centre of the room sat the casket, or coffin perhaps would be a better word, with the bright yellow and red comforters spread over it ready to receive the remains of a mother, who was lying on the bed alongside of the casket; and kneeling at the head of the body was the daughter and son, dressed in deep mourning. The daughter was engaged in combing out the long tresses of her mother's hair, and wailing in tones that I wondered how so many could hear and not weep. After the son had done likewise, she very tenderly wrapped a crimson-silk cord around the long black hair, and then arranged it in the usual pretty style, fastening it with a pretty ornament, and after giving the comb she had used to the undertaker, who broke it in two and put the pieces in the coffin, she arose from this last act of filial devotion, and immediately the piteous wailing ceased. The feast for the spirits was spread, and on either side of the entrance the "Ladder of lanterns," each containing forty-nine lights, each burning in its crimson cup, with a bronze image by each light, giving the appearance of wedding festivities rather than of death; and immediately in front of the entrance, on the opposite side of the narrow street, were hanging dozens of strings of the paper money, ready to be burned at the proper time in their heathen custom. But I must hasten on to my destination. After passing in and out at the various places we are in the habit of stopping, we found ourselves in the little narrow alley leading to the home of a widowed mother and son, where we often go. To-day we found the young lad lying by the door, where he had crept (for he is an invalid for life) from the damp dark house to enjoy the bright sunshine, which must have been most inviting to him after the uninviting comfortless place within, for oh! the poverty of these

homes, you in the home-land can have no conception! and how one's heart goes out to them in this, as well as the dire poverty of their spiritual life. As soon as the boy recognized us a bright smile lighted up his pleasant, intelligent face, and during the conversation which followed about the wonderful love of Jesus, the interest he manifested did not require the questions he asked, for the large beautiful eyes spoke most plainly his desire to know more. While thus engaged a message came for me to go to see a child that was very sick; and going through many narrow and winding alleys and unclean places, we reached the house, where we found the family at rice. From the energetic way in which they were using their chop-sticks and emptying their bowls, I was obliged to conclude it was the first meal they had partaken of for hours, and they were enjoying the repast as few persons ever did, though, from *appearances*, I did not know how they could. After politely declining to join them, they gave me the seat of honor, a chair in the only place in the dark-room where a sun-beam could find itself. I examined the child and gave it medicine, and while doing so my woman was telling them of the true God. After listening for a short time they gave us to understand they preferred their own gods, and did so in such an unpleasant way that we left the house feeling very sad, and hurried on to the home of Mr. Tsong, where we found him busily engaged in preaching to the patients that were awaiting me; and after remaining there the usual time, and paying visits to different houses as we returned, it was quite late when we reached home.

As I now look back over the day, I see it quite like many others I have spent; but before I close I would like to speak of one (and what I hope has resulted from it) that I spent last June in the country, with Mrs. Stuart, Miss Wilson and Mr. Yu, at a hamlet, where it was known we would be on that day. When we reached the place we found many persons, who had gathered at the house of a Christian, to hear the gospel and have medicine given them. Among those that were sick was an old woman, who was brought on a litter, to whom I gave medicine, and who sent once or twice afterwards for more. In the early part of September I was surprised one day at having this woman to walk in my study. She came with a great profusion of thanks for what she thought I had done for her, and she brought with her her Catechism, of which she had learned no small amount, considering she was a servant

and could not read, and had to gain her knowledge from any one she could find to help her. She had been a vegetarian, but had given that up. After going home she was badly hurt from a fall, and sent a message for me to come to see her; but instead of going I sent a message for her to go to Dr. Main's hospital, where she is now, and where she has every opportunity of being taught in the doctrine. Mrs. Main tells me she continues to study the Catechism, and *prays* constantly. I mention this little incident, as it has made me happy, and, I think, will interest some of my readers also, whose prayers I shall ask in behalf of this work, which I took so reluctantly for Miss Kirkland, knowing my inefficiency. But I now feel that it was the ordering of Him who doeth all things well, as I am not only greatly interested in the work but love it, and hope by the grace of God to make it my life-work. I greatly feel the need of your prayers as I go in and out amongst this people.

The thought often occurs to me as I know more and more of the squalid poverty of the Chinese, their superstition, their idolatry, their darkness and sin, with what ingratitude we who have been born and reared in a Christianized land accept all the comforts and privileges arising from such a blessing; for we receive them in that matter-of-course way as though it were our prerogative rather than that we are blessed above millions of fellow-creatures, who have never heard even of Him who has thus blessed, chosen and honored us.

*Hangchow.*

## NORTHERN BRAZIL

DR. BUTLER.

### HOW WE BEGIN MISSIONARY WORK.

On January 31st, accompanied by my colporteur, I left home for a small city called Rosary (Rosario), which claims a population of over 8,000 souls. The city of Maranhão has two companies owning twenty-four river steamers, which carry all freights of this state, as we have not a foot of railroad. These steamers make the villages of the state of Maranhão most comfortably accessible from the capital; and I venture to say that not even in the state of São Paulo, with its numerous railroads, is evangelization so feasible by a few men as it is in this state. For instance, on one river, in a run of four days, there are eight towns, which one missionary might visit once in every two months, each village numbering from 1,000 to 8,000 souls.

To return to "how we begin missionary work in a new place," we arrive in Rosario at night under a tropical winter rain, not having the slightest idea where we shall be housed. Just before we leave the steamer, the engineer, unknown to us, asks where we are going to stop, and we take this as an indication from the Lord, and ask him to get some acquaintance of his to receive us for the night, there being no hotel in the place. We are taken by him to the house of the schoolmaster, who is away at a church feast, and does not come home till morning. He comes next morning, and gives us "coffee." At half-past nine o'clock we are in our saddles and on our way to Mucambo before the schoolmaster knows he has kept the detested "Protestante" all night (I afterwards repaid him in medical practice). We then ride thirty miles in a rain so persistent that, even after swimming the swollen rivers on horseback, and being wet up to the waist, it incommodes me a great deal, and comes through my umbrella and through my hat. I found only three remarkable things on this all-day ride in the Brazilian woods: not an animal is seen except one little rabbit, the blue grass and broom sedge, as tall as the head of the mounted horseman, and a nearly-continuous three-mile bed of scarlet portulaccas.

The country being almost impassable on account of rains, and being able to preach to only a small audience on Sunday night, we returned on Monday to begin a three-weeks' series of services in Rosario.

We rent a house and buy housekeeping utensils as follows: A tin-cup, two small bowls, a soup-plate, three small earthen pots for the fire, two brass-spoons, and one wooden one. We are our own cooks for fear (1) that some one might poison us, and (2) so as not to give rise to scandal by having a woman-cook in the house, and that the people may see we do not follow the customs of their priests in this matter.

We find no difficulty in getting together a sofa, twenty chairs, four school-benches, and a most ordinary table. We borrow two lamps, buy three candles, and are ready for preaching.

We now go out into the streets and lanes and hedges, to compel them to come in for service. The first invited say, "Yes, sir; we are very much obliged;" but they never come. The next say (as soon as our back is turned), "Only if he gave me a shoulder of a roasted pig." Some laugh, some wish to argue with us, and so we pass on with varied success as to promises to at-

tend. You may be sure the detested name of "Protestante" has preceded us, and all the accompanying lies told about it must be lived down.

But night brings a house full of curious listeners, and the sermon gives talk for all next day in the village. The attendance upon the services is good, until one night we are stoned while preaching, and nearly everybody leaves the worship as the stones begin to fall. Next night, at half-past seven o'clock, only two mulatto boys are there at the beginning of the service, and the faith of the missionary is sorely *tried* to decide whether he must there shake off the dust of his feet for a testimony against them; but with a new and instantaneous consecration of himself to Jesus, he begins service, and one hearer after another comes in until the room is full, and the service proves most blessed, as some three inquirers came forward after service declaring their adhesion to the gospel. The missionary must ever remember and bless God for a meeting like this. During these days we preach much in the stores and from house to house, and I am quite sure I sometimes talked two hours at a time.

The healing art in this instance made many friends for the gospel, and will cause some to defend me who know nothing of what I preach.

Beggars almost thronged our doors; and I must say that I never saw so much sickness and poverty before, but the sickness is to be expected from the great dampness of their dirt floors. On several medical visits I refused to give medicine from the fact of my medicines not being able to act on mud. With the toe of my shoe I could make mud balls of the damp dirt of their houses. Lepers are very numerous here. Oh, how my heart longs for \$2,000 a year to establish a hospital for *incurables*! It would bring many to Christ in their last days.

We left eight inquirers after Christ in Rosario, one having given us a building lot for a church, and others having promised money for building. The necessity of more laborers is seen from the fact that in almost every place we find persons who have heard the gospel in the capital. I wish some of our older, as well as younger, ministers could see the whiteness of the harvest fields. I could cry over these fields destitute of reapers. Each time I think of it my heart fills with sorrow. Surely the Lord will not tarry in caring for these dying multitudes.

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THERE are in India, on an average, two missionaries for every million inhabitants.

## INTERIOR BRAZIL.

REV. FRANK A. COWAN.

A few days ago I reached Bagagem, and looked with interest on my future home. My visit in Campinas was very pleasant; but one day while I was trying to "swallow a Portuguese dictionary," Mr. Boyle swooped down upon me and whisked me away.

Of course I regretted to leave my Campinas brethren, but I said farewell with pleasure to a band of bloodthirsty mosquitoes in my bed-room. Their *singing* and *preying* were neither orthodox nor edifying.

We made the journey from Campinas to Bagagem in five days. Only three years ago, this trip occupied Brother Boyle nearly three weeks. We left the cars only one hundred miles from home, and we shall soon have a railroad much nearer. But the people of Brazil are never in a hurry, except when they want to get rid of a deposed emperor. It is a strange sight to see the trains put in shelter for the night, and the panting engine unyoked, as if it were a tired ox which must rest until morning. We run

## NO NIGHT TRAINS

here. We have plenty of time, and are too sensible to rush out and break our necks in the dark. Our journey on horseback was made in true Brazilian style. The baggage and camping outfit, were carried on pack-mules driven by the servants, while we were sometimes on the "engine," sometimes on the "sleeping-car," owing to the spirit of the animals we rode. We slept in sheds, which protected us from the rain, and we ate our beans and rice with great relish. On the plateaus of interior Brazil, a man feels that he is really "out of doors." No longer hemmed in by the impenetrable forests of the Southern States, he begins to breathe more freely and feel more at home. There is such endless variety in the tropical vegetation, that it is next to impossible to describe it. In many respects it is like the vegetation of Western Texas. The herds of horses and cattle wearing the brands of their owner, the whips, boots, spurs, and lariat, would also be very home-like to the eye of a Texan. And the people would not appear strange to him, for they are the near relatives of the Mexicans in color, in language, and in all their characteristics. We have here a great mixture of races, and there is a great lack of stability among the people. The pure Portuguese, and the pure African, generally *make*

## THE BEST CITIZENS AND THE BEST CHRISTIANS.

As in Mexico, the people are leaving the Church of Rome. Some want the Bible and a purer religion, and some do not want either of them. At the present time, Brazil ought to be the "cynosure of all eyes." She is passing through a crisis. Even under the reign of Dom Pedro, her interior provinces had opened their doors to admit a higher civilization. And now, after a peaceful revolution, we confidently expect to see the wheel of progress roll on with accelerated speed. The newspaper, the telegraph, postal facilities, the railroad, etc., are finding their way to the towns of the interior. But is she opening her gates to a higher and purer type of Christianity, or to a

## FLOOD OF INFIDELITY?

England's dark night of infidelity followed the popular reaction from the influence of Rome. May it not be so here? Our "adversary, the devil," is at work. He is going "about as a roaring lion, seeking whom he may devour." He is sending hundreds of missionaries to Brazil, not only wicked men, but wicked books. He does not forget that the press is a giant, who can forge "thunderbolts for hell as well as for heaven." What do we need in order to meet him? We need workers to sow the seeds of truth in every place, so that the "tares" may not take root before the "wheat." And the church must procure the laborers by prayer, effort, and personal consecration. Reader! are you a disciple of Christ? Please turn to your Bible and read Matthew ix. 37, 38. Ponder its meaning. That is a direct command from Christ to *you*. May God's Spirit take this command from Christ to the heart of His ministers and people. May the petition for more laborers be on their lips in the *pulpit*, in the *prayer-meeting*, in the *closet*. May it burden the hearts of fathers and mothers until they offer their children to their Lord. May it rest upon the minds of young men and women. For very soon the desire for the glory of the Master will make them say, "Lord, here am I; send me."

## BRAZIL.

MR. LANE.

The earthly kingdoms and powers are troubled with revolutions, epidemics, and rumors of war. These things "must needs be"; but it is a comfort to know that none of them can stop the advance of the gospel over the earth. The following extract from a letter of our native minister,

Senhor Teixeira, will show what the Lord is doing in his part of the field:

"I spent three days preaching on the fazenda of Senhor G. I was much encouraged. The congregation at that point already has twenty persons, who are firm and faithful for Christ. On the Sabbath the Lord's Supper was celebrated. Four adults professed their faith and were baptized; also three children had the ordinance administered to them. It is proposed to erect a small house of worship, and \$140 have been collected for that purpose. I left this interesting people with regret. At the next point visited two persons made a profession of their faith, and five children were baptized. Arriving at the town of S. Joao di Boa Vista (where we have a flourishing little church), I visited some persons who are well-instructed in the Bible, and who will soon unite with the church. I finished up the journey by getting thoroughly wet and catching a bad cold, but this is nothing in comparison to the days of joy through which I have passed."

The attendance on preaching in the Campinas church is improving. The mission schools have opened with an attendance of about fifty pupils. The terror caused by the fever of last year will effect injuriously for a time the schools. The Lord, however, knows best what is needed to build up his kingdom. Pray for us.

### MEXICO.

#### Miss HOUSTON.

Like Pharaoh's chief butler, "I do remember my faults this day," and not the least among them some promises made to friends during my last vacation to write oftener for *The Missionary*. One promise ran thus: "When I go back I will keep a journal of a week or two, and then you will know better just how we do." Well, I have not done it. First, there were so many more important things to be done, and then an old objection to journal-writing came up—that it is too much of a letting one's left hand know what the right hand does. So between the two it was never fulfilled.

The delight of getting back to one's work well and strong is very engrossing. The taking up of the threads that have fallen from your tired hands, and the representation of problems that remained unsolved to a wearier brain, seem to be all-sufficient.

Then there is the old hope of being able to ac-

complish some things that one has long had in view—the widening of the work, the new paths to enter, etc., etc., that come up in all their freshness to the enthusiasm of renewed health and strength. These are some reasons why missionaries do not write more and oftener.

My school never was more interesting to me than now. It has been larger and, in some respects, more promising. But of the thirty-five that come to me day by day few have given me more pleasure. I am in the school-room from a quarter to nine until twelve at noon. My assistant's work is more satisfactory every year. She has entire charge of the school in the evening, and has the love and respect of the pupils. She is also president of our Woman's Church Society, and is an efficient worker.

Several hours of the afternoon I spend in visiting, sometimes among our church-members, but now principally among "those that are without." I would like to say something more particularly about these visits—though, as Paul said, "I speak as a fool"—for last summer I heard it said, "Miss Houston has quite an easy time now—*just visiting*." The houses in which these visits are made are the poorest of the poor—poor in worldly goods, poor in morality, poor in common decency. An American gentleman having seen me on one of my rounds, said "that part of the city has not a very good reputation." "Yes," I said, "you know, the worse the place the more need there is of my visits." "Oh, yes," he laughingly said, "that is a fact." He had been separating the worker from the work, knowing that in that ward there was much that was offensive to eye and ear. "Do you sit down in those houses?" lady friends have asked me. "Certainly—on oil-boxes, questionable-looking beds, and anything that their hospitality offers me." These border towns are never free from small-pox. This winter there have been a great many cases. Mission visits cannot stop for so slight a matter as small-pox. And on entering and leaving a house every member of the family must have a grasp of the hand.

Subjects of conversation, half-dressed children, and a dozen or more things else often make a visit a trial to the flesh. I fear a part of this visiting would prove something less than easy to my thoughtless friend. Yet they are little things, and easy to be borne for Him who had so great love for us.

This year there has been more sickness than usual, and for a time the most of my visits were

confined to a consumptive woman, who languished two or three months. She enjoyed hearing me read, as she was too weak to carry on a conversation any length of time. I was reading her "Christopher and His Organ," a little story that makes the work of Christ in saving us very plain. Before I had finished the book she died, but not before she had heard the most important chapters of it. I hope the Spirit guided her feet into the way of peace. Her life had been anything but a good one. This case I was providentially directed to by hearing her racking cough in one of the rooms of a tenement row, where I was visiting others.

Don Herculano, our good elder, asked me one morning if I had time for a visit to his part of the town. I told him I did not think I had then. He said he was sorry, for a sick woman wanted to see me very much, and he was afraid she would not live long. On asking about her, I found she was a person I had known some time before, but had lost sight of. She was then a

great sufferer, and I had visited her frequently and read her a good portion of the Bible. I had not heard of her for some time. I went to see her then immediately; and just as soon as she greeted me she said, "Read to me like you used to." I read and prayed with her, and she lived to see me several times. She seemed to have sufficiently clear ideas to comprehend much and to receive comfort from the promises. Don Herculano was with her when she died, and had hope in her death. Such things as these encourage one to sow beside all waters. It is not always the most promising signs that bear at last the most fruit.

But with discouragement and disappointment there is enough in mission work of encouragement and success to make it a very delightful one. Not much to speak or write about, perhaps, but much to thank God for, and go forth still bearing precious seed.

BROWNSVILLE, TEXAS.

## TIDINGS FROM THE WHOLE FIELD.

### UGANDA MISSIONS RESTORED.

KING MWANGA, of Uganda, on the shores of Victoria Nyanza, has, with the help of the native Christians of that country, regained his throne, from which he was deposed fifteen months ago, after a bloody war with his own brother, King Kalema, who was placed on the throne and supported by Arab allies. This little revolution in the heart of Africa is in a sense a triumph of Christianity over Mohammedanism, for the King Mwanga in former times maltreated the missionaries, and even burned some of their converts at the stake; yet the fact that for some time during his misfortunes he lived on the bounty of the very persons whom he

had persecuted has wrought a change in his feelings, so that he now sends to the Protestant and Catholic missionaries south of Victoria Nyanza, begging them to return to their work in his kingdom. "You will be at liberty to do whatever you like," says he. "Do not imagine that Mwanga will become bad again. If you find me bad, then you may drive me from the throne; but I have given up my former ways, and I only wish now to follow your advice." Uganda is one of the most powerful of African kingdoms, and the conversion of its king to enlightened views is of no small importance to the cause of missions and of civilization.—*African News*.

## RECEIPTS FOR FOREIGN MISSIONS, MARCH, 1890.

SYNOD OF ALABAMA.—*Pres. of N. Alabama*, Calera, 3; Birmingham 2d, 2.95. *S. Alabama*, Government-st., Mobile, 7.50; Jackson-st., 12.00; Evergreen, 4.15; Baldwin, 1. *Tusculum*, Selma 1st, 189.05; ditto, 458.75, 678.40. **ARKANSAS**.—*Arkansas*, Marianna, 12.50; Searcy, 100; Little Rock 2d, 7.85. Batesville, 25. *Ouachita*, Camden, 1. *Washbourne*, Ben-

tonville, 1.40; Fayetteville, 1.30; Big Springs, 75c.; Mt. Bethel, 2.89; Dardanelle, 2; Prosperity, 1.50; Centreville, 1.50; New Hope, 85c. 158.54

**GEORGIA**.—*Athens*, Athens, 3; Sardis (col.) 1.65. *Atlanta*, Ebenezer, 7; Greenville, 7; Atlanta 1st, 350; Atlanta, Central, 376.29; Atlanta 4th, 35; Rock Spring, 12.50; Philadelphia,

7.95; Griffin, 9.50; Bethany, 15; Decatur, 60; Smyrna, 5; Carrollton, 10. *Augusta*, Riverside Chapel, 1.10; Ladies of Milledgeville ch., 50; *Augusta* 2d, 17. *Cherokee*, Marietta, 15; Midway, 2.

964.99

**KENTUCKY.**—*Ebenezer*, *Augusta*, 22.50; Catlettsburg, 6.34; Union, 2.70; Richwood, 9.70. *Louisville*, Bloomfield, 12.42; Frankfort, 58.88; Louisville 1st, 64.30; Eminence, 8.05; Louisville 2d, 440.79; Louisville 2d (for Stuart Robinson Mission, China), 360.30; ditto (for ditto), 15.60. *Transylvania*, Richmond 1st, 10; Harrodsburg, 200; Pisah, 6.30; Danville 1st, 29.57; Somerset, 10. *West Lexington*, Versailles, 1; Mt. Pleasant, 7.50; Bears, 5.10; Cynthiana, 10.58; Mt. Sterling, 30; Winchester, 125.

1,436.63

**MEMPHIS.**—*Memphis*, Mason, 16 *Western District*, Union, 2,

18.00

**MISSISSIPPI.**—*Central Mississippi*, Franklin, 3.50. *Louisiana*, Woodville, 12. *Mississippi*, Hazlehurst, 12; Crystal Springs, 7. *New Orleans*, Napoleon-ave., 4.50; 2d German, 11; Moss Point, 7; Lafayette, 75. *Red River*, Monroe, 25; Shreveport 1st, 100. *Tombekbee*, Carolina, 2; Lawrence, 2,

261.00

**MISSOURI.**—*Lafayette*, Higginsville, 6.80; Odesa, 8.50; Poor woman of Farmington ch., for Congo Mission, 2.50. *Missouri*, Mexico, 67.52. *St. Louis*, Mispah, 25. *Upper Missouri*, Plattsburg, 8.25,

118.57

**NASHVILLE.**—*Columbia*, Fayetteville (member's free-will offering), 10; Summertown, 1; Young's Chapel, 1.40; Bethany, 3. *Knoxville*, Knoxville 1st, 70.07. *Nashville*, Decherd, 3; New Hope, 15.50; ditto, additional, 5,

108.97

**NORTH CAROLINA.**—*Albemarle*, Warrenton, 10; Tarboro, 4.25; ditto, 96c.; Nhalah, 1; Oakland, 4; Raleigh 2d, 11.25; Wilson, 4.64; Rocky Mt., 2; Goldsboro, 3.41; Tarboro, 5. *Fayetteville*, Presbyterian collection, 21.35; Ashpole, 40; Bluff, 7; Bluff Memorial Chapel, 2.60; Bethlehem, 1.60; Centre, 14.86; Church of the Covenant, 34.69; Galatia, 13.44; Laurinburg, 70; Laurel Hill, 29.15; Lumber Bridge, 23.11; Lebanon, 5; Maxton (J. C. McCaskell), thank-offering, 100; Montpelier, 2.10; Mineral Springs, 4; Sardis, 4.47; Smyrna, 20.65; St. Andrew's, 11.50; St. Paul's, 20; Sandy Grove, 6.25; Philadelphus, 4.53; Mt. Tabor, 2.15; Flat Branch, 4; Maxton, 47.67; Laurinburg, 9.23; Pee Dee, 12.29; Longstreet, 1.25. *McKlenburg*, Amity, 13.10; Robinson, 5.18; Asheville, 31.32; New Hope, 14; Wadesboro, 8.72; Matthews, 48.25; Sugar Creek, 23.10; Mallard's Creek, 8.37; Morrison, 25c.; Bethlehem, 5.10; Waxhaw, 3.22; W. H. B., Monroe, 50. *Concord*, Davidson College, 24.45. *Orange*, Lady member, Mebane, 100; Greensboro 1st, 3; Bethel, 2; Westminster, 8.07; New Hope, 4. Buffalo, 4; High Point, 4.49; Redville, 5. *Wilmington*, Mt. Horeb, 2; Little Annie Moore, of Mt. Horeb, 1,

933.22

**S. CAROLINA.**—*Bethel*, Fishing Creek, 4; Yorkville, 42.50; Rev. G. L. Cook, 100; Beulah, 4; Hopewell, 15.90; Concord, 9.80; Richburg, 5; Aimwell, 20; Longtown, 20; Bethel, 34.64; Children of Bethel, 71.80; Tirzah, 7.06; Children of Catholic ch., 6; Oliver, 5; Scion, 118.45; Bullock's Creek, 32.25; Fishing Creek, 4.10. *Charleston*, Port Royal, 5; Langley, 5; Westminster, 87.96. *Enoree*, Clinton, 1.75;

Cane Creek, 1.50. *Harmony*, Brewington, 8; Wedgefield, 3.75. *Pee Dee*, Bennettsville (a member), 2.50. *S. Carolina*, Aveleigh, 2; Hopewell, 20; Lebanon, 25.25; Aveleigh, 5.60; Rocky River, 3; Smyrna, 16.25; Mt. Bethel, 13.50,

701.16

**S. GEORGIA AND FLORIDA.**—*Savannah*, Flemington, 10; Savannah, 92.89. *St. Johns*, Lake Mairland, 3.32,

106.21

**TEXAS.**—*Brazos*, Waverly, 3.25; Houston 2d, 9.50; Gulf Prairie, 4; Houston 1st (M. C. C.), 5; Galveston 1st, 236.60. *Central Texas*, Temple, 3.40; Martin, 4. *Eastern Texas*, Beulah, 1; Alston, 1,

267.75

**VIRGINIA.**—*Chesapeake*, Greenwich, 50c.; Wise's Chapel, 1. *E. Hanover*, Norfolk 2d, 126.95; Tabbs-st., 102.83; Portsmouth, 13.77; Norfolk 1st, 177.30; Petersburg 2d (annual collection), 24.17; ditto (M. C. C.), 33.17; Holmes, 1.72. *Greenbrier*, Mt. Horeb, 2.87; Ronceverte, 36.39; Gibeah, 6; Mt. Cove, 4; Salem, 5. *Lexington*, Philippi, 2.55; Clarksburg, 2; New Monmouth, 30.80; Staunton, 82; Mingo Flats, 4. *Montgomery*, Carmel, 2; Buchanan, 8; Salem, 11.80. *Roanoke*, Roanoke, 1.75. *West Hanover*, Willis, 2; Charlottesville, 77.25; Apomattox, 5. *Winchester*, Patterson's Creek, 8.23; Rev. J. M. Duckwall, 1.77; Oakland, 8; Alleghany, 5; Elk Branch, 5; Kent st., Winchester, 5; Miss Flournoy's Mite Box, 1.23,

799.05

Total from churches, - - - \$6,552.49

### MISSIONARY SOCIETIES.

**SYNOD OF ALABAMA.**—*Pres. of N. Alabama*, Pauline Du Bone Soc., 12; Lad. Miss. Soc., Huntsville ch. 19.96; Lad. For. Miss. Soc., Gadsden ch. 10; Ladies' ditto, Anniston ch. 11.36; Gleaner's Soc., Florence ch. 35. *South Alabama*, Miss. Soc., Oxford ch. 5; Wilson Miss. Soc., Union Springs ch. 10; Lizzie Wimbush Soc., Montgomery ch. 12; Stuart Miss. ditto, Jackson-st. ch. 14.05; Mary Stuart Soc., Franklin-st. ch. 20. *Tuscaloosa*, Ladies' Bliss Soc., Gainesville ch. 4.80; Reaty Workers, Alabama-st. ch. 35; Lad. Miss. Soc., Uniontown ch. 11.50,

200.67

**ARKANSAS.**—*Ouachita*, Lad. Miss. Soc., Camden ch. 7.50. *Washbourne*, Lad. Miss. Soc., Fayetteville ch. 6.25,

13.75

**GEORGIA.**—*Atlanta*, Mission Band, Griffin ch. 25; Lad. Soc., Bethany ch. 10; Ditto, Lagrange ch. 36.25. *Augusta*, Juvenile Mission Band, Union Point ch. 9.15; Lad. Miss. Soc., Washington ch. 30. *Cherokee*, Lad. Miss. Soc., Marietta ch. 4.60,

115.00

**KENTUCKY.**—*Ebenezer*, Lad. Miss. Soc., Mayslick ch. 15; Catlettsburg ch. ditto, 10.10; Lad. Miss. Soc., Augusta ch. 15; Young Ladies' ditto, Augusta ch. 25; Ditto, Catlettsburg ch. (additional), 8.50; Ditto, Millersburg ch. 52.03. *Louisville*, Bloomfield ch. 15.30; Children's Miss. Soc., Westminster ch. 32. *Muhlenburg*, Lad. Miss. Soc., Bowling Green ch. 15. *Paducah*, Children's Miss. Soc., Henderson 1st ch. 25. *Transylvania*, Lad. Miss. Soc., Richmond 1st ch. 33.20; Ditto, Danville 1st ch. 121.25; Young Lad. Miss. Soc., Danville 1st ch. 11.50; Willing Workers, Danville 1st ch. 65.80. *West Lexington*, Lad. For. Miss. Soc., Nicholasville

ch. 37; Lad. Miss. Soc., Mt. Horeb ch. 50; Ditto, Bethel ch. 21; Pisgah Miss. Soc., 5, 557.68

**MEMPHIS.**—Lad. Miss. Soc., Tabernacle ch. 5; Ditto, Memphis 2nd ch. 74.35; Lad. Miss. Soc., Bolivar ch. 5.60. *North Mississippi*, Girl's Miss. Soc., Sand Springs ch. 4.05; Catherine Watson Soc., Holly Springs ch. 9.85; Lad. Miss. Soc., Granada ch. 23.50. *Western District*, Lad. Miss. Soc., Trenton ch. 12.75, 135.10

**MISSISSIPPI.**—*Central Mississippi*, Lad. Miss. Soc., Greenville ch. (from mite boxes), 40. *Louisiana*, Lad. Miss. Soc., Baton Rouge ch. 1.80. *Mississippi*, Children's Mission Band, Fayette ch. 7.15; Earnest Workers, Rodney ch. 10.05; Lad. Miss. Soc., Weason ch. 50. *New Orleans*, Lad. For. Miss. Soc., New Orleans 1st ch. 107; Lad. B'n. Soc., Prytania-st. ch. 87; Young Lad. Soc. of Endeavor, Prytania-st. ch. 88; Bingham Memorial Mission ch. 25; Little Folk's Soc., Napoleon-ave. ch. 5. *Tombeckbee*, Lad. Miss. Soc., Columbus ch. 10; Lad. Aid Soc., Aberdeen ch. 18.81; Earnest Workers, Starkville ch. 25.15; Lad. Miss. Soc., Columbus ch. 10, 484.96

**MISSOURI.**—*Lafayette*, Willing Workers, Odessa ch. 5; Bell Leyburn Soc., Lexington ch. 4.15; Ben. Ireland Soc., Lexington ch. 2.55; Lad. Miss. Soc., Lamar ch. 10. *Missouri*, Lad. Miss. Soc., Columbia ch. 21. *Palmyra*, Lad. Aid Soc., South Fork ch. 30; Lad. Miss. Soc., Palmyra ch. 20. *Potosi*, Lad. Miss. Soc., Farmington ch. 2. *St. Louis*, For. Miss. Soc., Grand-Ave. ch. 500; Young Lad. Miss. Soc., Grand-Ave. ch. 75; Earnest Workers, St. Charles 1st ch. 30. *Upper Missouri*, Lad. Miss. Soc., Plattsburg ch. 12; Ditto (add'l), 4, 715.70

**NASHVILLE.**—*Columbia*, Children's Miss. Soc., Beth-Berei ch. 10; Light-Senders, Spring Hill ch. 10; Children's Miss. Soc., Lewisburg ch. 20; Lad. Aid Soc., Spring Hill ch. 10; Children's Miss'y Band, Cornersville ch. 40. *Holston*, Lad. Miss. Soc., Mossy Creek ch. 26; Ditto, Bristol 1st ch. 5; Ditto (for Graybill Memorial Chapel, Linares), 5.65; Young People's Soc., Johnson City ch. 25; Lad. Miss. Soc., Rogersville ch. 11.85; Lad. Aid Soc., Johnson City ch. 25. *Knoxville*, Lad. Miss. Soc., Chattanooga 1st ch. 150; Lad. Miss. Soc., Cleveland ch. 19. *Nashville*, Lad. For. Miss. Soc., Gallatin ch. 13.68; J. F. Johnson Girl's Mission Band, 55c.; Geo. W. Thompson Boy's Mission Band, 1.55; Y. M. C. A. of S. W. P. U., Clarksville, 9.30; Lad. Miss. Soc., Nashville 1st ch. 75; Ditto, Clarksville ch. 145; Ditto, Edgar ch., Nashville, 8; Ditto, Murfreesboro ch. 36; Ditto, Woodland-Ave. ch. 35.85; Young People's For. Miss. Soc., Wartrace ch. 9.85; Douglas Graybill's, Woodland-Ave. ch. 22, (this sum was received too late to appear in Mrs. Allen's annual report in the February number of *The Missionary*.) 714.28

**N. CAROLINA.**—*Albemarle*, Girl's Mission Band, Henderson, 11.80; ditto (add'l), 5; Children's Miss. Soc., Henderson, 2.75; Young Lad. Miss. Soc., Washington, 120; Lad. M. M. Soc., Raleigh 1st, 30. *Concord*, Young People's Miss. Soc., Concord, 22; Lad. Miss. Soc., Centre, 21; ditto, Statesville, 38.75; Young People's Soc., Rocky River, 10; Lad. Miss. Soc., Third Creek, 8.25; Wharey Soc., Rocky River, 12.50; Agnes Penick Soc., Rocky River, 10; Young People's ditto, Rocky River, 5;

Davidson College Lad. Miss. Soc., 30; ditto Girls' and Boys' Soc., 7; ditto Children's Soc., 2.24; Lad. Aid Soc., Salisbury, 17.68; Lad. Miss. Soc., Marion, 11.50. *Fayetteville*, Men's Miss. Soc., Laurinburg, 27.90; ditto, Ladies', 33.50; Children's Miss. Soc., Centre, 7; Children's Miss. Soc., Laurinburg, 74.29; ditto St. Paul's, 10.24; Lad. Miss. Soc., Bluff, 15.80; ditto of Bethesda, 15; ditto of Centre, 38; ditto Ch. of Covenant, 2.25; ditto of Fayetteville, 29.46; ditto of Laurinburg, 24; ditto of Laurel Hill, 17.40; ditto of Lumberton, 10; ditto of Lumber Bridge, 20; ditto of McPherson, 6.67; ditto of Sardis, 20; ditto of Smyrna, 10.20; ditto of St. Paul's, 16; ditto of Maxton, 80.85; ditto of Laurinburg, 15.85; ditto of Lumberton, 7; ditto of Philadelphia, 16.82; Men's Miss. Soc., Laurinburg, 22.50; Children's ditto Maxton, 7.42; ditto of Rockingham, 2.50; ditto of Lumberton, 7.68. *Mecklenburg*, Lad. Miss. Soc., Charlotte 1st, 35; ditto Gastonia, 5; ditto Sugar Creek, 16; Lad. Aid Band, Sugar Creek, 17.60; Young People's Miss. Band, Monroe, 70.68; Willing Workers, Monroe, 6; Gentlemen's Miss. Soc., Charlotte 2d, 150 (for Mr. Bear); Gentlemen's Miss. Soc., Charlotte 1st (for Dr. Davis' salary), 250; Soc. for Wom. Work, Asheville ch., 31. *Orange*, Woman's Miss. Soc., Greensboro 1st, 7; Men's Home and For. Miss. Soc., Greensboro 1st, 1.30; Lad. Miss. Soc., Wentworth, 15.18. *Wilmington*, Edgar Woods Soc., Wilmington 1st (for Dr. Woods Chin.), 200; Young Gleaners, Wilmington, 100, 1,808.56

**SOUTH CAROLINA.**—*Bethel*, Lad. Miss. Soc., Fort Mill, 2; ditto Purity, 17.50; Lad. Aid Soc., of Catholic, 8; Lad. Aid Soc., Clover, 7.50; ditto of Lebanon (thank-offering), 8.05; Lad. Miss. Soc., Parry, 32.90; Lad. F. M. Soc., Tirzah 14.30. *Charleston*, Sunbeam Soc., New Wappetaw, 20; Lad. Miss. Soc., Columbia 1st, 108.24; Lad. Miss. Soc., Westminster, 20.48; Lad. Miss. Baud, ditto, 200. *Enoree*, Lad. Miss. Soc., Nazareth, 8; ditto, Fairview, 7.30; ditto, Limestone, 5; ditto, Wellford, 5; Leighton Wilson Miss. Soc., Greenville, 10. *Harmony*, Lad. Miss. Soc., Cheraw, 15; ditto, Kentyre, 3.06; Willing Helpers' Soc., Camden, 3; Helping Hand Soc., Camden, 4.14; Lad. Miss. Soc., Sumter, for Leighton Wilson Memorial Mission, 25; Lad. Miss. Soc., Indian-town, 12; Lad. ditto, Camden, 20.65; ditto, of Indiantown, 19. *Pee Dee*, Lad. Miss. Soc., Bennettsville, 5.95; ditto, (thro' Miss Ella Dudley, and omitted in February receipts) 3c. *South Carolina*, Lad. Miss. Soc., Walhalla, 13.05; Lad. Benev Soc., Aveligh 20, 615.15

**SO. GEORGIA AND FLORIDA.**—*Suwannee*, Mikesville Adult Soc., 8.10; ditto Mite Soc., 8.30, 16.40

**TEXAS.**—*E. Texas*, Woman's Miss. Soc., Marshall, 17. *Western Texas*, Miss. Soc., Goliad, 8.50. *O. Texas*, Lad. Miss. Soc., Waco, 20, 45.90

**VIRGINIA.**—*Abingdon*, Glade Springs Miss. Soc., 101.50 (of this amt. 31.47 is from Mrs. McCutchan and children for Miss Emerson); Men's Miss. Soc., Wytheville, 4; Boys' Miss. Soc., Wytheville, 3.57; Lad. Miss. Soc., Wytheville (for Miss Wilson), 51.43; Lad. For. Miss. Soc., Royal Oak, 5. *Chesapeake*, Le Conte Miss. Soc., Central ch., Washington, 23.55; Lad. Miss. Soc., Alexandria, 25.98;

ditto, 20.46; Liberty Mission Workers, Bealton, 2.58. *E. Hanover*, Lad. Miss. Band, Norfolk 1st, 30; Lad. For. Miss. Union, 15.12; ditto (for Miss Kirkland), 70; ditto, 15.40; di to (for Mrs. Sydenstricker), 86.70; ditto (for Miss Kirkland), 5; ditto, 6; ditto (for Mrs. Grinnan's school), 23; ditto (for Miss Kirkland), 42. *Greenbrier*, Children's Aid Soc., Hillsdale, 1.05; Children's Band, Lewisburg, 10.05; Lad. Miss. Soc., Lewisburg, 29.25; Lad. Miss. Soc., Mt. Pleasant, 10; Young Lad. Miss. Soc., Tinkling Springs, 80.35; Lad. Miss. Soc., Charleston, 23; ditto, Roncerverte, 13.80. *Lexington*, Woman's For. Miss. Soc., Lexington, 67.43; Lad. For. Miss. Soc., Mossy Creek, 45; ditto, Harrisonburg, 15.40; Lad. Miss. Soc., Clarksburg, 10; ditto, New Monmouth, 10; ditto, Mt. Carmel, 12; Woman's For. Miss. Soc., Lexington, 47.05; Evelyn Houston Soc., Waynesboro, 11.10. *Maryland*, Lad. Miss. Soc., Franklin-square, 28.98; ditto, Harmony, 7; Young People's Miss. Band, Maryland-ave., 115. (for Miss Lee's expenses to Mexico); Lad. Miss. Soc., Rockville, 25.30; ditto, Bethesda, 15. *Montgomery*, Lad. Miss. Soc., Salem, 45; ditto, Covington, 6.08; ditto, Glen Wilton, 6; ditto, Liberty, 26.50; ditto, Sharon (Longdale branch) 2; ditto, Lynchburg 1st, 36; Young Lad. Miss. Band, Liberty, 15. *Roanoke*, Lad. Miss. Soc., Buffalo, 5; ditto, Clarksville, 15; ditto, Blue-stone, 4.80. *W. Hanover*, Earnest Workers, Charlottesville, 23.91. *Winchester*, Lad. Miss. Soc., Falling Water (for school in Hangchow), 19; Lad. Miss. Soc., Charlestown, 15; Lad. Aid and Mission Soc., Kearneysville, 10; Lad. Miss. Soc., Martinsburg, 40; F. M. Woods Band (for scholarship in Campinas), 40; Lad. Miss. Soc., Kent-st., 27; Lad. Miss. Soc., Springfield, 15, 1,408.85

**BAND OF HOPE.**—Monticello, 35.25; Stanford, 13; Mikeville, 12; ditto, 6; De Land (one share), 12; De Land Miss. Soc. (one share), 12; Palatka, (one share, six mos.) 6; Miss Venable, 6; Savannah 1st, 50, 152.25

Total from Societies, - - - - \$6,983.85

#### SABBATH-SCHOOLS.

**SYNOD OF ALABAMA.**—*Tuskaloosa*, Gainesville, 6.15; Demopolis, 30; Selma 1st 112.16; Eutaw, 15; Pleasant Hill, 2, 165.31

**GEORGIA.**—*Cherokee*, Marietta, 10. *Macon*, Columbus, 5, 15.00

**KENTUCKY.**—*Ebenezer*, Monfordsville, Union, 6.50 (two classes); Augusta, 2.36; Millersburg, 80.70; Louisville, Stuart-Robinson Memorial 25; Stuart-Robinson Memorial (Miss M. R. Young's primary class), 19.12; Stuart-Robinson Memorial, 16; Louisville 2nd, 87.80. *West Lexington*, Nicholasville, 32; Lexington 1st, 30, 249.48

**MEMPHIS.**—*Memphis*, Clinton (proceeds of nickles given by the children), 9; Memphis 2nd, 50, 59.00

**MISSISSIPPI.**—*Central Mississippi*, Shongola, 12.10. *Louisiana*, Baton Rouge, 9.55. *Mississippi*, Hazlehurst, 10. *New Orleans*, Prytania-st., 100; Prytania-st. 1st Mission, 25; Lafayette, 25, 181.65

**MISSOURI.**—*Upper Missouri*, Central Church, Kansas City, 30, 30.00

**NASHVILLE.**—*Columbia*, Columbia, 7 Hol-

ston, Mossy Creek, 10. *Knoxville*, Cleveland, 10.65. *Nashville*, Shelbyville, 40. Clarksville, 60, 127.65

**N. CAROLINA.**—*Albemarle*, Goldsboro, 2.49. *Concord*, Davidson College, 11.57. *Fayetteville*, Bluff, 8.27; Glen Echo, 8; Laurel Hill, 9.04; Maxton, 12.34; Laurinburg, 7.47; Pee Dee, 10.38. *Mecklenburg*, Mallard's Creek, 11.15. *Wilmington* 1st, 4.76, 85.47

**S. CAROLINA.**—*Bethel*, Clover, 68c.; Purity, 6.30; Purity, 5.27. *Charleston*, Charleston, 1st Mission Band, to educate two girls in Mrs. Stuart's school, 50. *Enoree*, Clinton, 17.29. *South Carolina*, Smyrna (C. D.), 5.60, 85.14

**S. GEORGIA AND FLORIDA.**—*Savannah*, Flemington, 12; Oak Grove, 1, 13.00

**TEXAS.**—*Paris*, Bonham, 15.75, 15.75

**VIRGINIA.**—*E. Hanover*, Norfolk, 1st, 25; Berkeley (Miss Hattie Baker's class), 3.30; Petersburg, 2nd, 23.37. *Maryland*, Maryland-Ave., 25. *Montgomery*, Salem, 12.50. *Roanoke*, Hat Creek, 6.28; Clarksville, 21.28. *Winchester*, Winchester, Kent-st., 27.15; Romney, 7.36; Stone Quarry, 82c.; Charlestown, 58c., 152.64

Total from Sabbath-schools, - - - \$1,180.09

#### MISCELLANEOUS.

Miss Fannie Jenckes, Atlanta, 4.50; Mrs. M. A. DeVall, Palatka, 1; Mrs. Lucy J. Blanton, 8; four little children, Catholic Church, 1.15; M. G. O., 1889, 5; H. H. Middleborough, 63; Member 1st church, New Orleans, 10; Two mite boxes Wytheville, Va., Miss Lucy MacLin, 4.50; Rev. C. S. M. See, Millford, Texas, 20; Two friends of missions, Temple, Texas, 5; "T. P. H.", 5; Soc. of Miss. Inquiry, Hampden-Sidney, 160; "Baby-Lusk" Fund, through mother, grandmother, and aunt, 26; "C." Gadsden, Ala., 10; Mrs. Ferguson, Mizpah, 5; Mrs. I. L. Millen 50c.; Jas Harris, 5; C. Lumches, 5; Edna Glaze, Verona Cash, Maude and Etta Orr, 4; Miss Mary Stuart Bingham, and friends (thank-offerings), 11.75; Mrs. L. M. Wells (free-will offering), 30; Mrs. M. C. Rankin, Florence, S. C. (family mite box), 4; Rev. John Glas-sell, Mansfield, 10; Mrs. M. A. Thompson, S. College, 5; Mrs. Randolph, Japan, for Congo Mission, 10; Master J. Randolph Graham, 1; Dividends from Farmer's and Planter's Bank, Baltimore, on Stock Certificate, 144.88; Mrs. E. A. McKee and sons, 5; Unknown, 2; Mrs. M. Powell, mother, and sister, 15; Rev. B. F. Bedinger, 10; Rev. R. E. Bailey, Eubarlee, 5; A lady in Miss., 5; John McCheaney and family, 5; Mrs. E. U. Martin, and Miss Kate Brown, 5; Eleanor Curry, 50c.; Clarence Curry, 80c.; Peter Sughty, 1; Miss Jane Creighton, 1; Miss Mattie H. Denney (for Rev. J. L. Stuart, China), 10; Mrs. Abby Ulma, 1; Mrs. E. E. McGavock (in memory of Mrs. M. B. E., Pecan Point, Ark.), 150; Mrs. E. P. Hyer, Orlando, 10; Mrs. C. D. Campbell and sister, Knightstown, Ind., 2.50; Mrs. Martha Moore, 5; "G. O. H.," Longwood, 1; Soc. of Inq., Union Theo. Sem., 32; Rev. N. B. Mathes, Atlanta Pres., 4; Mrs. "W. D. M.," Albemarle Pres., 50; A Mother in Israel, Uniontown, 100; Mite Boxes from Hattie, Grace, and Emeline Auspach, 45c. Total, - - - \$975.53

#### LEGACIES.

Amount of Hugh Guthrie Legacy returned by Assembly's Board of Trustees, \$435.

## LIST OF NAMES OF THE MISSIONARIES.

**BRAZIL.**—**CAMPINAS:** Rev. Edward Lane, (Mrs. Lane now in this country,) Rev. John W. Dabney and Mrs. Dabney, Miss Charlotte Kemper, Mr. Flaminio Rodrigues and Mrs. Rodrigues (now in this country), Rev. W. L. Bedinger, Miss K. E. Bias, Rev. S. R. Gammon.  
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# THE MISSIONARY.

VOL. XXIII.

JUNE, 1890.

No. 6.

## EDITORIAL NOTES.

THE oldest missionary magazine in the world is published by the Moravians. It is entitled, *The Periodical Accounts relating to the Missions of the Church of the United Brethren established among the Heathen*. It was issued in London, March 2, 1790, and has therefore just past its centennial. The oldest missionary magazine in this country, *The Missionary Herald*, is thirteen years younger than *The Periodical Accounts*.

THE modern missionary, in respect to the comfort of travel, has often an advantage over the missionary of earlier days. In some things, however, he is no better off than if he were working in the twelfth century. As he travels through the interior of China, every modern improvement of travel is absent. Mr. Sydenstricker, writing of his work in the region north of Tsing-Kiang-Pu, speaks of his "bitter experience" in traveling on the various kinds of native vehicles. The very best of them, he says, is the cart—a rude conveyance without springs. Over rough roads, with constant jolting, the traveller finds himself "used up" when he reaches his journey's end. The wheel-barrow is perhaps the most common vehicle in the district in which he labors. Our picture shows the ordinary barrow, which can carry either two persons or a man and his luggage, which are separated from each other by the wheel. The difficulty with all barrows is, that even a slight rain so softens the road that one is compelled to walk in order to lighten the load. Mr. Sydenstricker speaks of his having used a large "double end barrow"; this is one drawn by a donkey in front and pushed by a man behind. Sometimes a sail is set up in the mid-

dle of the barrow, so that the donkey, the wind and the Chinaman combine to propel the load. In spite of this union of forces, the missionary sometimes finds it necessary to walk so as to make better speed. At the southern stations of our mission, canals radiate in all directions from the great cities, and the missionary can almost always travel by water. But in the country above our northernmost station the water-ways are "few and far between," and often the water is very low. The fatigues of overland travel are increased by the frequent changes of vehicles, necessitating a new barrow at each change. The chaffering with the barrow men to bring them to reasonable terms, the demands of "wine money" as a condition of good service, and sundry other inconveniences make the work of itineration in that region no light task. We are glad to know that Mr. Sydenstricker finds such encouragement in his work as was mentioned in our last number.

MR. PAINTER, writing from Hangchow, March 12th, states that he has been engaged nearly all winter in evangelistic tours among the towns and villages north of Hangchow. He mentions a new kind of work which he attempted with very gratifying results; commending itself so thoroughly to his judgment, and seeming so much more satisfactory than his former itineration, that he thinks it will amount to a revolution of methods. "Hitherto," he says, "I had followed a plan in vogue when I got here, viz.: Of meeting the country folk in cities and towns when they came to market. I had thought it impossible to see them in their homes, and though I always felt sure they got very little from the

books sold them, I did not think that they, especially the women, would see me at home, or understand me if they did. This is all a mistake. For nearly three weeks I confined myself almost exclusively to the villages and hamlets. I think I met with more hospitality during that time from the simple country folks than I ever met before in China. In very few of the places did I fail to get several invitations to 'sit down,' and tea was nearly always served. Then the neighbors would come in, and quite a respectful audience was very common. Sometimes it would be suggested after a while that *a more intelligent audience* could be secured further on, but generally they would hear me through, and often I had quite as intelligent hearers in the women as I could have had anywhere. In a number of cases I was more interested and had a happier hour's work than I remember ever to have had before. I really expect that some of those who heard me I will meet on the right hand 'in that day.'"

"You ask in your letter for my views as to the best plan for extending the work in China, and I do not know but that my reply may take form from the experience of that trip. For myself, I propose, if health permits, to spend almost all my time in my boat, confining my trips within much narrower limits—that is, to sections where the common folk understand my dialect—and work among them. I also feel that as soon as we are able Kya Hyin and Chang-Chow should be opened, and our missionaries stationed there."

CORRESPONDENTS will please note that the address of Mr. and Mrs. Fulton has been changed to Okazaki, Japan. This is a town of some 20,000 people, about 25 miles distant from Nagoya. The address of Mr. Cumming is now Nagoya, and the address of the Rev. H. B. Price is changed to Tokushima.

A CARD from Miss E. V. Lee informs us of her safe arrival at Brownsville, Texas. She was met at Point Isabel by Mr. Hall, who accompanied her the rest of the journey. As a servant in Miss Dysart's school at Mat-

amoros was ill with smallpox, it was thought best for Miss Lee not to cross over to that city at once. "I have been made most warmly welcome," she writes, "and feel sure I shall soon be at home."

SINCE the news first reached us of the death of Mr. Dabney, at Campinas, we have received a letter from Mr. Lane, dated Sao Paolo, March 24th. The mission had taken action advising Mr. Lane to accompany Mrs. Dabney and her little children to this country, and it is probable that he will do this. "I promised Brother Dabney," writes Mr. Lane, "when he besought me to leave him to save myself, that I would stand by him and his to the last. Human nature has its claims which the gospel recognizes. The duty is plain in this case and must be discharged."

THE number of missionary societies contributing to our work last year was 645. Of these, 459 were composed of adults; 186 of children. The amount of their contributions for the year was \$27,855.72.

THE Annual Report of Foreign Missions, submitted to the General Assembly in Asheville, shows the following statistics: Number of missionaries, 78, distributed as follows: To China, 29; to Brazil, 21; to Mexico, 6; to Greece, 2; to Italy, 2; to Japan, 16; to Africa, 2. They occupy 18 stations, and minister to Christian converts gathered at 98 out-stations. The total number of communicants under their care is 2,072, of whom 360 were received during the year. It may be noted that several hundred communicants in the Indian Territory, who have heretofore been included in the Report of Foreign Missions, are not included in this report owing to the transfer of the Indian Mission to the Home Mission Committee. There are 50 native helpers working with our missionaries. In the Sunday schools there are 1,207 pupils; in the day schools, 845. The native Christians have contributed during the year \$4,317.00.

THE founders of the East London Institute for Home and Foreign Missions are in a good position to view correctly the relative claims of these two branches of work. This training school, under the care of the Rev. Dr. H. Grattan Guinness and his accomplished wife, was located in the eastern part of London, the most degraded section of the city, with a view to evangelistic work among the ignorant and depraved classes of that region. It is a part of the work of all students in the Institute to go out into the city and country around and carry the Gospel to those who have wandered the farthest from God and His truth, and a number of home missionaries have been trained in this way. Dr. and Mrs. Guinness, therefore, are thoroughly familiar with the work at home, as they are with the work abroad, and their opinion as to the relative claims of these two kinds of work is entitled to great weight. In their magazine, "*Regions Beyond*, the monthly organ of the East London Institute," we find an article entitled, "Labor Lost." Of the work in and around London, it says:

"'Special mission' work in these lands has its place, and is needful sometimes. But it has a strong tendency to enhance one's sense of the superior privilege of being called to labor mainly for the regions beyond. Very heartily we congratulate the dear brethren and sisters laboring in heathendom! They at least are never pained and discouraged by the discovery that with much toil and trouble they have been carrying coals to Newcastle.

"Some of our students were lately at a gospel meeting for evangelizing the ungodly. It was a *very* small meeting, but then one must not mind that; one soul is precious. There were only nineteen people, but it was well worth while to spend time and trouble and effort to preach the way of salvation even to a smaller number of those who knew it not. But imagine their feelings when they found that eighteen out of the nineteen were not only Christians already, but actually themselves Christian *workers*, and that the odd man had already professed conversion on several occasions!

"They felt, of course, that the whole thing was a farce, and each of the eighteen should have been elsewhere, where there was real work to be done.

"The fact is, that while the ministry of the Word to Christians in the church is always needed everywhere continuously, *evangelization is mainly needed in lands that have not the gospel*. This obvious, self-evident truth is far too much ignored, and hence the incredible destitution of heathendom."

Then comes the following just remark on the statement so often made about caring for the heathen at home:

"There are heathen strata of society at home? No! not heathen. They are sunken, degraded, ungodly strata; but they are not ignorant of God and Christ as a rule, however careless or opposed. They have been taught the Bible in board schools, and heard the gospel in Sunday schools. They need all the love and care and help the church at home can give them, as well as preaching; and they are getting much of it in these days. *But let evangelists keep to their work, until the world is evangelized*. That work is to tell the message once at least to 'every creature,' and not a thousand times over to a few!

"How long will so many of them go on sowing the seed in already cropped ground—fishing in a little exhausted lake. There are boundless prairies of rich virgin soil; there are unfinished seas of limitless extent. There are millions of unevangelized men and women in China, in India, and, above all, in poor dark Africa! Christ said, not stay at home and preach, but 'go ye into all the world.'"

Are there any people in the United States more sunken, more ignorant, more ungodly than those found in the vile haunts of east London? We trow not. An esteemed brother, a minister of our church, told us of a visit he had made to Breathitt county, Kentucky, the county which was then a type of all that was darkest and most God forsaken in the mountains of that State. He asked one of the principal men of the county whether there were any people in those mountains that did

not know of the Saviour. The reply came with an oath which we will not repeat: "We may be mighty ignorant back here, but we're not such fools as not to know who Jesus Christ is." People who have the two great truths of the Fatherhood of God and the death of His Son Jesus Christ for the sins of the world may require persuasion, and may need further instruction, but they do not need to be evangelized in the sense of proclaiming the glad tidings to those who have heard it not.

A VERY interesting article on the Koran in Africa, from the pen of Dr. E. W. Blyden, appears in the May number of *The Church at Home and Abroad*. Dr. Blyden has been thought to have a warm side for Islam in Africa, and in this article we suppose we see the reason why this is so. He tells us that the negro Moslems claim a share in some of the most celebrated achievements of Islam; that their exploits are recognized in all the great Arabic works, not excepting the Koran. There is a chapter in that sacred book inscribed to the negro. It is the thirty-first chapter, entitled "Logman." Logman was a negro slave, whom Mohammed had as his right hand man in the incipient stages of his religious work, and in the Koran the wisdom and piety of this slave are specially dwelt upon as the direct gifts of God. In the Koran, therefore, there is no hint to the negro that he should look upon the Arab or any other man as a superior being. On the contrary, he finds it declared of the Arab race, the chief propagandist of the Koran, that they are "strongest in unbelief and hypocrisy, and are most likely not to know the bounds which God has set down to His apostles." Thus in the sacred book of the Moslem the negro is protected from any self-depreciation in the presence of the Arab or European.

With this soothing appeal to the self-love of the negro, Dr. Blyden contrasts the spirit of the Christian missionary. The negro Christian, says he, is taught by the books he reads, by the pictures he sees, by the foreign teachers that attempt to guide him, by the

systematic ignoring of his talents in church and state, to disparage himself and his race, by looking upon certain physical characteristics as inseparable from moral and physical greatness. As the result of this contrast, which Dr. Blyden alleges, there is a conclusion which he does not hesitate to state. One half of the whole continent of Africa is already dominated by Islam; of the remaining half one-quarter is leavened, and another is threatened by it. Now Dr. Blyden admits that Islam has never yet superseded a pure Christianity, but he regards it as equally certain that it will never give way before what he terms "the elaborate system of Christianity" which, coming from Europe, with its caste prejudice and racial intolerance, claims to represent Him who said, "I came not to be ministered unto, but to minister."

We venture to think that Dr. Blyden is far from being altogether right about this. There may be missionaries from Europe or from the United States who carry with them caste prejudices and racial intolerance, but if there be any such we believe them to be exceptions to the rule. We believe that missionaries who go to Africa do so eminently in the spirit of Him who came "not to be ministered unto, but to minister." But it by no means follows from this that they must recognize the African as equal to themselves, either in moral or physical characteristics. The Bible does teach us that God has exalted some races and caused others to be degraded. It was of a people in Africa that He declared they should be the basest of the kingdoms; and when a missionary goes to any inferior race he shows in the highest form, in the clearest light, the spirit of Him who, though He was far above us by nature, condescended to dwell among us as a servant. True greatness leads us to acknowledge ourselves to be what we are, whether we be superior or inferior to others in the world.

MR. HOWELL, who has charge of the little missionary steamboat, Henry Reed, on the Congo, writes of the navigation of the river above Stanley Pool as follows:

"The navigation of the Congo is a difficult task, demanding continued attention for nearly fourteen hours a day while steaming, and unending responsibility. For the first two hundred miles above the pool the rocks are legion; after that innumerable sand-banks and islands make it very difficult to know where to find the channel, whilst varying currents, caused by projecting points, compel the most careful management of the boat, or she is whirled about as if a toy. Yet we are succeeding amid these complex difficulties, praise the Lord!

"The Congo is a majestic river, a mighty volume of water, sometimes smooth as a lake, sometimes turbulent as a sea. For two hundred miles rock-bound, the hills clad with bright green forests, with background of blue sky, make the prospect exceedingly lovely, while the short rambles taken during the time the men are wood-cutting reveal a thousand beauties of vegetation, and make one wish to be a botanist and naturalist and every other 'ist' that would enable one to understand the many wonders of nature lying in rich profusion on every hand. Further on the river widens out with high sand-banks and numerous islands. In many places the water penetrates several miles into the forests, especially at high water. The climate seems *fairly* salubrious up here, the heat not *very* great, but always the same, with but little variation."

THE International Missionary Union will hold its Seventh Annual Meeting at Clifton Springs, New York, June 11th to 18th inclusive, 1890. Free entertainment will be provided for all foreign missionaries of whatever evangelical society, or board, or field. Candidates under active appointment to the foreign field of any evangelical organization are earnestly invited to attend, and will also be freely entertained as far as provision can be made.

An interesting programme will be provided. The papers and discussions are always on topics of special practical concern to missionaries; but numerous addresses will

be made of a character interesting to the general public, who are always cordially welcomed.

The International Missionary Union affords, from its international and its interdenominational nature, an opportunity to survey the whole field of Christian missions, such as is hardly common in conventions, even of any of the great missionary agencies. For example, at the annual meeting of 1889, at Binghamton, New York, a Methodist professor of missions gave a compendious sketch of the whole work of his denomination; a Baptist mission principal discussed educational methods in Burma; a corps of six Presbyterians from Persia displayed a mission field shared by no other American organization; a veteran missionary of the American Board gave valuable hints on the service at home of returned missionaries; a company of ladies, Scotch-Presbyterian and American-Presbyterian, Baptist, Methodist, Congregationalist, spoke of the work of Christ's Church as they had seen and shared it in Turkey, India, among American Indians, Hindoos, in the West Indies, Persia, and India; and the official historian of Protestant Missions in Japan rehearsed the wondrous birth of Christianity in that heathen land. This was no exceptional year.

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DR. MACLAREN, of Manchester, makes the following just remarks:

"The missionary spirit is nothing more than the Christian spirit turned in a definite direction. And therefore, to attempt to excite the missionary spirit without the deepening of the Christian disposition is all lost labor. I have the profoundest distrust of all attempts to work up Christian emotion or Christian conduct in any single direction, apart from the deepening and increase of that which is the foundation of all—a deeper and a closer communion with Jesus Christ. By the might of living sympathy with Him, and the derivation of His own Spirit within us, we shall have no spasmodic, or galvanized, or partial missionary spirit, but we shall see the world with Christ's eyes, looking beyond

all the surface accident, down to the deep central realities of the case; and, like Him, weeping over that which to the common eye was but a source of gratulation, and seeing men, whatever else they may be, as sheep that had no shepherds, for they have wandered away from Him."

A GERMAN traveller, Dr. Meyer, has recently made the first complete ascent of Kilima Njaro, the great snow-clad mountain of East Africa. He found it to be almost 20,000 feet high. This mountain was discovered in 1848 by John Rebmann, a missionary of the Church Missionary Society, and his letter announcing the discovery was printed in the first number of the *Church Missionary Intelligencer*. "The scientific world and the *Athenæum* laughed at a poor missionary finding a snow-capped mountain under the equator. But Rebmann merely replied, 'I was brought up in Switzerland, and I ought to know a snow-capped peak when I see it.' That discovery was the first event in the history of modern Central Africa exploration."

THE Rev. Dr. M. L. Gordon, of Kyoto, says of the public schools of Japan: "In a moral point of view, the schools are not satisfactory, even to the Japanese. In recent interviews with gentlemen of high position in the department of education, I was surprised and deeply impressed at the spontaneous confession that the problem of moral education was the most difficult one they had to deal with. This is difficult in the United States, where we meet only the Jewish and Christian religions and various shades of unbelief; how much graver here where the throne is founded on one religion, Shintoism; the faith of the people largely fixed upon another, Buddhism; the older scholars admirers of the morality of Confucianism; and Christianity, with its high claims, more and more coming into favor with the younger and more intelligent classes of the people! Under such circumstances religious instruction in the schools becomes

difficult, if not impossible; and one can see why 'a basis of ethics' is such an important question in Japan."

THINGS have recently come of the death of Rev. John Hanaloo, who for twelve years has been one of the native Protestant pastors at the leper settlement on Molokai, Hawaii Islands. He was an old man, having been a child when the missionaries first landed on Hawaii. After many years spent in business avocations, he was ordained and entered the ministry. In 1877 he left his pastorate that he might accompany his leper wife to Kalawao, on the island of Molokai, where he has since rendered good service among the lepers. He is spoken of as a bright, interesting man, of sweet temper, and thoroughly good. He was cleanly in his habits and pure in his life, and though ministering to the lepers in kindest ways, he never contracted the disease, as no one need to do who uses proper care. In this respect he forms a striking contrast to Father Damien, who ministered to the Roman Catholics on the same island. Mr. Hanaloo's services and his devotion will not be heralded throughout the world as Father Damien's have been, but there are many who would much prefer to have his record than that of the now famous priest. — *The Missionary Herald*.

THE receipts for Foreign Missions during the month of April were as follows:

From Churches and Individuals in	
Churches, - - - -	\$1,930 31
From Sabbath-schools, - - -	572 86
From Societies, - - - -	2,345 63
Miscellaneous, - - - -	38 75
Legacies, - - - -	50 00
Total Receipts for April, 1890,	\$4,937 55
" " " 1889,	4,540 51

THE Baptists of Bahia, Brazil, have recently purchased for church purposes what was formerly an inquisition building. Parliament there has recently promised liberty of worship and civil marriage. — *Miss. Rep.*

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 REV. JOHN W. DABNEY.

It was in March of last year that, owing to the illness of Mr. Dabney in Campinas, Mr. Thompson came from his station at Bagagem to aid in the work in which Mr. Dabney was engaged. During his visit to Campinas the epidemic of yellow fever invaded the city, and, as Mr. Dabney looked on the labors of his young brother in ministering to the sick and in helping to carry on the work of the mission, he wrote that Mr. Thompson "served beautifully and bravely." This young and gallant soldier of Christ fell at his post, and the mission sustained a loss which is felt to the present day. Again this year, in March, the scourge of yellow fever came on the city of Campinas, and now Mr. Dabney himself was the one called to lay down his life in prosecuting the work of his Lord. On the Sabbath, March 2d, he was at Itatiba conducting the services of the church. The next day, on returning to Campinas, he was seized with the fever. The best medical aid was immediately summoned, but, in spite of all that could be done, on the afternoon of the following Sabbath, March 9th, the end came. He died calmly. In answer to a question of Mr. Lane, whether he was ready to go home to Jesus, he replied, "Yes, I have been ready for years." A few moments before he breathed his last he said, "I have from the first prayed that God would do what is best, and I have

no doubt that He is doing it." Thus passed away another faithful and true laborer. He leaves a widow and five small children, who are expected soon to return to the United States.

Mr. Dabney was a native of Virginia, his father being the brother of the Rev. Dr. Dabney, the eminent professor of theology and moral science. Mr. Dabney graduated at Hampden-Sidney College, and, in 1874, was appointed by the Executive Committee of Foreign Missions as a teacher in the Campinas Institute, Brazil. He sailed from New York the same year, reaching Campinas the latter part of September. After spending two years in Brazil, his health failed, and it was necessary for him to return to this country. Here he took the theological course in Union Seminary, Virginia, and, after his marriage, returned with his wife to Campinas, in February, 1879. Since that time, with the exception of a visit made to the United States, he has been a constant worker in the Campinas Mission, part of the time having his residence in Jundiacy, and more recently in Campinas. His death creates a gap in the force of laborers, always too small, in the province of São Paulo, which we trust it may please the Lord of the harvest soon to fill. We bespeak for the widow and little children the prayers and tender care of the church, which we feel sure they will receive.

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## THE SITUATION AT CAMPINAS.

It is yet too early to undertake to say what may be the purpose of our Divine Master in the repeated afflictions which He has sent on the mission at Campinas. That it is His design in some way to make these sorrows work out good for the mission and for the people of Brazil we do not doubt. When Stephen fell asleep and the Christians in Jerusalem were scattered abroad, this was for the spread of the gospel in all the regions round about. Possibly such may be the design here. That

the friends of our mission work may understand the situation at Campinas, we quote the following passage from a letter written by Miss Kemper, dated São-Paulo, March 18th. She writes:

"We had been obliged to close the schools some time before Mr. Dabney's death, not so much because we felt any special alarm, but rather to quiet the fears of the parents. I suppose that the state of things in Campinas was all along worse than we were aware

of, because the Campineiros were making desperate efforts to save the city by concealing the truth, hoping, as it were, against hope that the fever would not again become epidemic. But during the last ten days of our stay there the fever was daily gaining ground, and this in spite of the diminished population, the exceptionally cool weather, and the abundant rains. Mr. Dabney's removal imposed on Mr. Lane new responsibilities in caring for Mrs. Dabney and the little children, and our friends here were so urgent that we should leave that we finally concluded to do so, and in accordance with this decision we came to Sao Paulo a week ago. As Mr. Lane will explain to you, I shall remain here for two or three months, as it is a more convenient point than any place within the limits of our own field in which to attend to some of the business affairs of the mission which Mr. Lane wishes to turn over to me during his absence. Miss Bias has decided that she would prefer spending the time of our enforced rest from school work with our friends in Bagagem, and I have no doubt that she has decided wisely and well. She will be a great comfort to Mrs. Boyle, especially when Mr. Boyle and Mr. Cowan are absent on their journeys. I shall miss her very much from my life, but I shall try to keep busy and the time will pass quickly enough.

"For the present—I should say for several years—all school work is ended in Campinas. We may as well accept this and make our plans in accordance with the facts and the providences. Until Campinas shall have a good supply of water and a good system of drainage, it cannot be a suitable place for

schools, and, judging from what we know of Brazilian character, it will require at least four or five years to carry out the plans that have been made—and they are very good plans—for saving Campinas. In the meantime, however, no one need be idle, the field is wide and inviting and the laborers are few. We can start a good school in Mogy-Mirim just as soon as it may seem advisable. The church at that point is growing and we should at once have a goodly number of children of believers. But just at present there seems to be nothing better for us than the arrangement I have mentioned. In a few months Mr. Gammon will be ready to do very good work, if the Lord shall spare his life and preserve his health, and Miss Bias will have returned from Bagagem with renewed health and strength we hope, and then, if the way shall seem clear, we can resume the school work. There are several other points in our field at which schools might be established—as Itu, a very hot-bed of Jesuitism, but a healthful locality and commanding an important section of the country; or Bragança, where quite a flourishing church was organized under Mr. Dabney's ministration. As soon as our forces are ready, we shall find no difficulty in selecting a place suitable for the work; and we shall need a good many more workers. I trust that the Ladies' Union will not overlook Brazil when they are sending out ladies to the various mission fields. They need not feel discouraged because of the afflictions at Campinas. If they could only see and study a map of the State of Sao Paulo they would have some idea of the vastness of the field that lies open to our southern church."

#### THE WORK IN THE PROVINCE OF SAO PAULO.

THE sorrows of our mission in Campinas have set in a beautiful light the unity of the Presbyterian workers in Brazil. As brothers and sisters, the members of the Presbyterian Mission, North, have ministered to and comforted the afflicted members of our own mission. They all form one church in Brazil,

and for this we thank God. When we lay before our readers, therefore, the following account from the pen of Miss Henderson of the work of Presbyterians in the province of Sao Paulo we feel that the interest which attaches to it should come home to the hearts of our own people as though it were work

done by those who had gone forth from the bosom of our own church. The experiment of Mr. Howell in educating students for the ministry in combination with farm work is one which we regard as of great promise, and we earnestly hope that such a work will not be allowed to fall to the ground through the failure in health of any of the workers. Miss Henderson writes :

"In the present state of affairs in the young republic of Brazil, which has called the attention of other nations to the movements which are going forward with such rapidity, it will be of interest to those who regard all these changes as part of the great plan for hastening the time when the kingdoms of this world shall become the kingdoms of our Lord and His Christ to know something of the humble and silent work which is doing in the remote interior churches of the new state of Sao Paulo.

"A visit of some days to the family of the Rev. J. B. Howell, in the neighborhood of Jahú, a town some two hundred miles from the city of Sao Paulo, has brought under personal observation the work at that point. It is the most remote station towards the interior in that direction, and the centre of a "bishopric" of fifty by one hundred and fifty miles in extension, embracing three organized churches and thirteen preaching places, which are under the care of Mr. Howell, assisted by two young men who are studying, but not yet licensed to preach. The churches number three hundred and twenty-five members and five hundred baptized children. Seven of these places are visited once a month and the others once in three months.

"In and around the old plantation house in which Mr. Howell resides live the students in his agricultural school, who work five hours a day and devote the rest of their time to study. A primary school for the children of the church-members is also assembled daily in the church room. One or two of the older students are married men, who are preparing for Bible readers. It is a busy little community, remote from the

outside influences and from most of the amenities of civilization.

"The houses of the poor believers are of the simplest construction, in many cases consisting of poles cut from the woods standing upright to form the sides and divisions and covered with a thatched roof. Windows in such cases are unnecessary luxuries, as far as admitting light and air are concerned, as they enter through every crevice of the undaubed walls. When the gospel enters the heart, however, it changes the life, and little by little these simple country people will begin to live differently. Already there is a great improvement in many respects.

"The church and the school-teacher's house are under one roof. That of the teacher is covered with tiles, and in time the grass thatch of the church will be replaced by tiles. The walls are *páo á pique*—that is, upright poles woven in with lithe, slender boughs or lianas, and plastered with the deep red clay of the surrounding soil. The floor is of earth, beaten hard.

"On Sunday a large part of the hundred church-members assembled for Sunday-school, one of the assistants taking a Bible class of sixteen or eighteen men and Mrs. Howell the rest of the congregation. After an hour of familiar instruction, one of the candidates for the ministry conducted the public services.

"In the afternoon Mrs. Howell conducted a class at which all who choose assist, many reciting large portions of Scripture, learning hymns, and singing. At night another public service closed the day, Mr. Howell going over to the town of Jahú, six miles away, to preach at that place. During the week catechism and sewing classes had been conducted by the ladies and private lessons given to the young women.

"Mr. Howell's nights and evenings, when he was at home—which, with all his work abroad, was the exception rather than the rule—were largely occupied with the young men and students for the ministry.

"The people are poor, but many of them give the tithe for the support of the gospel.

In many cases it is in kind. There were several animals in the pasture which had been given in this way, of which the increase was sold for the cause. The women sometimes brought eggs and the men a bag of feijao (dry beans) for the collection instead of pennies. In some places one hat or basket is passed around for eggs and another for money.

"And now—as this is a history with a moral appended—comes the moral: The workers at this point are breaking down, and find themselves obliged to return home. The Brazilian church is so short of men, and the need is so great at most of the other stations, that this field will be left without an ordained minister. It seems like sounding a

retreat when the victory is already gained. If the situation does not speak for itself to the church at home, words will avail nothing. A hundred consecrated men, chosen like Gideon's band, with the fearful and half-hearted sifted out, would gather up this great harvest and render Brazil no longer a mission field, but a self-supporting national church, within a few decades. All political disabilities are removed by the changes of the last few months, and now is the critical hour."

In a succeeding letter a point about equally distant in another direction, under the care of a native pastor, will be described. The situation is the same wherever the seed has been sown.

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#### ENCOURAGEMENTS.—[FROM THE ANNUAL REPORT.]

WHEN the church is following the leadership of her King in His work of evangelizing the world, she may be sure that every need of this service will be fully supplied. It is with a bold confidence she may go forward, knowing that her career will be conquering and to conquer. The signal tokens which our own church has received of the faithfulness of her Divine Master may well inspire her with this courage. Take but one example: Five years ago it was proposed to establish a mission in Japan. The proposal called forth many expressions of doubt, and even of strong dissent. It was urged that our church already had in hand as much work as she could prudently undertake; it was declared that the establishment of a mission in Japan would tend to deprive the missions already established of the support which was their due. But to those who were in a position to take a full view of the situation, the indications seemed plain that it was the will of the Lord that our church should send her representatives to the island empire of Asia. The mission was begun, and what have been the results? To-day our church has in Japan sixteen missionaries, occupying four important stations and preaching the gospel to hundreds of thousands of people who, but for this en-

terprise, would be almost without the bread of life; for in all Japan there is but one minister to every one hundred thousand of the people. Within the past year our missionaries in this field have baptized one hundred and fifty-one adults, and the young churches under their care now number seven hundred and sixty-six communicants. Yet, has this blessed work detracted anything from the interest and success of our other missions? By no means. The blessing of God on our work in Japan awakened a new liberality in the whole church which has enriched, in its measure, every field in which we labor, and to-day there is not a mission of our church that is not stronger than it was when the Japan mission was begun.

For each one of her mission fields indeed the church does well to give heed to the command, "Lift up thine eyes round about, and behold." Each of them has its own attractiveness. From each of them comes special tidings of good. By recent letters from Mexico we learn that Mr. Graybill, with two native helpers, has just gathered in rich fruits from the ranches of the Sierra Madre. To reach these mountain peasants, the missionary journeys through gloomy canyons and along precipitous defiles, where his safety de-

penda on the sure-footed animal which he rides. Among these rugged fastnesses were a few men who had obtained copies of the Bible and, accepting the book as the word of God, they endeavored, according to the feeble light they possessed, to teach it to their children. When Mr. Graybill and his native helpers visited them and preached, the word was received with joy. It was "a Pentecostal season," writes Mr. Graybill, and thirty-four adults, with nineteen children, were baptized. Recently a brother in Texas, in speaking of our native helper, Leandro, declared that if Mr. Graybill had done nothing more in Mexico than to gather this jewel from the dust-heap and polish it for the Master, it would have been worth all his work. But when we survey the results of the work of all the noble laborers in this field—of Mr. Hall and the devoted ladies of the mission—when we see the Presbytery of Tamaulipas, with its nine churches, gradually extending the rays of the true light into every nook and corner of north-eastern Mexico, we may well say that if all the money contributed by our church to Foreign Missions had accomplished nothing more than the establishment of this Presbytery in Mexico, the church would have her full reward.

So we may turn to the work in China. A native Christian from Soochow recently paid a visit to the mission rooms in Nashville. When he was asked about the missionaries in that city and their work, he replied that the state of things was most promising. In the chapels, he said, the audiences are now twenty-five per cent. larger than they were a few years ago, and the people come now not out of mere curiosity, but to hear what is preach-

ed. The danger is, he added, that the desire in America to see fruit from the mission field may tempt the missionaries to gather it while it is still green. Give it time to ripen, said he, and there will be plenty gathered. That the fruit is ripening in the broad fields of that region is attested by the experience of Mr. Stuart and Mr. Lancaster in their recent visits to the Christian peasants in the Linwu district, thirty miles from Hangehow, of which an account was given in *The Missionary*. Mr. Sydenstricker writes also from our northernmost mission station, Tsing-kiang pu, of the evidence of the presence of the Spirit at several points in that region. He mentions, also, that ten members of a Bible class under his instruction have applied for baptism.

So, did space allow, we might point to Brazil and to Greece, and show the reward which our church already has in these fields. Many of our people have recently had the pleasure of hearing from Mr. Lane, Mr. Sampson and others of the deeply interesting condition of the work among these people. And from the smallest of our missions—the Institute under the care of Miss Ronzone and her niece in Milan—we learn, by members of our church who have sojourned in Italy, of the blessed fruits of the work. In all things the Master has given our church the highest encouragement to go forward. It is his pleasure to choose the weak things of the earth for the highest manifestation of His glory, and though our church be one of the smaller of the household of faith, yet if she wait steadfastly upon her Lord and fears not to undertake great things for him, she will find without doubt that He will make her a praise in all the earth.

#### SCHEDULE OF TOPICS FOR THE MONTHLY CONCERT.

**JANUARY**—General View of the Foreign Mission Work.

**FEBRUARY**—China.

**MARCH**—Mexico.

**APRIL**—India.

**MAY**—Territory yet without a Missionary.

**JUNE**—Africa.

**JULY**—Indians, Chinese and Japanese in America.

**AUGUST**—Greece and Papal Europe.

**SEPTEMBER**—Japan and Korea.

**OCTOBER**—Mohammedan Lands.

**NOVEMBER**—South America.

**DECEMBER**—Islands of the Sea.

## FOR THE MONTHLY CONCERT: AFRICA.

### AFRICA.

IN order to the most satisfactory and intelligent view of Africa as a mission field, it is convenient to regard it in a five-fold division, viz.: North Africa, The Soudan, West Africa, Central or Equatorial, and South Africa. The great field of

#### NORTH AFRICA

naturally claims first attention, and includes Tripoli, Algeria, Tunis, Morocco and the Sahara—a vast territory, stretching from east to west more than fifteen hundred miles, and one thousand from north to south. Thousands of villages and towns are scattered over this area, containing a population of fourteen millions. They are Mohammedans, but in moral darkness almost as profound as that which covers the pagans of the Congo forests. The North Africa Mission, an English society, is of recent origin and only entered the field nine years ago, but its career has been a most successful one, and to-day it has forty-five missionaries in the field.

#### THE SOUDAN.

embraces the great belt of country lying between an imaginary line running from Cape Verd to Khartum on the north, and the eighth parallel of latitude on the south. These boundaries would give a territory containing a million and a half square miles, which is divided into Eastern, Western and Central Soudan. Since the death of Gen. Gordon at Khartum, all the Eastern Soudan has been under the undisputed sway of the Arabs, and no part of it, because of the fierce hostility to Europeans, is yet open to missions. Central Soudan is yet a comparatively unknown region, containing a population of several millions. It is to this people that the Church Missionary Society of England has recently sent its latest mission. In Western Soudan Dr. Guinness last year planted a new mission among the Mandingo tribes. Captain Binger has recently explored this section in the

interests of France. An English exchange says:

"The impressions of the country and people derived from Captain Binger's account strongly confirm our desire to see a mission established on the upland plains occupied by the Mandingans behind Sierra Leone and Liberia, as speedily as possible. They are open *now* to the Gospel, whereas in a few years double difficulty would probably have to be encountered, and they would have to be evangelized in spite of Mohammedan influence. If the Christian American Negroes of Liberia were spiritually capable of attempting mission work among the heathen, the evangelization of this part of Africa would seem to be properly their task. But as yet they scarcely hold their own, either in the matter of civilization or Christianity, and we cannot look to *them* for a missionary force to evangelize their heathen neighbors, or the interior.

"But under the lead of brave and able white missionaries from America, are there not many educated and consecrated colored Christians in the *Southern States* who would gladly go forth to preach Christ in their fatherland, to the pagan Mandingans? There is nothing to hinder them and much to invite. The language has already been reduced to writing. The people are by no means stupid or degraded. They are very musical; have a rich treasure of national myths, songs, and stories; they are excellent husbandmen, and such clever traders that they have been called "the Jews of West Africa." They are, moreover, remarkable for their readiness to spread and champion new ideas, and when converted to Islam, they become zealous apostles of the new faith in their long and distant trading expeditions. The influence they exert is consequently great, and if some of them became ambassadors for Christ, they would afford a great help in spreading the Gospel."

### The missionary enterprises of

#### WEST AFRICA

are more familiar to the reader, and do not require detailed mention here. For half a century and more various Christian bodies have labored on these coasts. It was here that our own beloved J. Leighton Wilson spent nearly twenty years. The Presbyterians (North) of this country and of Scotland, the Church of England, the American M. E. Church, and others occupy this field.

But

#### CENTRAL OR EQUATORIAL AFRICA

is the portion of the Dark Continent which attracts most attention from the civilized world, embracing as it does the great Congo Free State, which our own pioneer missionaries have just entered, the greatest lake system of the world, such great native kingdoms as that of Uganda and the extensive territorial possessions of Great Britain, Germany, France, and Portugal. It is, perhaps, safe to say that no mission field of the world

is now more deeply interesting to the Church of Christ; and almost all the leading bodies of Christendom are now planting their forces there. On the west side the tide of civilization is not stayed by the cataracts of the Congo, and already many steamers float on the upper waters of the great river, and mission stations are being planted far in the interior; while on the east side and about the great lakes increased missionary and commercial activity is everywhere displayed. In

#### SOUTH AFRICA

many churches, Protestant and Romanist, have long labored, and through the biographies of two generations the story of work among the Zulus and other South African tribes has been made a familiar one.

Thus on every side—north, east, south, and west—the work of endeavoring by God's grace to bring Ethiopia to Christ has been begun. May the day soon come when the Sun of Righteousness shall shine over all the Dark Continent!

### THE CHRISTIANIZATION OF AFRICA.

The Christianization of Africa must accompany her civilization and furnish for it stable foundations, favoring atmosphere, and high ideals. And the rapidity with which the great powers of the western world are entering Africa and diffusing political and commercial influences, disturbing the old order, casting the lower elements of civilized life into the midst of these simple peoples, to corrupt, debase, madden, and destroy them, lays this task of Christianization upon this generation with an urgency and power that nothing Christian can resist. The time has fully come, if it had not come long since, when the Christian peoples of the world should address themselves with all energy and zeal and untiring devotion to Africa's evangelization. Whatever exigencies exist elsewhere on the globe; whatever herculean labors already engross the Christian nations at home, God's will is plain, His providence unmistakable, that to the utmost of our powers, with a pur-

pose indomitable and an enthusiasm that nothing can daunt or destroy, we preach the gospel and plant the seeds of heavenly truth and build the kingdom of grace through the length and breadth of this new world, till Christ has won these nations and shaped their lives to His own blessed will.

Note certain facts which rightfully draw special attention to Africa and her Christian development.

1. The *physical greatness* of the continent first arrests attention. Between its extreme limits north and south stretch 5,000 English miles, and almost as great a space parts its extreme eastern and western confines. Of irregular triangular shape, drawing to an obtuse point at the Cape of Good Hope, the total number of square miles embraced within its bounds is about 11,000,000, giving it the second place among the great continents. It will aid in the comprehension of this number, if we recall that Europe includes 3,800,000 square

miles, North America 7,400,00, and that Asia, the only continent that exceeds it in dimensions, covers only 13,000,000 square miles. Mere size has little significance; but when a new world, swarming with great populations and rich in natural resources is brought to our view, the area over which such important interests are distributed becomes a matter of no small importance. Other things being equal, a continent is a more significant acquisition to the kingdom of Christ than an island or a little nation. Africa is a mother of nations, a hive of populations, fitted to be a theatre of great exploits, a splendid trophy in the conquests of our Lord.

2. The *populousness* of this continent must give her highest value in the eyes of every Christian observer. At the lowest estimate that is now made 200,000,000 souls dwell within its confines; and all explorations in the interior increase the probabilities in favor of a larger estimate. What a splendid prize for Christian labor! What harvests of eternal life, what promise for coming centuries is in this countless host! The United States include a population of 65,000,000 souls; Africa has more than three to every one of these. One man out of every seven on the globe dwells in Africa. Excepting China and India alone, here is the richest jewel for the Redeemer's crown which the nations of the earth can offer. It was a deed of high renown, followed by consequences of widest reach and noblest range, when a band of Roman monks began the Christian conquest of England and its million souls. Two hundred times as vast a population, dwelling in all varieties of climate and situation, amid the noblest resources, with just as bright a future before them all, so far as human judgment can discern, are here awaiting the same message, the same glorious transformation. What wonder that the hearts of our noble youth burn within them at view of this exploit, or that they set out upon their errand exclaiming, "We go to lay the foundations of empires"?

3. The *resources* of the continent are rich in variety and vast in extent. Here too we must speak with reserve, since every year, we

might say every month, extends our positive knowledge and enhances our sense of the capacities of the land. Its mineral resources are already of great value, and steadily increase as they are explored. The agricultural capacities of the continent are almost wholly untested; but evidence of the wealth of productions which it will yield to proper cultivation increases with all exact knowledge. Its vast system of lakes and rivers already makes internal communication easy and inexpensive; and when steam craft ply on all these waters and the railway traverses the land, all the conditions of a vast population, of prosperous and happy life, of varied industries, and of a high degree of civilization will be furnished. If, under existing conditions in the almost total absence of agriculture and manufactures, a population of 200,000,000 lives in plenty, it seems only a modest inference that looks to see this vast number doubled and trebled when better conditions of life arise. But let us not forget that in order to the realization of such a result the work of the gospel must move with every step of advancing development, must run with the plow and the factory, must fly with the railway and telegraph, and fortify the inner man with righteousness and the fear of God as swiftly as the outer forms of civilization are assumed.

But not to dwell longer upon these general considerations, the reasons for immediate and sustained effort to evangelize this great continent are obvious and strong.

1. The *circumstances* are peculiarly favorable. Over vast spaces in the interior numerous peoples now for the first time are accessible and easily impressed. It is virgin soil, where a quick, rich harvest may now be won. In a score of years even these conditions may be gone, never to be recalled. The first effects of contact with civilized races, if the contact be not marked and controlled by the gospel, is always demoralizing and ruinous to such peoples as we find in this continent. The vices and immoralities of nominally Christian lands not only are likely to claim uncounted victims, but they will also raise

barriers to Christian influences peculiarly hard to overcome. The time of favorable opportunity for the gospel is to go in advance of trade, colonization, or annexation. And this time is swiftly passing for large areas and great populations.

2. The rapid spread of *Islam* in Africa is a well-known fact: and the barriers thus raised against the spread of the gospel are well-nigh insuperable. And all assertions to the contrary notwithstanding, we know that the faith of the false prophet brings no such blessings to this people as the gospel has in store. "Wherever they go in Africa," says Professor Drummond, "the followers of Islam are the destroyers of peace, the breakers up of the patriarchal life, the dissolvers of the family tie."

3. The deadly blight of the *liquor traffic*, as merciless in spirit and more destructive in results than the atrocious slave trade, is spreading far and wide in the track of commerce, and is already one of the most formidable obstacles that missionary effort anywhere encounters. And the very nations that are nominally engaged in the development and protection of Africa are the sources of this hateful and hideous traffic which turns the simple savage into a beast and a fury and destroys its victims, body and soul, by the hundred thousand every year. This obstacle to missionary work is not new; it has often been encountered before, but it has probably never been met in such vast proportions and deadly might. The public opinion of the civilized world needs to be aroused to the enormity of the evil and the shameless inhumanity of the curse: and the great powers need to be banded together in a determined purpose to suppress the traffic and to brand its agents with the opprobrium of the Christian world. The evangelizing agencies at work in Africa also must be multiplied and strengthened to rescue the people from this appalling scourge, and, if possible, to precede its coming and fortify against its power.

4. The timing of this wonderful opening of Africa is a striking fact, and constitutes a

distinct appeal for the swift evangelization of its people. Just as the scientific spirit is at the height of its activity, and the agencies of steam and electricity are receiving still wider applications, and the zest of discovery in other parts of the earth is waning, just at this juncture Livingstone's life-long aim and example begin to take effect, and his heroic life draws the thoughts of the civilized world with boundless admiration and desire to the vast unknown world which his Christian zeal had sought out and his missionary travels had brought to light. The means of rapid communication and wide exploration are furnished by steam; all parts of the great continent are coming into quickest communication with the Christian nations by telegraph; and it is possible to do for Africa in half a century what it required three full centuries to do for the American continent. But the right order must be observed. The gospel must go first and create the mental and spiritual conditions, without which these forces and the facilities they place at our command will prove in vain. The continent must be evangelized in order that the arts of the civilized world may be to her a blessing and not a curse. This is the supreme end which providence has in view in the wonderful timing of these great events. It is Christian Africa, the new Christian nations that are rising there, which, above all things else, stand forth as the divinely-intended goal of the stir which we behold.

What an age is ours! Upon what august fates are we fallen? Problems of unparalleled greatness and complexity press upon us here at home, taxing to the utmost every power and every resource of mind and heart. At the same time, and in answer to our prayers, to say nothing of Turkey and Japan, India, with her 250,000,000 souls waiting for the gospel, opens wide her gates to the heralds of the cross; China, with her 400,000,000, starts from the proud isolation of centuries at the name and deeds of the Nazarene, and challenges our utmost zeal and strength to scatter her darkness and pour in the light of God upon all her mighty

life. And, as if this were not enough to make the age heroic and memorable forever in Christian annals, the imperial spaces and thronging population of the whole continent of Africa swing out of age-long darkness into the open light of day, and mutely bid the Christian world gird on anew its armour, and seek a higher furnishing for its work, and strive, while the day lasts, to add this

new world also to the everlasting kingdom of our Lord.

May God open our eyes to his movements, enlarge our hearts to welcome his call, pour abroad upon the churches of every land the spirit of obedience and devotion, and stir up the youth of our times to work on these glorious fields of promise the blessed works of God.—*Dr. Judson Smith.*

#### LITERATURE ON AFRICA.

THE extent and variety of interesting matter on Africa that now fills the pages of newspapers, magazines, reviews, and books is amazing. Leaving out of the count such newspapers as the *London Times*, *London Illustrated News*, and *New York Herald*, which often contain valuable articles, and likewise a long list of able magazines and reviews, such as *Scribner* and the *Nineteenth Century*, *Fortnightly* and *Contemporary Review*, the list of periodicals devoted almost exclusively to Africa is still long. It includes (in order of value) the *Church Missionary Intelligencer* (Low Ch. English Episcopal), *Regions Beyond* (English Baptist, independent), *African News* (American Methodist, Bp. Taylor's work), *The Church Missionary Gleaner*, *The Missionary Herald* (English Baptist), *Central Africa* (Universities' Missions, High Church, English), *North Africa* (English, undenominational), besides French and German mission magazines and various other English and American ones devoted in part to Africa.

Of these every well-informed pastor and progressive society should subscribe for at least three of the English ones, viz., *The Church Missionary Intelligencer*, *The Church Missionary Gleaner*, and Dr. and Mrs. Guinness' admirable and beautifully-printed *Regions Beyond*. The annual subscription to the latter (the most beautifully-illustrated of all missionary magazines) is three shillings (seventy-five cents); subscriptions to be sent to Rev. H. Grattan Guinness, Harley House, Bow, E., London, or through the American Baptist Union, Tre-

mont Temple, Boston. The *C. M. Intelligencer* and *Gleaner* are to be obtained from the Church Missionary House, Salisbury Square, London, the price of the *Gleaner* being one shilling and six pence (37½ cents), and that of the *Intelligencer* six shillings (or \$1.50) a year. The price of *The African News*, published at Vineland, N. J., is \$1 a year. The periodicals are necessities to any one who would keep abreast of the wonderful missionary movement in Africa, for they are the chief sources of information.

The list of recent books and booklets relating to missionary work in Africa is a long one. Among the most valuable and interesting are *Two Kings of Uganda*, or *Life by the Shores of Victoria Nyanza*, by Robert P. Ashe (354 pp.; price, \$2), and *Garengeze*, or *Seven Years' Pioneer Mission Work in Central Africa*, by Fred. S. Arnot (F. H. Revell, Bible House, Astor Place, New York, 276 pp., \$1.25). From the numerous biographies, the inexpensive ones published by Fleming H. Revell will be found useful—those of Moffat, Livingstone, Thomas J. Comber, and others. The price of these is seventy-five cents each. D. Appleton & Co. have issued, at fifty cents, a beautifully-printed paper edition of "The History of a Slave" (pp. 168), a thrilling story of life in the Soudan, by the well-known English consul at Zanzibar, H. H. Johnston. Among helpful booklets and leaflets are an "Illustrated Handbook on Africa," by Rev. Edward Davies (Holiness Book Concern, Reading, Mass., pp. 105; price, twenty-five cents; paper); "Free Run

on the Congo," by W. T. Hornaday, of the Smithsonian Institute, Washington (pp. 145; price, twenty-five cents; paper); "Shall Islam Rule Africa?" by Rev. L. C. Barnes, Newton Centre, Mass. (paper; 32 pp., ten cents); "The Congo Mission" (Am. Bap. Missionary Union, Tremont Temple, Boston; paper; 15 pp., five cents); "Story of the Uganda Mission"; "Mission Heroes" (Bishop Steere, of Zanzibar, 24 pp., five cents); "Questions and Answers for Mission Bands,

Africa" (1334 Chestnut street, Philadelphia; paper; five cents).

Lastly, in order to the intelligent study of Africa as a mission field, good and recent maps are needful. As a wall map, that of the American Baptist Missionary Union, Tremont Temple, Boston (price \$1.25), is best—size, 6x4½ feet. As a folding map, fullest and most recent, the *African News'* map is best, giving special prominence to the Congo Free State; paper, size, 2x3 feet, \$1.

#### BISHOP JAMES HANNINGTON.

His enthusiasm, consecration, faith in his mission, and determination to do or die for it are among the necessary qualifications of a successful missionary, all these were embodied in Bishop Hannington, the martyr missionary, whose brief episcopate came to a tragic end in the wilds of Africa on the 29th of October, 1885.

Hannington was born at Hurstpierpoint, Sussex, England, September 3rd, 1847. His impulsive and headstrong disposition as a boy was not unfrequently checked by a liberal application of the "birch-rod," but it is not clear that it produced much permanent impression on his character beyond that of intensifying his dislike of restraint, and inspiring him with that physical courage for which he was remarkable, to a degree little short of recklessness. James was reared in the lap of luxury, and from an early age excelled in all sorts of athletic sports. He was a keen yachtsman, botanist, entomologist, and geologist. After spending two and a half years at a school at Brighton, he entered a countinghouse, where he remained, "more or less," six years, meanwhile doing the Continent and graduating in "Society." About 1868 he expressed a desire to enter "the Church," although loathing for the dull routine of business had more, perhaps, to do with his preference for orders than any other motive. To outward appearance he was still as gay and thoughtless as ever, delighting to startle his friends by some extraordinary feat of personal daring, or eccentric acts which could only

emanate from "Jim." It was not easy to associate with this "madcap" the serious business of a clergyman's life. The death of a young comrade seems to have been the first means of awakening serious thoughts in his mind, which were deepened by attendance at a Bible class conducted by a minister who took a great interest in the lad. It was an eventful day when the name of James Hannington was entered as a Commoner in the books of St. Mary's Hall, Oxford. He was then a tall, well-proportioned fellow, careless in his dress, but with that in his bearing which soon established for him an ascendancy over all his fellow-students. His wit was unsparing. "And how he would row!" Though more at home in acting the part of gentleman and sportsman than that of a hard student, he never was a "loafer," and was incapable of doing a mean or dishonorable act. If there was any enterprise on hand calling for the display of pluck, agility, and endurance, Hannington was the lad to lead. When he was twenty-four, the death of his beloved mother had a salutary influence over him. About this time, too, a friend who had recently received holy orders took an interest in him, "and began to pray for him." In due time he passed his "exams," and was ordained to deacon's orders. "So," he said to himself, "I am ordained, and the world has to be crucified in me. O for God's Holy Spirit!" He is appointed curate of a rural parish in Devonshire, and finds preaching and addressing missionary meetings to be uphill work; but

for the rest he is happy, riding through the country with his prayer book in one pocket of his shooting jacket, and medicines for some sick person in another. Everywhere he is welcomed—admired by the young and loved by the aged. But his own heart was not yet right. He was often in darkness and distress of mind. A friend, to whom he had confided his mental troubles, sent him a book which he thought might help him. It was "Grace and Truth," by the late Dr. Mackay of Hull. At first, he disliked it so much he threw it aside, determined never to look at it again; but it haunted him, and after a while he took up the "old thing," and read straight on till he came to the chapter on "the forgiveness of sins." His eyes were opened. He had found the hidden treasure, and in transports of joy praised God. "From that day to this," he wrote, years after, "I have lived under the shadow of his wing in the assurance of faith that I am His, and He is mine. In 1875 he was appointed curate of his native parish, where he labored diligently for seven years, and where he was happily married to Miss Hankin-Turvin.

Passing over the record of his ministerial career at home, we come now to his appointment by the Church Missionary Society as a missionary to Uganda, at the northern extremity of Lake Nyassa, South Africa. His acceptance of the proposal was greatly lamented by his attached congregation, but his resolution once taken, there was no appeal. He would go. In June, 1882, he landed at Zanzibar, and was soon on his way to the interior. After two months marching through dense forests, tangled jungle, and dismal swamps, Hannington was brought to the verge of death by fever, and though he rallied so that he could be carried on a litter a long distance, at length he was forced to own that he was beaten. With difficulty he returned to the coast, and thence to England, where he was received as one alive from the dead.

On the 24th of June, 1884, Hannington was consecrated Bishop of Eastern Equatorial Africa, and soon after established his headquarters at Frere Town. His last expe-

dition was undertaken with a view to opening a new, and, as he thought, a shorter, better, and safer route to Uganda than the old one. He set out full of hope with a retinue of two hundred natives, and all went well with them until within a few days' march of Uganda, where the expedition met with determined opposition. His mission had been misinterpreted by the natives. It was alleged that his party was the precursor of a European force bent on the conquest of the country. The explanation that they were missionaries, on an errand of peace, was regarded as a ruse, and the upshot was that himself and all his party were made prisoners and condemned to die. For weeks they were kept in durance vile, and subjected to the most barbarous treatment and agonizing suspense. Hearing day by day of the murder of some of his followers, Hannington realized that his doom, too, was sealed. But during that terrible testing time the brave Bishop never for a moment lost his confidence in God—comforting himself with passages of Scripture, applying to himself the words of the 27th Psalm: "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord; be of good courage, and He shall strengthen thine heart." The fatal day found the feeble emaciated hero ready to die. With a wild shout the warriors fell upon the remnant of his caravan, and having dispatched them with their spears, they dragged the Bishop into an open space without the village, where, drawing himself up to his full height, pierced by a bullet, he fell with his face to the foe, and "the noble spirit leaped forth from its broken house of clay, and entered with exceeding joy into the presence of the King."—*Presbyterian Record*.

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THE VASTNESS OF AFRICA. — Connecticut has four thousand seven hundred square miles; Dakota and Japan is each forty-seven times larger. India is ten times larger than Japan; China is nearly three times larger than India; and yet out of Africa you might construct China and two Indias.

## BISHOP TAYLOR.

THE editor of the New York *Mail and Express* says: The heroic days are not yet over; Bishop Taylor is a proof of it. The story of his life reads more like a tale of medieval days than a history of the immediate past. He has travelled more, been in stranger places, made more remarkable conversions, endured more hardships, and seen more adventures than any other preacher now alive. He has preached the gospel in every continent on the globe, and in many of the islands of the sea. He is one of the most unique personalities of the nineteenth century.

William Taylor was born May 21, 1821, in Rockbridge, Va. In 1843 he was attached to the Baltimore Conference. At twenty-eight he went as a missionary to California—an original “forty-niner.” For seven years he stayed there, then hardly more than a collection of shanties, and proclaimed the gospel in the highways and byways of what is now the metropolis of the Pacific coast. His “Seven Years’ Street Preaching in San Francisco” is a record of some of his marvellous experiences while there. After his return from California, he preached for five years in various parts of the United States, attracting crowds to hear him wherever he went.

In 1862 he went to England, Ireland, and Palestine. Then Australia and Tasmania

were visited, in an evangelistic tour, lasting nearly three years. In 1865 he first entered Africa, and labored in Cape Colony, Natal Colony, and Caffraria, where multitudes of foreigners and of natives were converted by his startling and vivid eloquence. In 1870 he went to India, and in 1871 he began his self-supporting work there, which has developed into the South India Conference. Since that time he has established a chain of churches and mission stations in South America.

Such a man as this is a bishop without any consecration but that which the Almighty has granted him. The church only followed the divine indications when it elected him Bishop of Africa. As Dr. Buckley has finely said: “As John Wesley said to one of his early ministers, ‘I turn you loose in the great continent of North America; publish your commission in the face of the sun,’ so the church turns William Taylor loose in the Dark Continent, certain that for Christ he will do and dare, and, if necessary, die.”

Bishop Taylor is one of the only two bishops who have dioceses. Bishop Thoburn’s jurisdiction is confined to India and Malaysia; Bishop Taylor’s is bounded by the Mediterranean and the Red seas and by the Indian and Atlantic oceans. It is a great field for a great man.—*African News*.

## TIPPOO TIB.

THE man who played so important a part in Stanley’s arrangements for the rescue of Emin Pasha, and to whom Stanley addressed his pathetic appeal for help in his greatest extremity, is really named Borajib, though more familiarly known to us through Stanley’s reports as Tippoo Tib. His consummate tact, and the power he has gained over the native tribes of Central Africa by his abilities, have won him the name of the “Bismarck of Africa.” He is only half an Arab by race, his father being an Arab and his mother a negress of the Mrima tribe.

Few people who read of him have any conception of the power and wealth this man has acquired during his twenty-five years in Central Africa. On Reclus’ map considerable part of the eastern territory of the Congo State is indicated as “The Domain of Tippoo Tib.” Some idea of the immense operations of this princely trader may be gathered from the size of the caravan he was taking to Zanzibar when Becker met him at Tabora. Some powerful chiefs were at war in the country through which he had travelled, and he had with him 1,000 armed

slaves to guard his ivory. His ivory porters numbered 2,000 slaves, each of whom carried a tusk. The property he was taking to the coast included, therefore, 2,000 tusks of ivory and 3,000 slaves. The procession stretched for miles along the narrow roadway, and no such enormous caravan had ever before been seen in equatorial Africa.

The fact that this same Tippoo Tib is now in the service of the Belgium government, and subsidized for the express purpose of stopping slave raids and compelling his Arab brethren to submit to the new *régime* in the

Congo Free State, is not so strange as it appears. This powerful person is a consistent Tippoo Tib man every time. His chief interest is ivory; and the great cost of sending tusks by porters from the Congo to Zanzibar has cut sadly into his profits. He needs the Congo route to the sea, and he cannot get it without co-operating with the whites. For this reason he promised to stop slave-raiding and to restore order in the Stanley Falls district, and he has done it.—*Christian Herald*.

#### A GLIMPSE OF AFRICAN HEATHENISM.

IN a series of extensive quotations from the venerable Bishop Crowther's journals, given in the February issue of the *Church Missionary Gleaner*, is the following terrible description of superstitious cruelty: "About four days before our arrival at Ohambebe, an old rich woman was dead and buried. The proceedings of the burial were stated as follows: When the grave was dug, two female slaves were taken, whose limbs were smashed with clubs; being unable to stir, they were let down into the grave, yet alive, on mat or bed on which the corpse of the mistress was laid, and screened from sight for a time. Two other female slaves were laid hold on and dressed up with best clothes and coral beads; this being done, they were led and paraded about the town to show the public the servants of the rich dead mistress whom they would attend in the world of spirits. This

was done for two days, when the unfortunate victims were taken to the edge of the grave and their limbs were also smashed with clubs, and their bodies laid on the corpse of their mistress and covered up with earth while yet alive. We can only imagine what would be the feelings of these unfortunate victims. Some of the Bonny converts attempted to rescue these last two females by a large offer of ransom to buy bullocks for the occasion, but it was refused them. Can there be any doubt as to the urgent necessity of sending Christian teachers among this poor ignorant people, who are slaves to Satan, and yet glory in their shame? After these atrocious deeds were performed, volleys of trade cannons were fired for days in honor of the dead. I counted ten of these cannons in the street opposite the house of the dead, about four or six pounds each."

AFRICAN ivory is the best in the world, and the finest quality comes from the interior. The tusks of the African elephants are larger than those of any other country. Both the male and female elephants have large tusks, while in India the tusks of the female elephant are very small. The average weight of a tusk is from twenty to fifty pounds, but sometimes they are nine or ten feet long, and weigh one hundred and sixty pounds each. The cost of ivory has trebled

in the last thirty-five years, selling now for three dollars a pound. It is said that a pair of tusks are often worth \$5,000. Zanzibar is the great African market for ivory. From this point it is shipped by merchants to India, London, Hamburg, etc. The chief trading centre in the interior is Tabara, in Myamwesi, where various caravan routes meet. The trader equips his caravan at Zanzibar, and places it in the hands of an Arab, who goes from Bagamoyo to Tabara.—*Miss. Rev.*

## WOMAN'S WORK FOR WOMAN.

## THE CONGO FOR CHRIST.—By DAWSON BURNS, D. D.

Where Congo's wealth of waters rolls onward to  
the sea,  
Where Africa's sons and daughters to idols bend  
the knee,  
There treads the Christian herald, inspired by  
love and zeal,  
And seeks, with life imperilled, the soul's im-  
mortal weal.  
By forest, field, and village, round hills with hid-  
den stores,  
Through plains awaiting tillage, the lordly Congo  
pours;  
And there in future ages a countless host shall rise  
To follow saints and sages in triumph to the skies.  
Not solitary floweth the Congo on its way,  
But whereso'er it goeth, great streams their tri-  
bute pay;

So, to the rule of Jesus, shall all dominions yield,  
And He whose suffering saves us the sovereignty  
shall wield.

Each waterway ascended, let peace and com-  
merce spread

Till savage wars are ended and slavery is dead,  
And, man to man united, the living God shall  
find,

And, by His love incited, serve Him with child-  
like mind.

Where wends each mighty river, go forth, O  
Truth divine,

Imprisoned souls deliver, on clouded spirits  
shine,

Till Africa's dark races from error shall be free,  
And, raised to heavenly places, Christ shall their  
glory be.

ADDRESS OF THE RETIRING PRESIDENT OF THE WILSON FOREIGN  
MISSIONARY SOCIETY, UNION SPRINGS, ALA.

As a society, dear friends, we to-day, at our fourteenth anniversary meeting, reach another mile-stone on our journey towards Immanuel's land. We are one year nearer the glorious millennial day, when the heathen shall be given to Christ for an inheritance, and the uttermost parts of the earth for a possession. "And they shall teach no more every man his neighbor and every man his brother, saying, Know ye the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord."

With sincere gratitude to him who crowns our efforts with his blessing, we review the past year. The Angel of Death has not invaded our band. All are with us whose names were on our roll at our last anniversary meeting, and we gladly record the addition of six new members during 1889.

God has blest us, too, in enabling us to keep up our regular monthly contributions.

You know Mrs. Stuart wrote us last year that she looked regularly for the little report from our society in *The Missionary*, and she begged that we would never allow

the amount to decrease. Miss Safford also, whom we all learned to love dearly during her visit to us, feels great interest in the success of our society. It is so cheering to the workers in the far-off lands to have constant proof that we at home continue to labor for them and with them. For, "as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff; they shall part alike."

While we regret that the laborers in the great harvest field are still so few, there is cause for much thankfulness when we think of the progress of missionary work in our Southern Church during the fourteen years of our society's existence.

In 1877 (the oldest record I can find at this time) we had in South America fourteen missionaries; now we have twenty-one.

In China we had thirteen missionaries in 1877; now we have twenty-seven.

In Greece our church has not been so successful; but it is cheering to know that we still have a "light" there in Salonica. Mr. and Mrs. Sampson, our only missionaries

to that country now, are at present visiting in the United States. They expect to return to Greece.

Miss Ronzone, now assisted by her niece, Md. Rivoir, is still faithfully laboring in Italy. Let us remember them always in our prayers.

The Indian Mission has been transferred to the *Home Mission Committee*. It is hope-fully working on.

In Mexico Rev. A. T. Graybill labored alone, excepting the help of two native Christian men. Now we have five workers there and one under appointment.

The mission to Japan has been established. Our first missionaries to that island were sent out in November, 1885, and we have already sixteen at work there. This year, this month, we have the joy of knowing that two men well qualified for the great undertaking are on their way from our own State to bear the glad news of salvation to the Dark Continent of Africa. Let us not forget to pray for them, that God will give them health and wisdom and grace, that they may prepare the way of the Lord wherever they go.

In retiring from the office of president, I thank you for your attention to our meetings and your kind coöperation in the work.

Please let me remind you of the plan by which we can pray in concert daily for Christ's kingdom on earth. Remember that on Monday we pray for each other, our own little society, our church, our pastor, and each individual member; Tuesday for North America, asking a blessing upon every effort for good in our native land, for our missionaries in Mexico and Indian Territory; Wednesday for South America, especially remembering our own brethren in Brazil, for all islands of the seas, and for sailors; Thursday for Europe and all its vast dominions, not forgetting to pray by name for those of our own church in Italy and Greece; Friday for Asia and Australia and the surrounding islands, remembering *our own* in China and Japan; Saturday let us pray for Africa and the negroes *among us*. We have special interest in the work now. Do not forget Mr. Lapsley and his colored co-laborer. On Sunday let us pray that God will hasten "the fullness of the Gentiles," and for Christ's sake will bring in the Jews to his fold again soon. This is our prayer covenant; please let us be faithful to it.

May the great Master of the vineyard pour out upon us the blessing of his Holy Spirit and make us bear much fruit this coming year.

M. H. S.

## THE WOMAN'S EXCHANGE.

### THANK-OFFERING SERVICES.

#### I.

Under the auspices of the "Phebe Stewart Foreign Mission Society," in Newnan-Street Presbyterian Church, Sabbath night, February 16, our first "Praise Service" and "Thank Offering" was held. On Sunday morning previous, two of our young men handed an invitation to every adult member of the church as they entered, with a small envelope for their contribution, to be returned at the service of praise.

Our choir rendered some very touching and beautiful anthems, of which we would make special mention, "Watchman, tell us of the Night." The congregation joined most

heartily in singing several familiar missionary hymns. In our hearts some of us prayed as we sang, "Fly Abroad, Thou Mighty Gospel."

The pastor presided and manifested deep interest in our service, and made a very earnest address from 2 Cor. v. 14, 15. Rev. J. B. DeVault, of Kentucky, was with us and led in a most touching, earnest prayer for the salvation of souls. Our collection amounted to \$30. We hope for God's blessing on our own church and on the cause of missions.

#### II.

The fourth anniversary of our Ladies' Aid Society was a pleasant and profitable occa-

sion. At the suggestion of one of the members (a reader of *THE MISSIONARY*) we held a praise service, March 14th, in the Presbyterian church, devoting the collection to the cause of Foreign Missions. Heretofore we have been supplying urgent needs at home, having expended more than eight hundred dollars in furnishing a new house of worship. All of the ladies of the congregation were given an opportunity of joining in this thanksgiving service, and many responded to the invitation. The programme consisted of devotional exercises conducted by Rev. J. L. Bachman, enthusiastic addresses by that good brother and our present supply,

Rev. D. McDonald; remarks by our faithful president; report of the work during the year, and last but not least, the annual offerings were handed in, from the envelopes we realized \$39.80.

One of the most interesting features of the work was the reading of the Scripture texts, each breathing a spirit of praise and thanksgiving for the success of our efforts at home.

We recommend these meetings to other societies, feeling assured they will prove beneficial spiritually and financially.

CORRESPONDING SECRETARY.

*Sweetwater, Tenn.*

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## FOR THE YOUNG.

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### THE BIBLE IN A CHINESE PALACE.

WE have in our church in Peking, under Dr. Blodget's care, a zealous and warm-hearted tailor. Tailors are not thought much of in China. This one not only read his Bible, but wished his apprentices to, and one of them took a New Testament about with him to snatch a crumb from it as he could. Being a good workman, this tailor was sent for to work on the trousseau of the future Empress of China. I say future because this occurred before the Chinese New Year, and before her marriage. While at work in her father's palace, the tailor apprentice had his book open. The grandmother—a remarkable woman, and head of the establishment—came along and asked him about it, and told him to explain it to her. He protested he had no learning, and she told him to tell what he could. So he read a few verses and explained, and she expressed herself much pleased, and thought it a very good doctrine. The man told her to what church he belonged, and that they had there a magic-lantern, with views of Bible scenes. She sent an

invitation to have it shown at her house, so Dr. Blodget sent Teacher Zen Hai, a young helper, recently graduated from Yung Chow, with the pictures. The grandmother and all the household were assembled. The old lady was delighted with the scenes. When she saw Christ twelve years old in the temple, she said, "What a fine-looking young scholar!" The helper explained about his being the Saviour of the world, and came at last to the picture where he hung on the cross. The old lady sighed deeply and said, "What a pity for such a good man to be so cruelly used by those wicked people!" The Chinese are full of wonder. For years it has seemed impossible that a knowledge of Christ should ever penetrate to the haughty, imperial palace of China, or reach the heart of one seated on the Dragon Throne. And to think that the tiny edge of this wedge was pushed into place by a *tailor*, of all people! The Christians have prayed with a new faith for those in authority.—*Mrs. Emma D. Smith, in The Pacific.*

## AN EGYPTIAN WATERING HIS FIELDS.

Do you remember what is said in the Bible of one of the countries of Africa, as to the way it was watered? When God was bringing the people of Israel to the land of Canaan, He told them that the land of promise was not like that country of Egypt from which they had come out. Egypt, He said, was a land watered with the foot; Canaan was a land watered with the rain from heaven.

Here in this picture you see an Egyptian watering his fields from the river Nile. He is not using the tread-mill, worked with the foot, that is often used on the banks of that river for pumping the water from the river up to the fields. He is using a long lever with a rope and a bucket at one end. But the idea is the same: the water comes from beneath, not from above. Such is the difference between a heathen life and the Christian life. The heathen get all their joys, all their comforts, from the things of this world. The water is from beneath, and if a man drinks of it, he will thirst again. But the joy and the comfort of the Christian come from above, even from the loving presence of Him who gave His life for us, and for all the world, and who is now Lord over all, rich unto all who call upon Him.

It is a singular fact, that since missionaries came to live in the Valley of the Nile, and Christian churches with be-

nign influence have been formed, rain has begun to fall in that region. I do not know that there is any connection between the two things, but such is the fact. One thing we know, that Christianity brings



AN EGYPTIAN WATERING HIS FIELDS.

with it all good things; for "the Lord withholdeth no good thing from them that fear Him." Let us make it our prayer, then, that the day may soon come when all the people of Africa will get their supplies of comfort and joy from above, not from beneath—from God our Saviour, not from the world.

## THY KINGDOM COME.

"Mamma," Bert spoke rather tearfully, "why is Aunt May going 'way off to be a missionary?"

"To help answer your prayers, Bertie."

"I don't pray much for the heathen," he objected. "I forget 'bout India and Africa most every time, 'cept band Sundays."

"You say 'Thy kingdom come' every day, and that means that heaven is to begin everywhere, all over the earth."

Bert pondered. "Mamma," he said again, "is that what all the missionaries go out for, just that?"

"Just that," mamma said softly. "There can be no kingdom without the King. So they go to teach about Him and to set Him in each heart. Christ in them is the hope of glory, and so the kingdom comes."

A sudden mist came over Bert's blue eyes. "Mamma, don't you wish it had come everywhere to-day? Just think how happy it would be."

"I wished it had come in this very room an hour ago, when you teased little Madge so about her dolly. I thought it was being hindered then."

Bert stood up suddenly. "Oh, mamma, I never thought about it so before. You mean when everybody is willing to be just like Christ in everything, the king-

dom will be there. Oh, I'm afraid it will never come. Just think! it takes so long to teach the heathen about Him; and then when they know as much as I do, if they just won't be whole willing and behave like me about giving up wrong things. Mamma, don't you s'pose it is we that hinder more than they?"

The tears were in mamma's eyes now, and she said, "I know I hinder, too, sometimes, dear; that is why I have to pray."

"And praying is talking to God, and it keeps us with Him, and the more we are in His company the more we grow like Him," Aunt May said softly, coming in unnoticed, and laying a hand on Bert's shoulder.

He looked up. "Then I know how to begin, auntie, and I'll help answer my prayers; so, while you are helping over the sea, I won't be hindering it here."—*Laura Wade Rice, in Lutheran Missionary Journal.*

#### REV. JOSEPH NEESIMA.

On Monday morning, January 27th, there came a cable dispatch to Boston saying, Neesima is dead. The wonderful career of this man is the subject of this paper.

He was a native Japanese, born in Yedo, in 1844. Brought up in a pagan family and taught idolatry, he nevertheless became convinced that his own religion could not give him the help or hope he needed. By 1864 he was twenty years of age, yet had never even seen a Christian person or heard of the gospel, but he felt that the idols he worshiped were vanity; that there must be something greater, higher.

Before this time Neesima had eagerly read a translation of Robinson Crusoe, and was filled with an intense longing to

run away. His religion taught great deference and obedience to parents, so he asked his father if he might run away. His father emphatically said "No." The boy submitted. Later he found a geography, which roused within him a great desire to see America. Yet he must obey his father.

While in this state of mind a Japanese friend lent Neesima what he called a strange story, which he wished Neesima to read. The book was a story of the Bible, written by some missionary. When Neesima read therein, "In the beginning God created the heaven and the earth," it was a revelation to him. "This is the God for whom I have been looking; this is the true God."

With a desire to worship this new and true God, came a renewed desire to go to America. He thought that this great God put it into his heart, and that a Heavenly Father should be obeyed rather than an earthly father, so he ran away. Not daring to attempt escaping from the nearest seaport—Yokohama—he went to the other side of the island, where he found a vessel going to China. If he had been discovered getting on board he would have lost his head, but one night he managed to elude observation, and was taken to Shanghai. He then served one year as cabin-boy on a coasting vessel, and finally obtained a similar position on a vessel bound for America. He became a great favorite with the captain, who named him Joseph, on account of the favor in which he was held by all who knew him.

At last he reached Boston. "What are you doing here, and why did you come?" said one of the sailors in Boston harbor. "I have come for an education," said he. "But an education in this country costs a great deal, and where will you get the money?" "I do not know," was the simple answer. He prayed to the great creator, for he did not know God as a personal Redeemer and Saviour. But his prayers were answered.

The ship was consigned to the Hon. Alphens Hardy. After the captain had made the necessary arrangements about the cargo, he told Mr. Hardy of the lad on board, and asked what he should do with him. He spoke so well of Neesima that Mr. Hardy said, "Send him up." The captain "sent him up," and thus God brought Mr. Hardy to Neesima's assistance. Mrs. Hardy was so much interested in the boy that she spent her pin-money to send him through Phillip's Academy and Amherst College. Then he went through Andover Seminary, where he

won the respect and love of all who knew him.

Thus ten years passed. During his stay in America he acted as interpreter for the Japanese Embassy, and thus became intimately acquainted with the Minister of Education at Yedo, who was then investigating systems of education in this country and in Europe. It was through this minister's influence that he was allowed to return to his native land when he had completed his education.

In September, 1874, Neesima was ordained in Boston, President Seelye of Amherst preaching the sermon. A month later he went to the meeting of the American Board at Rutland, Vt. There, as he said farewell, he pleaded earnestly for the establishment of a school in Japan to educate young men for Christian service among the Japanese. At once about \$3,500 was raised.

His speedy return to Japan was soon followed by the founding of the Kyoto Training School, known as the Doshisha, meaning the one endeavor. It was through Neesima's influence that five and a half acres were secured as a school site in Kyoto—that centre of idolatry, with its six thousand temples and more than ten thousand priests. It was by Neesima's personal application to the Minister of Education at Yedo that he was permitted to start a Christian school in which missionaries might teach.

The Doshisha opened in November, 1875, in a rented building, with eight scholars and two teachers—Colonel Davis from the Chicago Theological Seminary, and Neesima. Soon a third was added. Neesima taught harmony of the gospels, geometry, natural philosophy, and astronomy. The school flourished, buildings were added, numbers increased, until at the end of a decade, 1885, there were seven

buildings, one of which was a brick and stone recitation hall, while the others were built in cheaper Japanese style.

The school has a board of Japanese trustees, called the Doshisha Company. It has gained the confidence and respect of the Government officials, and is favorably known all over the Empire. The native churches contribute largely to it. In 1885 the pupils in all the courses numbered 190, and in 1888 there were 564 students.

Neesima came again to this country in

1885, spoke at several churches and seminaries, and returned to Japan in November, 1886. Since then his health has not been good; yet he has been recently successful in broadening the Doshisha into a university, and securing for its endowment \$60,000 from Japanese officials. This is the consummation of his life work; and who can estimate the benefit which Japan will receive from Christian education thus introduced into its very midst?—*Life and Light.*

## LETTERS FROM THE MISSIONS.

### CHINA.

MR. STUART.

#### HOW ONE CHINESE GIRL WAS MARRIED.

About ten years ago a little girl was brought to our boarding-school. She was already betrothed to a boy in the boarding-school, but as he was an applicant for baptism she was received, though it was against the rule. The boys' school was soon closed, and he went into business. The girl, whose name is Yoh-me (Pearly-sister), remained in the school until last November, when her time expired. For months beforehand the marriage was talked of. The young man never joined the church, but he professed to desire to be married with Christian rites, and he was anxious to be married in our church, and carry his bride to his home without letting her go to her own home at all. Yoh-me joined the church several years ago, and we hope that she is a Christian, but her family (her mother and two older brothers) are heathen and very wicked. The two brothers were once servants in a missionary's family, and being accused of theft the older brother forced the younger to swallow raw opium, hoping by his death to bring trouble on the missionary. But his life was saved, and they were convicted and punished. They insisted on Yoh-me's going home first, and then to the groom's house, where the ceremony should be performed. We soon learned that

#### THE WHOLE QUESTION AT ISSUE

was one of money. The groom's family wanted to save by marrying in the church, her family

wanted more show, regardless of the expense that would fall on him. After a great deal of higgling it was finally agreed that she should go home first, and that he should send a nice sedan-chair with four bearers for her, but not the usual bridal chair. It was also agreed that no heathen rites should be observed. I was invited to be present when the bride entered the sedan and offer prayer at her home, and then go to the groom's home and perform the ceremony. Her home was about three miles away, but I got there in good season, nine o'clock A. M. It is a tea-house, three rooms below and three above stairs, all in a row, the whole front of the lower rooms and the dividing partitions were taken down, so that everything inside the lower rooms could be seen from a distance. I had not seen the brothers since their scrape, but they greeted me very cordially as an old friend. The bride was up stairs. I was not surprised to hear that they were not quite ready with the preparations. They never are! Friends and guests were standing around and coolies were busy arranging the bridal furniture, which was soon started to the groom's. There were a red trunk, red table, red tub and bucket, two red chairs, and a few other articles, all red, which is the bridal color. Six men carried it all without groaning. After this there was a long calm, and on my inquiry as to the delay they said: "Oh, we will soon be ready!" Candlesticks and an incense urn were brought in and put on the table, and then candles were produced. When I looked surprised they said, "Oh, we won't light them!" I said, "Then don't put

them in the candlesticks," and they were laid on the table. After awhile they were quietly put in the sticks. Then one brought in paper images, such as they burn at marriages, and I spoke to the mother and reminded her of the agreement. "Oh, she said, we won't burn them!" I said, "Well, if you don't take everything idolatrous away I will leave." She said, "You must stay. We will remove all these things." They quickly removed all the idolatrous articles and explained to the crowd that we worshipped God, and did not use candles, incense, etc. Some of the crowd said, "We know it, and we think they are right." Others added, "You can burn them after they are gone just as well."

Then the cause of the delay began to appear. The groom had sent only a plain sedan, decked up with red paper, and only two men to carry it. "There it is," said the elder brother, "look at it; my sister shall not go in that." The younger brother chimed in and became noisy, and shouted that he was going to have the feast anyhow. Etiquette required that the bride should leave the house before the feast was spread, but they began to bring in the dishes, nevertheless. It was now about twelve o'clock M., and the family and friends asked me if I would go to the groom's and see if he would not stand to the agreement, and send a nice chair with four bearers. It was about half a mile away, and they offered me the use of the "bridal chair," but I declined the honor and accepted a chair not adorned. The groom, all

DRESSED IN BRIDAL HAT AND ROBE AND BOOTS, with his friends, was anxiously waiting at his father's home for the bride. This house is about twenty feet square, dirt-floor, covered with straw, enclosed with splits of bamboo woven together. The splits are far apart in the front to admit light and air, as there is no window. Inside it is divided into one large and two small rooms, and is occupied by the parents, the widow of an elder brother, and the bridal chamber. Everybody wanted to hear the latest news from the front. When I asked why they did not send a respectable chair, they all said that it was now too late to make arrangements. They were very sorry, but it could not possibly be done. The father was very loud in saying that he would gladly do it, if it were possible, but such a chair could not now be found. He himself was a chair-bearer, and knew that he simply did not want to pay one dollar when probably he could get the girl conveyed to him for half that amount.

I began to get hungry and vexed and went to our chapel, which was about half way between the hostile lines, leaving word that they could find me there when my services were needed. After getting some rice, some rest and some quiet, I inquired for further news from one who had been out to see, and learned that the bride was ready to start. So I hastened to her home, where I found them still quarrelling about the arrangements. It now appeared that the brothers were willing to let their sister go in the "decked out" chair, if the groom would pay them eight dollars in hand to comfort them. Some one said, "Oh, the foreigner will pay that." This exhausted my patience and filled me with disgust, and I left them about five o'clock P. M. in order to enter the city before the gate closed.

Next day we learned that the bride entered a common chair, not even decked out with red paper, about eight o'clock P. M., and the ceremony was performed at the groom's house about nine o'clock, by the preacher at our chapel, and no heathen rites were used at either home.

Three days later, we learned that the bride's mother had committed suicide. A creditor from whom they had bought meat pressed the family to pay his account of about thirty dollars, and she swallowed raw opium and lay down at his shop-door and died. This is a common way of taking vengeance. The brothers immediately accuse the creditor of persecuting their mother to death. The official runners come out to see about it. After much fuss about it the brothers agree to take one hundred dollars to assuage their grief, but the fees to the runners and other incidental expenses brought the sum that the creditor had to pay up to about three hundred dollars. After all, it is believed that her ghost can haunt the creditor and injure him in many ways.

## CHINA.

Mrs. STUART.

I am sending you a letter from Tse Ah Mun, which I know you will be glad to publish in *The Missionary* as a sequel to one which appeared about two years ago. While I was in America, I received a letter from her telling of her mother's having left her convent on the mountain and coming to live with her; also of her having broken her vow to abstain from meat, by partaking of a dish of ham and chicken specially prepared for her. Ah Mun felt that by so doing her mother had taken a very decided step in the di-

rection of trying to be a Christian, and she requested that the friends in the foreign country would pray that she might receive the enlightenment of the Holy Spirit and "follow on to know the Lord." Since that time she has been diligently attending upon all the means of grace, ready at all times to receive instruction, and giving up all the practices of her former life which were not in accord with the Christian religion. About a year ago she first applied for baptism, but her case was deferred from time to time so as to have better evidence of a genuine change. Finally, the session of the church received her, and at our first communion season in this year, our hearts were all rejoiced to see this dear old woman, for whom so many prayers had been offered, stand up and confess Christ before a large congregation of both Christians and heathen, receiving baptism as the seal of her new life. The happiest heart that day was that of the faithful daughter, who, for nearly twenty years, had been pleading with God to save her aged mother. Her face was radiant with joy when I spoke to her after she had seen her mother thus for the first time, partake of the emblems of Christ's broken body and shed blood. To every one who spoke to the old woman after the services were over, she exclaimed, "God's mercy to me is exceedingly great! How can I ever repay Him?"

There are some circumstances connected with the history of this old woman that have interested me very much. No doubt you remember long years ago, when our Girls' Boarding-School was just beginning its existence, seeing her bring little Ah Mun (the third girl to enter the school), and afterwards from time to time coming to visit her daughter. I asked her one day how she ever gave her consent for her only remaining daughter to go and live with the foreigners (who were much more feared then than now)? She replied that Ah Mun, overhearing a stranger passing by tell her about a school over in Hangchow to which she ought to send her little girl, began to question her about it, and day after day teased to go there. Nothing was farther from the mother's thoughts; but the child was persistent. Ah Mun now says it was the Spirit of God leading her, though she did not know it then. One day the mother disappeared for some time, and on her return she said to the child, "Ah Mun, you shall go to the foreigner's school; I will take you myself in a few days." She had been to consult

#### THE GREAT IDOL

in a Taoist temple near by, and the response was

favorable; so this decided the important step fraught with eternal interest to both mother and child. Who can say that the hand of God was not in this? Again, a few years ago, when the question came up of leaving the convent where she had lived so many years, and coming to live with her daughter at her urgent solicitation, she went to the same idol, and the oracular response was again favorable, which decided her to take the second important step in coming to Christ. Was not God in this also? After seventy years of faithful service to her false gods, patiently walking up and down the thousand steps leading to her mountain convent, in the hope of attaining merit, and going through all the mummery and senseless repetitions of idol worship, for her now to turn with heart and soul to the one true God, this is one of the wonders of redeeming grace which we cannot understand, except by recognizing divine interposition in answer to faithful, earnest, persevering prayer. We thank God that our eyes have seen it, and we are encouraged to go forward hoping for even greater things.

Ah Mun commenced studying English with Mrs. Randolph shortly before she left China, and since our return, with Miss Wilson, who has also instructed her in writing. You see how she has improved her opportunities, and what an apt scholar she is. I have made no changes in the letter except to correct some slight mistakes in spelling, thinking it would sound more real as expressed in her own language. I feel sure that her gratitude will touch the hearts of all the kind friends in America who have been helping her with their prayers. Ah Mun has now become a most valuable assistant in our school. She is well up in most all the branches of study which we teach, and all the time improving herself. You remember her beautiful voice, now much improved, as well as her playing on the organ, so that she leads the singing in most all our services. But I prize her most for her lovely Christian character and influence, and unaffected piety. Her oldest son has just entered Mr. Judson's school for a long term of years, the mother's desire being for him to enter the ministry, which his father was called to lay aside so early in life.

Our boarding-school is doing well, outwardly at least, for our number is

#### NOW OVERFLOWING,

and we cannot take in all who apply, and we hope the good work is going on in the hearts of the girls, as there are some fourteen who are asking to be received into the church. We have

never been more thoroughly equipped and organized, nor has the work with these young people ever been more interesting. Miss Wilson is now able to take a number of the higher classes, and she throws her whole soul into the work. Just here let me tell you privately what a treasure she is, thoroughly consecrated, and eminently qualified for this work. I do not say this on account of personal attachment, which is great, but because she develops so many noble qualities of mind, heart, and body. I may also add, because she is so strong and healthy. She has taken right hold of the school work, and is so willing to coöperate with me in everything, which is helpful to us both. With her in the school, I am much more free to attend to outside work, which is a great relief.

We had a short but very pleasant visit from Mrs. Randolph just before the Chinese New Year. She was present at the examination and closing exercises of the girls' school, and was kind enough to express great satisfaction in the present conduct of the school.

I am sending you some photographs which were taken last week by one of Dr. Main's assistants with his camera. You will recognize your old home. You may be able to use them in *The Missionary*, which would no doubt gratify the many friends who have "girls" in the school and would like to get a look at them. I have written the names, therefore, so that they may recognize them.

"HANG CHOW, CHINA,  
"February 10, 1890.

"MY DEAR FRIENDS IN AMERICA: Are you all well? I am very glad to write a letter, and can tell you how God's mercies are upon those who ask Him, and all who love Jesus and hope others to save. You have heard of my aged mother from Mrs. Stuart, who wrote in *The Missionary*. How she left that mountain and the temple which she made herself, and come to learn of Jesus. How the church has received her, and baptized her; and she received the Lord's Supper on the Sunday of January 12th. I know you, with me, must joy, for the piece of silver was lost, now have found it. In this way should know if we use our hearts to ask God will give it to us. Also we should hope that God will send us to find more of those who are lost, that they may come to Jesus, thus we shall rejoice again.

"My dear mother, she in this year is 73 years old; but God has blessed her; her body is strong,

and her heart is at rest. She said Jesus died for me; I did not know what I can give to him but believe and rely upon him.

"Now I am thankful to God, and to all friends, those who help to pray for my mother. But I must please ask you again still when you pray for her, and now joyful for heard of her, pray God for His Holy Ghost to lead her and us, and gather us together at the house of our Heavenly Father, where we will rejoice forever and ever. I send love to all who are Christians.

"Your friend, AH MUN."

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MR. BEAR.

I am glad to report that we have at last succeeded in buying a chapel-lot inside the city. It is situated on the main street, in the busiest part of the city, and only about five minutes' walk from the West Gate. A better place for work could not easily have been found. There will be room on the lot not only for a chapel, but also for a school-room and inquiry-rooms. The buildings on it at present are very old, but with a little repairing can be made to answer for a few months. I have engaged a school-teacher, and hope to get a school started in a couple of weeks.

We were apprehensive, lest the people would make a disturbance, when it was known that foreigners had succeeded in buying within the city walls. But so far, everything is perfectly quiet, and, I think, we have the good-will of the people and neighbors, from the friendly way they have come in and talked, whenever we have gone there.

Buying land in China is quite a different matter to what it is in America. Every such transaction here must be made through middle-men. Such a foreign innovation as the seller and buyer meeting and discussing the price in person would not be tolerated for a moment. We had to employ a native to look up and buy the place for us. And, though he has been at work for nearly ten months, we did not get to see the lot until about a week ago. All we had to go on were the maps he brought us. Possibly land might be bought with less difficulty in other parts of China. But the people of Chinkiang have never forgiven the destruction of the city by the English during the Opium War of 1841. And I have been told that nearly all the land owners inside the walls registered an oath in the Yamen, that they would never sell to an Englishman. I do not know how true this is, but our old man, after looking around for a lot a few weeks, came up and asked of what

nationality we were, saying that if we were Englishmen he would not dare go on with the work.

Our chapel will be the first one that it was possible to open in any important place inside the walls of the city. About half the population of Chinkiang live in the unwall'd district, and all mission work so far has been among them, with the exception of that done by the China Inland Mission. A number of years ago they succeeded in securing a chapel-plot, on a retired street, within the city. But until within the last few months, when several young ladies came there to work among the women, they have for some years left the place unworked.

The West and South Gates are the two important entrances of the city, and as Mr. Woodbridge's chapel is situated at the South Gate, our securing this place near the West Gate will enable us to reach to a certain extent a large majority of all who enter or leave the city. Pray for us, that we may be faithful in declaring the Gospel intrusted to us, and that the word of the Lord may have free course and be glorified.

Mr. and Mrs. Graham are living with us until a house can be gotten ready for them at Tsingkiang-pu. We enjoy having them with us, and almost envy the brethren whose good fortune it is to secure them as co-laborers. They are making good progress in the language, and give promise of soon being ready for work.

### KOCHI, JAPAN.

REV. D. P. JUNKIN.

Doubtless some of your readers often wonder how the Japanese are approached on the subject of Christianity and how they receive the truths imparted. What they really think would be hard to say; but, as to their apparent attitude, a description of an interview I had with one not long ago will probably give a better idea than any amount of writing about what I think is their attitude. I was going out to the country one Saturday afternoon. The small town where I was to preach was about five or six miles from Kochi. Most of the road had been newly covered with gravel; so, when I came to the end of the good road, about a mile from town, I dismissed the Jinriksha man, it being too slavish work for him to drag me over the gravel, and started out to walk the rest of the way. It was just dark enough for one not to be able to distinguish faces at all. Where I left the Jinriksha was a man with his little bundle tied up in a

handkerchief-like cloth. When I rode up, he stopped and watched me get down and pay off the riksha man with some show of respectful curiosity. When I started off on my walk, he fell in behind me. Seeing he was going my way, I started up a conversation with him: "Where are you going?" "To Tateda." "Where do you come from?" "What is your native place?" These and other stock questions, with their answers, were exchanged. The man seemed very pleasant, glad to meet a foreigner, glad to talk to one, and rather inclined to be a little communicative, so the conversation continued. I judged from his general talk and bearing that he was one of the old Samurai, possibly now a well-to-do farmer, or possibly a school-teacher, though not likely the latter I later concluded. After conversing of one thing or another for a while, I asked if he had any knowledge of Christianity. He did not understand me. I repeated my question. He still did not understand. I found he did not even know the name—had never heard of it. This was the first case of the sort I had ever met; every one to whom I had ever talked before had always had a knowledge of the *name* any how. He had never even heard it; had been in the backwoods; evidently not much of a reader of newspapers. I was for a moment staggered. How should I go to work to explain to him and teach him about Christ?

I started back. "Are you a Buddhist—do you believe in Buddhism?" "No; my parents believe in it, but I do not." "Well, then, do you believe in Shintoism?" "Well, my parents and people are Shinto believers, but I—well, I—can't believe in it." "If so, then, not believing in Buddhism or Shintoism, how is it? Do you believe in *any* God? Do you think any God exists?" "Well, as to that, truly I am in great doubt. Is there a God? Is there no God? As to these questions I have not made up my mind; I have thought of it deeply, but really have been unable to reach a conclusion, so I am waiting and thinking."

Here was my opportunity. I agreed with him as to the falsity of Buddhism and Shintoism, but expressed in the strongest terms I could command my belief in the existence of a God—Jehovah, the true God—the only, the *one* God. This I explained to him was the God worshipped in America, in Europe. His worship was the "Christianity" I had asked him about at first. He seemed greatly interested. I went on to try to

bring him to the conviction that there *must be* a God—a creator of the world. The world's, man's existence proved that; everything must have a creator. He assented to it all. I continued. The earth was not its own cause, nor was man its cause nor his own. There must be then a God. This God we believed was but one, and He called "Jehovah," or as in His special manifestation to men, "Jesus Christ." He wanted to know of this God. I preached of His power, knowledge, spirituality, omnipresence, holiness, love. "He was the creator, the world's ruler, the giver of life and of death, the rewarder and punisher of men. He had given a book, revealed His will." I epitomized the Ten Commandments to give him an idea of what God required of man, finishing up with the question, "Has man broken this law?" The answer came with a directness and conviction that surprised me. "Yes, no man, not even one, has kept such a law as that always." "Well then, can man escape that Almighty, Omnipotent Being's punishment?" "It would seem there can be no possible way of escape." This seemed to be reluctantly admitted. Then I tried to make clear to him the way of God's appointment, the life of Christ under the law in man's stead, His death under the punishment of man's sin, His substitution in man's stead. The man was silent, and I, after pressing upon him the fact that this Jesus was the only Saviour in whom men could appear before God, was silent also.

We were within a few rods of the preaching-place to which I was going, so I asked him to study these things. He answered that he would, as yet could not decide, had no proof but my word, would look into the matter. And so we parted. I have not seen him since, nor heard of him. The seed was sown, we can only pray that it may spring up and bear fruit unto everlasting life. I will not comment on this interview—on the man's close attention, his candid answers, his thoughtful questions. I will only say to all readers that there is great joy in preaching or rather talking to such listeners. We do not find such every day or every where.

### JAPAN.

MR. McALPINE.

I am down here in Bro. Fulton's comfortable study, enjoying my twenty-eighth birthday, in the midst of plenty of evangelistic work and beautiful weather. I expect Mrs. McAlpine down by the noon train. So while I am waiting

I will give you a few notes on the trip I am now having—my first evangelistic trip for nearly two years. About that time the local authorities became very strict about passports, so that while it had, up to that time, been perfectly honest to ask for a passport to go on preaching tours, though using the formula, "for health or scientific investigation," yet at that time the authorities gave us to understand that they would feel deceived if we did not mean what we said in the formula of application. But Viscount Aoki having come into the Foreign office, and such strictness seeming somewhat relaxed (anyhow this trip is splendid for my health, so I can use the formula truthfully,) I asked for a two week's passport—the longest limit they allow one living in the interior—at the time of the old style New Year.

Failing to get meetings arranged for on the west, where we have three points, I spent the first Sabbath in Okazaki for communion and night preaching. The work here has seemed much more prosperous since Bro. Fulton moved down. Both his and Mrs. Fulton's English classes attend the church services. Bro. Fulton has a good interpreter for his teacher, and uses him constantly for Bible classes and preaching, though he hopes himself to begin to preach in Japanese soon. The handful of Christians here are much encouraged by his coming. On Tuesday, the Nagoya pastor, home evangelist Nakajima San, and I set out for our appointments northward. Inuyama, seventeen miles straight north, was our first place. This is the castle town to which I have been going all winter, and returning same night after preaching. Our meeting had been well advertised, so a large crowd turned out. Before meeting two of my young friends came to our rooms, where we had some talk with them, and feeling them enough advanced to appreciate it, we prayed with them. They really did seem gratified. The priests and a drunken man seemed disposed to disturb the meeting, but the Lord shut their mouths and gave us attentive hearers. After meeting, at our invitation many young men and priests came to our rooms for questions. The priests were quite polemic, but Nakajima San, who has had much experience dealing with such questions, met them so skillfully that they quieted down, became quite friendly and exchanged cards with us. After that we had more talk with the young men, exhorting them to examine the Bible and study it systematically. They seem to consider us as belonging to them, and take us under their wing against the priests.

That meeting was so good that we left "posters" for a second one two nights later. Meanwhile Nakajima and I went to Mitake, fifteen miles further. There, contrary to our expectations, no preparation had been made for our meeting—the one believer being absent. However, the hotel-keeper helped us to find a meeting-place, fixed it up, and posted notices for us. Then we walked round the town to show ourselves, and call on the officials. A foreigner is quite useful as an advertisement, and also as a passport to the presence of officials. Our weak faith as to the meeting was rebuked by a large crowd, among them school-teachers and officials in good numbers. They gave good attention, considering it was the first preaching-meeting ever held there; the boys failed to laugh at my Japanese, whereat I was duly thankful. We had two questioners, and talked to the usual late hours. Next morning we returned to Inuyama, giving a little preach by the way at a village tea-house. The night was rainy, but still our boys and the priests came out, and also came to our rooms for questions. This time the priests were so hostile that Nakajima rebuked them severely, reminding them of their office and supposed purpose of saving men, the same with us. Afterwards their leader came back and apologized, seeming really ashamed, and willing to hear truth. Our young men heard more about prayer and Bible study, asked for Hymn-books, and decided to meet together every Sabbath, and study the Bible, with prayer. None of them are at all instructed in it, but they expect to try to learn what they can by study, then ask us when we come. If they will do as they promised, we feel sure the Master will lead many to life among them.

On Saturday I went out thirty miles to the west of Nagoya to meet our Okazaki licentiate, Iyeda San, at Asuke, a real Swiss village in the mountains. Here, for the first time in my life, I heard of zealous Shintoists (the native religion, mainly Emperor worship). So zealous are they said to be that they threaten to burn Buddhist temples. But the Buddhists there are bad enough, as our experience proved. After great trouble we succeeded in renting an upper room for Sunday-night preaching. We had a large crowd, but made the mistake of placing ourselves far from the stairway. The people let us get through preaching, though itching to interrupt. Then they began fiercely questioning. A little old man, with straggling gray beard and shiny

little eyes, asked me something about "the heavens and the earth," and whether I wished Buddhism destroyed. On my asking him to explain his language a little, he said that I need not pretend not to understand his language after preaching myself in Japanese for half an hour. Becoming intensely excited, he harangued me, with his rather dirty visage so close to me that I had to use my Bible literally as a protection and defence. Meanwhile the priests were after Iyeda like hawks. Finally I said it was not profitable receiving such "unreasonable questions," and we would close the meeting. They said that was extremely arbitrary, and insisted that we continue. Then one priest wanted to speak against us. I told him he might if he would let us preach in his temple, whereat he subsided. Then they began a general howling, one crying this and another that. I really thought for a few moments that they would attack us physically, but as we sat perfectly quiet, they contented themselves with howling at and reviling us. Then, for the first time, I was openly insulted by a Japanese audience, and had open expression of hatred to foreigners. But the talk that night was almost enough to make one imagine himself back thirty years ago in Japan. After two hours' waiting and insult (among other things, we were told to call upon our God and see if he would deliver us), the crowd began to thin out. The hotel-keeper came with a message to us, so, seizing that opportunity, I gathered my things, said "excuse me," and quickly stepped through the squatting crowd to the stairs. Some shouted, "Stop him" and others, "The dirty foreigner is running," whereat they all came pell mell and shouted after me and all around me as I walked to the hotel, but no violence was offered. Our chief regret is that this may make it difficult to get a meeting place there in future.

Last night, at Koromo, nearer Okazaki, was a great contrast in every way to the night before. A fine crowd turned out and gave us perfect attention. Probably a Bible class can be formed there among the school-teachers and pupils. We have appointments for the rest of this week, but my throat will likely claim a night or two for rest.

OKAZAKI, *March 5.*

We complain of the want of opportunities, when they are continually passing by, inviting us to press them to our bosom.

## MEXICO.

## MR. GRAYBILL.

Bro. Santiago Garcia, accompanied by our student, Zenin Ranguel, has just returned from a three week's tour into our Sierra Madre field, among the fastnesses of the huge mountains, where we have nine preaching stations. He reports a pentecostal season. He baptized, on profession of their faith, twelve in the ranch Refugio; twelve in San Antonio ranch; one in Ibarrio, and nine in La Asencion—thirty-four in all—and nineteen infants. As I wrote you last year, we had a Macedonian call to this field. I answered it immediately last May, and, accompanied by Zeniu Ranguel, went as far as La Asencion, sixty miles from Linares, on the summits of the Sierra Madre. In July and in November Santiago Garcia visited this field and established some new preaching places, besides the three that I had established. Last month the principal men in El Refugio, accompanied by the principal men in San Antonio, came to my house asking for a preacher, stating that they had had Bibles in their houses for many years, which they had read and taught their families, but they wished a preacher, as they never had heard one; also, they wished baptism. Santiago accompanied them to their homes. He said he was amazed at their knowledge of the Bible, as I was in my conversation with them, and he said he was amazed and stimulated by the manifestations of the Spirit's power upon all. We thank God and take courage, praying that this may be an earnest of a great blessing on all our mission.

## SR. GARCIA.

With great gratitude I write to you of the progress the goospel has made where I have my field of labor. There has been such a revival here as deserves our gratitude for the abundant out-pouring of the Holy Spirit.

When I was about to make my third visit to the Sierra Madre, two men came to Linares from two contiguous ranches, desiring that a minister go and preach the gospel to them, stating that for several years they had had Bibles in their homes which they were accustomed to read in their families, but, like the Eunuch, they needed some one to explain it, and that they desired baptism. I went with them, preaching four successive nights in as many ranches on our way. On arriving at El Refugio, the ranch of one of the two men, I preached there three successive nights; after the

second night's service the whole congregation asked baptism. This ranch is composed of four families, Filipe Gandara, the principal man, his wife and four unmarried children, and three children married. It was so manifest, by their serious attention and their knowledge of the way of salvation, that they were illuminated by the Spirit, that I administered baptism to them all and their children, twelve of former and eleven of the latter.

Thence I went to La Asencion, accompanied by Don Filipe, Zenin Ranguel, and my son. There I preached four nights, and administered baptism to nine adults and five children. Among the nine was Jeses Torses and his family, who made the first Macedonian cry from this region, and who has protected the cause here, and in whose home we hold our services. He is one of the principal men of the town. In our last service here I administered the Lord's Supper.

We returned to El Refugio, and thence I accompanied the other men who had come to Linares, to his ranch, San Antonio. This journey had to be made on foot, as it is too precipitous for horses. Here, too, I found that they had not kept the Bible under the table. Also most of them had attended the services of the previous week in El Refugio. Here I baptized thirteen adults and three children. After the service two men in the congregation, from another ranch called Ibarrio, arose and insisted on my accompanying them to their ranch the next day, which I did, where I preached two nights. There they attended to the word with great desire to understand, and I hope the Spirit is preparing the harvest among them.

In conclusion, I wish to tell you, brother, the great gratitude that these new brethren and sisters manifested to us, not only feeding us and our horses, but accompanying us a short distance when we started, giving us little bags of provisions for the journey. One gave me twenty-five cents, and another a dollar. We hope, my brother, that you will unite with us in our joy and rejoicing; that the Lord has deigned to pour out His blessings upon our labors, crowning our efforts to extend His gospel among our people that His name may be glorified.

THE work of the Baptist missionaries on the upper Congo is greatly helped by medical practice among the natives, who suffer from many diseases.

## TIDINGS FROM THE WHOLE FIELD.

## NOTES FROM THE CONGO.

A CONVERSATION BETWEEN REV. HENRY RICHARDS AND MRS. GUINNESS.

"I WANT you to tell me something about the African Christians. You were laboring some years, I think, before you had any converts?"

"Yes; six years more or less. Of course I had at first to build and plant and get acclimatized. Then I had to learn the language—no easy task when you have no teacher and no books. It was years before I could understand and enjoy hearing it, and before I could use it with any power."

"Yes, of course. And you had illnesses and deep sorrows."

"I had. God blessed them to me. On my first visit to England on account of health, I was greatly exercised about the apparent lack of blessing in Africa. I felt I must be blessed if I was to be made a blessing. And when I got back, my one desire was for converts. A great yearning for souls took possession of me. I could not sleep for it sometimes, and had to pray God to take it away, for it was consuming me. But there was no sign of blessing. I resolved to go elsewhere if the word bore no fruit at Banza Manteke. But first I asked myself what was the fault? I was preaching the truth, and the people listened; but they did not seem to feel in the least."

"Yet you were in earnest, were you not?"

"Dead in earnest. But, as I read, I began to see I had been trying the wrong way to do good to the heathen. I had been much occupied with many things, and the one great thing to which a missionary should devote himself mainly, if not exclusively, *preaching*, had not been made prominent enough. It is so easy in Congo to get distracted. There is so much to do. Building, planting, ordinary businesses of various sorts, learning the language, teaching, writing, travelling,—all these things are apt to squeeze the preaching into a corner."

"I can easily understand that. Congo is like England in that respect."

"Ay; but the consequences are more serious there. Preaching—'the foolishness of preaching'—is God's one great ordinance for the salvation of men. When the revival came, I was no longer satisfied with occasional services and regular Sunday work. I gave myself to preaching daily—twice a day. One year I preached seven hundred times. And the Congo folk don't care for short sermons. They like a full hour or hour and a half. They have so much to learn!"

"But surely people could never attend so many and such long meetings?"

"Ah! but they *do*. I asked them to choose their own time. They fixed on one o'clock, when all their field work is done and they have had their mid-day meal. And again, later in the evening, they come freely and eagerly. But they like to hear the *same* teacher. Changes put them out very much, for they do not gain confidence all at once. They want the same voice, and the same thing taught over and over again. They learn only from the preacher, at first at any rate; not, as here, from books and from intercourse. The preaching consequently should be daily, and, if possible, two or three times a day. Weekly preaching is no use; it is all forgotten before the next service."

"But a missionary must do other things. He must teach the school, for instance."

"No; that is mere waste of time *at first*. When the people are converted, *then* have schools for the Christians, that they may learn to read the word of God and teach it in their turn. But preaching with a view to conversion, immediate conversion, this is God's commandment, and this is the missionary's work—his prime, principal, paramount, peculiar duty. If you want schools, send out teachers; but missionaries go to make converts."

"But when people are converted they need teaching."

"Undoubtedly. That is the object of our incessant meetings. We have to teach them to observe all things that Christ has

commanded; and I assure you it takes a lot of teaching to do that among the Congeese. We want to get the converts ready to be in their turn teachers and preachers as quickly as possible. As regards the Christians, it is teach, teach, teach, all the time. They soon learn more than you would think. The Spirit of God seems to make them more intelligent. They learn to read fast; they open little schools in other villages to teach their own townfolk to do the same. They send their children to school too, fast enough, *as soon as they are converted*; though, before, we had actually to ransom slave children in order to get a school at all. The *heathen* want to be paid for coming to school."

"Yes, conversion makes all the difference. What truths did you find most fitted to awaken attention and touch the heart?"

"Ah! that is the core and kernel of the whole thing. I went to work the wrong way at first. My first idea was to teach the heathen the folly of idolatry and superstition, the nature of God, about His will as expressed in the law, about duty and morality and such things, as well as about Christ, His words, His miracles and parables, His death and resurrection. But I found it all no use. At the end of six years I had not a convert."

"Well?"

"Then in bitterness of spirit I prayed and searched the Scriptures, and noted what the apostles did, and began to follow their example."

"But surely they did all the things you just named."

"Afterwards. But they did something else *first*. They preached Christ and him crucified; they made people feel their guilt in killing and rejecting Him, in not resembling Him, in not caring for and

coming to Him. They kept to the one point, and Christ himself bade them do so. They were to proclaim repentance and remission of sins through Him. Not a hundred things; one thing,—Christ and Him crucified."

"Yes, and you were trying to lead up to that, to prepare the people to appreciate the gospel."

"Ay. But when I gave up all leading to it, and preached *that*, day by day, and week by week, then I speedily saw a glorious change. Then I had proof that Paul was right when he said it is the gospel itself that is the power of God to salvation. I don't go into the philosophy of the thing, but I saw the facts; and I think that facts are more convincing than philosophy. When once I took this ground, and charged the people with sin for not believing in Christ, and urged that he was the only Saviour, and ready to save them then and there,—then I felt clothed with power, and that was the Spirit of God who spoke through me."

"And what were the results?"

"Heart-cheering! Marvellous! The stolid, stupid people waked up. I saw looks and whispers and nudges between neighbors; astonishment, eager interest; and soon conviction and shame, tears of penitence, restless desire to hear, more shame, alarm; and very soon I was assailed on all sides with the question, 'What must I do to be saved?' I was alone most of the time, and positively I had no time, no, not so much as to eat, some days. The whole place and the country-side was in a stir. I had to neglect all else; I was preaching, and dealing with inquirers all day long. And soon the converts were numbered by hundreds."

### A NERVOUS MAN IN INDIA.

A sensitive and sympathetic nature is not most conducive to health and happiness when submitted to the daily, and even hourly, ills and irritations inseparable from life in the tropics. . . "There is the irritation caused by the prickly heat, and

the noise made by cawing crows, cooing pigeons, chirping sparrows, squeaking squirrels, and creaking wells about the house in the daytime. At night there are animals gamboling on the roof, barking pariah dogs, bleating goats, more creak-

ing wells, native tom-toms, singing, 'lights and country music.'

"Then there are irritating things that do not make a noise, the mosquito in bat-talions, the ubiquitous fly at some seasons in legions; in the rains the hosts of various other winged insects, frogs, rats, scorpions, centipedes and snakes. If in camp, there is probably the roaring of the camels, the howling of the jackals, and the clapper of the irrigation wells. If a dust storm blows, ink-pot and ears are filled with sand, every object in the room or tent is covered with it, and food is rendered gritty by it. Now all such matters may be regarded as minor ills, and not worthy serious attention; but by their very perpetuity they rarely fail to make an impression on the typical nervous temperament. Work is

performed with difficulty by the nervous man when he is subjected to the periodical bite of a mosquito on his finger, the frequent visit of a fly to his nose, the harsh and sudden caw of a crow looking in at his window, and a couple of sparrows chirping and fluttering over his head in the persistent endeavor to find a hole in the ceiling wherein to build a nest. Then, worse still, owing to the nuisances mentioned, the typical nervous individual passes sleepless nights; and not to sleep well in the tropics is to prepare the system for disease. In short, the numerous disagreeables of tropic life act as a metaphorical shirt of Nessus over the whole moral epidermis of the nervous temperament, which is least of all unfitted for a hot climate."

It is announced from Constantinople that the Sultan has sanctioned the erection at Bethlehem of a chapel for Protestant pilgrims. It is said that this decision is most gratifying to the German Empress, who has had the scheme particularly at heart.

### RECEIPTS FOR FOREIGN MISSIONS, APRIL, 1890.

**SYNOD OF ALABAMA.**—*Pres. of N. Alabama*, Presbyterian Collection, 42.57; Oxford, 5; Renfoe, 1. *S. Alabama*, Government st. ch., 4.40. *Tuskegee*, Geneva, 1; Faunsdale, 2.30; Selma Int., 19.46, 77.73  
**ARKANSAS.**—*Arkansas*, Little Rock 2nd, 20. *Synodical Miscellaneous*, Mrs. J. D. Wilkama, Wallaceburg ch., Ark., 1, 21.00  
**GEORGIA.**—*Atlanta*, Decatur, 35.10; Covington, 7. *Augusta*, Augusta 2nd, 5. *Cherokee*, Red Clay, 3.80, 50.90  
**KENTUCKY.**—*Louisville*, Presbyterian Collection, 35.06; Westminster, 13.41, 48.47  
**MEMPHIS.**—*Chickasaw*, Ripley, 13.90. *Memphis*, Mason, 7.55; Memphis 1st, 186.50; *West. Dist.*, Jackson 1st ch., 7.55. *Synodical Miscellaneous*, R. B. Bell, Tabernacle ch., Tennessee, 1, 216.50  
**MISSISSIPPI.**—*Central Mississippi*, Presbyterian Collection, 21.35. *Louisiana*, Plaquemine, 9. *Mississippi*, Wesson, 50. *New Orleans*, McComb City, 2; Napoleon Ave., 5.30; Memorial, 13.18; New Orleans 3rd, 11.10; New Orleans 3rd (M. C. C.) 9.20. *Tombecksee*, Starkville, 12.75; Hamilton, 2. *Synodical Miscellaneous*, S. C. Ball, Ellisville ch., 50c.; G. S. Collins, Ellisville ch., 1; Miss S. Tyson, Shongolab, Miss., 5; Dr. T. C. Richardson, 75, 218.38  
**MISSOURI.**—*La Fayette*, Pleasant Hill, 53.90; Pleasant Hill, 9. *St. Louis*, Mizpah, 2; Grand Ave., 189.15. *Synodical Miscellaneous*, O. W. Chambers, Pleasant Hill ch., 2.50; Miss T. B. Blanton, 2.50; E. W. Rambert, 5, 264.05

**NASHVILLE.**—*Columbia*, Mt. Pleasant, 2.25; *Holston*, Presbyterian Collection, 7.40. *Knoxville*, Knoxville, 7. *Nashville*, McMinnville, 10, 26.65  
**N. CAROLINA.**—*Concord*, Norwood, 3.90; Lenoir, 14.19; Mooresville, 14.44; Beulah, 2.44; Forest, 1.15; Mizpah, 2; Concord Town, 8.57; Back Creek, 3.03; Franklin, 2.57; Statesville, 132.67; Thyatira, 9.35. *Fayetteville*, Cameron, 1.86; Laurel Hill, 23; Midway, 8.65; Jonesboro, 11.57. *Mecklenburg*, Bethel, 7.50; Bryson City, 2; Waynesville, 7.50. *Orange*, Hawfields, 18; Alamance, 2.74; Winston ch. and S. S., 12.29; Midway, 5.83; Hillsboro, 11.50; Greensboro 1st, 5.15; Mebane, 60; Westminster, 10; Buffalo, 6.25; Mt. Airy, 5.16; Mt. Airy, 4.76; Lexington, 1; Manson, 1.75; Milton, 2. *Synodical Miscellaneous*, "Maud," Morganton ch., 5; Rev. C. W. Robinson, Monroe ch., 50c.; Miss Annie Coble, 5, 413.32  
**S. CAROLINA.**—*Charleston*, Columbia 2nd, 50.07; Mt. Pleasant, 5. *Enoree*, Washington St. 17.31; Laurens, 13.34. *Harmony*, Salem (B. R.), 25. *Synodical Miscellaneous*, Rev. S. R. Hope, Unionville ch., 5; Ladies in Harmony, 5, 120.72  
**S. GEORGIA AND FLORIDA.**—*St. Johns*, Rockledge, 5; Wildwood, 2. *Suwannee*, Knapaha, 1.50. *Synodical Miscellaneous*, Rev. E. Lee, Manatee ch., 10; Rev. Dr. Wm. Brown and wife, Bayview ch., 10, 28.50  
**TEXAS.**—*Cent. Texas*, Presbyterian Collection, 4.50. *Paris*, Texarkana, 20.97; Victoria, 123.83. *Synodical Miscellaneous*, Miss L. C. McCampbell, Goliad, 2.50, 150.80

VIRGINIA.—*B. Hanover*, Caroline, 3; Richmond 1st, 77.27. *Greenbrier*, Franklin ch. W. Va., 10; Green Sulphur Springs 2.47. *Lexington*, Timber Ridge, 2; Cook's Creek, 25. *Montgomery*, Salem, 16.25; Lynchburg 2nd, 2.30. *Roanoke*, Oak Level, 5. *Synodical Miscellaneous*, Miss M. E. Johnson, Alderson, Va., 25; C. A. Lewis, Frankfort, W. Va., 5; W. A. Fishburn, Waynesboro, 100; J. M. Coulter, Baltimore, 10; M. T. Montague, 5; Miss M. Craig, Christiansburg, 5, 293.29

Total from churches and individuals, \$1,930.31

GENERAL MISCELLANEOUS.—New Providence, 10; Unknown, 10; Unknown, 10; Sweet Water Union S. S., Tex., 1.95; Some little negroes, Walkup, N. C. (for Congo Mission), 5.30; Little James Armstrong (Sunday eggs), 1.50, 38.75

LEGACIES.—Bequest of Mrs. W. A. Mosely, Scooba, Miss., 50, 50.00

### MISSIONARY SOCIETIES.

SYNOD OF ALABAMA. *N. Alabama*, Lad. For. Miss. Soc., Florence ch. 15. *S. Alabama*, Stuart Miss. Soc., Jacksonville ch. 28; Lad. For. Miss. Soc., Opelika ch. 11.70; Busy Bee Soc., Government St. ch. 32.50; Wilson Soc., Union Springs ch. 10. *Tuskaloosa*, Lad. For. Miss. Soc., Tuskaloosa ch. 7.50, 104.70

ARKANSAS.—*Arkansas*, Lad. For. Miss. Soc., Sylvania ch. 5. *Washbourne*, Lad. For. Miss. Soc., Fort Smith ch. 25, 30.00

GEORGIA.—*Athens*, Woman's For. Miss. Soc., Elberton ch. 10. *Augusta*, Lad. For. Miss. Soc., Augusta ch. 50. *Cherokee*, Lad. For. Miss. Soc., Rome, 54.50; Ditto, Roswell, 6. *Macon*, Willing Workers, Macon 1st ch. 10, 130.50

KENTUCKY.—*Ebenezer*, Lad. For. Miss. Soc., Paris ch. 44.55; Ditto, Maysville Central ch. 14.60. *Louisville*, Lad. For. Soc., Mulberry ch. 46.01; Ditto, Louisville 2nd ch. 41.50; Sossomon Miss. Soc., Rocky River ch. 10; Lad. Miss. Soc., Ohio County 1st, 1. *West Lexington*, Young People's Soc., Lexington 1st ch. 22.86; Woman's Miss. Soc., ditto, 100; Lad. For. Miss. Soc., ditto, 11, 291.52

MEMPHIS.—*Memphis*, Lad. Mite Soc., Covington ch. 18.25; Lad. Aid Soc., Mt. Carmel ch. 20; Children's Miss. Soc., Memphis 1st ch. 56.25. *Western District*, Lad. F. M. Soc., Jackson ch. 26.95, 121.45

MISSISSIPPI.—*Central Mississippi*, Lad. Mite Soc., Vicksburg ch. 15.50; Woman's Working Band, Jackson ch. 10. *Tombckbee*, Lad. F. M. Soc., Starkville ch. 15; ditto, Columbus ch. 40; ditto, 15, 95.50

NASHVILLE.—*Knoxville*, Helping Hands, Knoxville ch. 24; Lad. Aid Band, Sweetwater ch. 40.80; Willing Workers, Rogersville ch. 10. *Nashville*, Lad. F. M. Soc., Nashville 1st ch. 75; Aid Soc., Westminster ch. 5, 154.80

NORTH CAROLINA.—*Albmarle*, Lad. F. M. Soc., Raleigh 1st ch. 57.53. *Concord*, Young Lad. F. M. Soc., Concord Town ch. 17.95; ditto, Salisbury ch. 10.23; ditto, Thyatira ch. 14.48; People's F. M. Soc., Zion ch. 10; Lad. F. M. Soc., Mooresville ch. 74.24; ditto, Fifth Creek ch. 8.75; ditto, Concord Town ch. 45.05; ditto, Rock Creek ch. 9.40;

ditto, Statesville ch. 24.05; Men's F. M. Soc., Concord Town ch. 105; ditto, Statesville ch. 94.25. *Payetteville*, Lad. F. M. Soc., Pittsboro ch. 6; ditto, Jonesboro ch. 18.85; ditto, Iona ch. 7; ditto, Laurel Hill ch. 35.85; ditto, Centre ch. 20; Children's F. M. Soc., Centre ch. 2.80. *Micklenburg*, Woman's F. M. Soc., Charlotte Second ch. 25; Lad. F. M. Soc., Charlotte 1st ch. 35. *Orange*, Lad. F. M. Soc., Burlington ch. 10; ditto, Wiston, 25.55; ditto, Buffalo, 7; Woman's Work Soc., Greensboro ch. 10.65. *Wilmington*, Woman's F. M. Union, Wilmington ch. 150, 824.63

S. CAROLINA.—*Charleston*, Lad. F. M. Soc., Orangeburg ch. 17.75. *Enoree*, Juvenile Miss. Soc., Spartanburg ch. 8. *Harmony*, Lad. F. M. Soc., Darlington ch. 30. *Pee Dee*, Bennettsville, 4.40. *S. Carolina*, Essie Wilson Soc., Aveligh ch. 15; Lad. F. M. Soc., Anderson ch. 50, 125.15

S. GEORGIA AND FLORIDA.—*St. Johns*, Phoebe Stuart Miss. Soc., Newnan St. ch. 29; ditto, 1, 30.00

BAND OF HOPE.—Band of Hope Soc., Leesburg, Fla., 6; ditto, 6; ditto, DeLand, Fla., 12; ditto, Orange Bend, Fla. (B. Helm), 16.24; ditto, Ways' Station, 6, 46.24

VIRGINIA.—*Abingdon*, Lad. F. M. Soc., Sinking Springs ch. 10. *Chesapeake*, Strider Band Soc., Culpepper ch. 18.46. *E. Hanover*, Lad. F. M. Union, E. Hanover Pres. 56; ditto, 15.17. *Lexington*, Lizzie Prentiss Soc., Brownburg ch. 25; Gleaners, of Lexington ch. 50; Working Women's F. M. Soc., Staunton ch. 50; Woman's F. M. Asso., Lexington ch. 59.75. *Maryland*, Lad. Mite Soc., Mt. Washington ch. 26.74. *Montgomery*, Lad. Mite Soc., Lick Run ch. 14.65; Frank Price F. M. Soc., Glen Wilton ch. 5. *Roanoke*, Lad. F. M. Soc., Chatham ch. 9. *West Hanover*, Penny Gleaners, Charlottesville ch. 30.61. *Winchester*, Try Company, Woodstock ch. 11.90; ditto, 8.86, 391.14

Total from Societies, - - - \$2,299.39

### SABBATH-SCHOOLS.

SYNOD OF ALABAMA.—*S. Alabama*, Montgomery 1st S. S. 26.60; ditto, C. D. 25.90, 52.50

GEORGIA.—*Atlanta*, Decatur S. S. 23.26. *Cherokee*, Rome S. S. 4.77, 28.03

KENTUCKY.—*Transylvania*, Richmond S. S., 15.06

MEMPHIS.—*Memphis*, Mt. Carmel S. S., 13.28

MISSISSIPPI.—*New Orleans*, New Orleans 3rd ch. S. S., 9.00

NORTH CAROLINA.—*Concord*, Morganton S. S. 7.18; Concord Town S. S. 21.75; Salisbury S. S. 22.13; Statesville S. S. 110.46. *Payetteville*, Jonesboro S. S. 9.68, 171.20

SOUTH CAROLINA.—*Charleston*, Columbia 1st S. S. 26.93. *Enoree*, Laurens S. S. 17, 43.93

TEXAS.—*C. Texas*, Ballinger S. S. 5.25; Hugh Wilson S. S. 4.60; Zion S. S. 9, 18.85

VIRGINIA.—*E. Hanover*, Richmond 2nd S. S. Infant Class, 40; ditto, 7.50; *Greenbrier*, Oak Grove S. S. 7.50; *Lexington*, Watkins Creek S. S. 2.35. *Maryland*, Franklin Square S. S. 121.28. *Roanoke*, Santa Boston S. S. 11.50. *W. Hanover*, Farmville S. S. 30.88, 221.01

Total from Sabbath schools, - - - \$572.86





JAPANESE GIRL MUSICIANS.

# THE MISSIONARY.

VOL. XXIII.

JULY, 1890.

No. 7.

## EDITORIAL NOTES.

As THESE pages go to press, the Executive Committee has found it necessary to notify eight of the missionaries under appointment that the state of the treasury will not permit their being sent out at this time. Others would have been detained but for some special arrangements that had been made for their support. Surely this is a loud call from our Master to all in the church to devise liberal things. May enlarged receipts in the treasury from all sources, soon enable these servants of Christ to go to the work to which it is believed they are called by Him.

THE General Assembly at Asheville, N. C., took action in regard to Foreign Missions on the following important matters:

1. In response to an overture from Columbia Presbytery, asking for the publication of a children's missionary paper, it was directed that one number in each month of *The Children's Friend* be devoted to Foreign Missions, retaining, however, the usual exposition of the Sunday-school lesson. The matter for the missionary number, except the part relating to the lesson, will be furnished by the secretaries of Foreign Missions, the editorial control remaining as heretofore with the Secretary of Publication. The subscription price of *The Children's Friend*, which is now issued four times a month, is fifty cents a year for single subscriptions, or, in parcels of five or more to one address, thirty cents. No separate subscription for the missionary number is allowed.

2. In response to an overture from the Presbytery of Enoree, asking the General Assembly to adopt measures looking to the training of young women who may offer

themselves for the Foreign Mission work, the Assembly suggested to schools and colleges for young women, under the control of our Presbyteries and Synods, the propriety of establishing a department for the special training of such young women. Should any of these institutions act favorably on this suggestion, they are advised to confer with the Executive Committee of Foreign Missions as to their methods and course of study.

3. In view of the enlargement of our Foreign Mission work, and the needs of the fields in which our missionaries labor, the churches at home are urged to contribute during the present year not less than \$115,000 for this cause.

4. To increase the circulation of *The Missionary*, the Executive Committee is requested to continue the congregational club rates, and to secure suitable persons to canvass each congregation for subscriptions.

5. All our Sabbath schools are advised to observe the first Sabbath of June as "Children's Day, a Missionary Festival."

6. The officers and members of the Executive Committee are cordially commended for their zeal, diligence, and fidelity.

7. The annual collections for Foreign Missions continue, as last year, in the months of May and October.

8. The management of the Relief Fund is to be transferred to a corporation in the city of Philadelphia, known as the Presbyterian Ministers' Fund, provided the Executive Committee satisfy itself that this corporation will be a safe custodian of the fund.

9. The payment of premiums on the insurance of missionaries in the Relief Fund is

ordered to be discontinued; and the General Assembly directs the Executive Committee to pay annuities for six consecutive years to the families of deceased missionaries.

WHATEVER foreign field a missionary goes to, the first and overwhelming impression received is the vastness of the work to be done. Miss Lee writes just after her arrival at Matamoros: "There is *so much* to do, and I am bending all my energies on Spanish, so as to be the sooner able to do some of it. The school numbers about one hundred and fifty, sixteen of whom are boarding pupils. There are a few English classes that I have taken."

So Mr. P. F. Price writes after his arrival in Soochow: "What impresses me most about this people is their numbers. So many, so many, who are so far from God! Satisfied in their hopeless estate, willing to turn redemption into ridicule, and make a mockery of all that is pure. Yet, there is a little remnant. Oh! for a mighty baptism of fire in Soochow!"

MR. PRICE writes that "Dr. Davis, with two other gentlemen, completed yesterday the revision of the New Testament in the Soochow dialect. They have been hard at it."

MR. WALTER J. CLARK is the Recording Secretary of the Students' Volunteer movement for Foreign Missions. He gives in *The Missionary Herald* the statistics of the movement brought down to the 1st of April of this year. Five thousand persons have signed the volunteer pledge, declaring that they are "willing and desirous, God permitting, to be foreign missionaries." Of these, five hundred and twenty-five have completed their course of study, and may therefore be presumed to have reached the point where their work for life is in most cases determined. Of this number, nearly two hundred and fifty have gone to the foreign mission field; two hundred and seventy-five are still in this country, and it is definitely known that of these last, one hundred and twenty-

five are not likely to reach the foreign field. Mr. Clark remarks that it is evident from these figures that an immediate and overwhelming emigration of missionaries from the student ranks is not to be expected. Many of the volunteers who have sailed had been looking to the foreign work before they signed the pledge, but he thinks that an increasing proportion of those who apply hereafter will be those who have been influenced in their decision by the movement. The object of the movement is not to establish any independent agency, but to work in entire harmony with the church boards. It aims to lead young men and women to respond to the needs of the foreign field, to encourage them in making thorough preparation and in using every proper effort to reach the field, as well as to urge them to enlist others in the same work. In the three hundred institutions containing volunteers, nearly one hundred volunteer bands have been organized for study and work. About fifty of these institutions contribute each from \$300 to \$1,200 annually towards the support of a missionary, while many volunteers spend much of their time among the churches securing increased contributions to the boards. They have thus secured in the two years—1888 and 1889—an increase of at least \$75,000 for the work abroad.

We see it is stated that Dr. Grattan Guinness, during his Southern tour, secured thirty colored missionaries for the Sudan Mission.

It is generally known that in China diseases of the eye abound, and blindness is common. The smoke of wood and grass fires used in cooking, which often fills the house, the pernicious custom that barbers have of titillating the eye-lids of all who pass under their hands, and other causes, combine to produce this evil. Work for the relief of the blind must therefore be of wide-reaching interest, and it is a pleasure to see that such work, already undertaken, though on a small scale, has been fruitful in good

results. Mr. Murray, of Pekin, has had about fourteen blind boys under his instruction. In the account of his work recently given by Miss C. F. Gordon Cumming, in *China's Millions*, it is said that the wonderful rapidity with which the boys succeeded in mastering the difficulties of reading and writing, and also of both writing and reading music, clearly proves how vast a field this work is destined to cover. One of the pupils proved so trustworthy and so zealous in well-doing that Mr. Murray made him head of affairs in the school. "Blind Peter," says he, "drills the boys well, and is fully qualified to advance them in all the branches, especially in music, vocal and instrumental. He has quite a musical genius, and has written out and learned by heart almost all our hymns. He is now the regular organist of the London Mission Chapel, and is invariably invited to play when he attends any Chinese meeting in the various English or American chapels. I have been advised to apply, on his behalf, for the post of organist to the Emperor, who has now got an organ for himself. But I think that he has a noble position where he is, and will do and get more good in teaching his blind countrymen. Wang, the student who was sent as organist to the London Mission at Tientsin, continues to make excellent progress in his studies, and is anxious himself to become 'a teacher of the doctrine.' As organist, he can play upwards of a hundred tunes, and knows both the Mission hymn-books by heart."

But the most strikingly interesting of Mr. Murray's pupils is Mr. Ch'ang, a blind man from Manchuria, that vast region in which the only representatives of a true Christian faith are the Irish and Scottish Presbyterian missions. Miss Cumming's story of this man's life is well worth reading. "He was a member of the Hwun Yuen, the most zealous sect of Taoists, and, when thirty years of age, had been stricken with blindness while prostrated before his favorite idol, a calamity which seems to have inclined him to give more earnest heed to the words of the foreign teachers.

"From his mountain village he found his way to the Medical Mission of the United Presbyterian Church, at Moukden, which is a city of about 250,000 inhabitants—a tiny light kindled in the midst of the great idolatrous city. Nothing could be done for his sight; but the teaching which he heard struck home, and took root so deeply, that ere a month had expired he asked to be admitted to Christian baptism. With what seems an excess of caution, his teacher deemed it right to insist on a period of probation; and so poor blind Ch'ang was dismissed without this outward aid, only with the promise that ere long his friend would follow and seek him in his mountain village.

"But the multitude of cares and pressure of work proved more than one overtaken man could meet, so that six months elapsed ere Mr. Webster was able to redeem his promise, and then had considerable difficulty in reaching this remote village. He was much surprised, however, in a country where blindness is common, to find how well known this poor blind man seemed to be; and when at length he reached the village of which he was in search, and which apparently had never been visited by any foreigner, instead of being received with the usual shouts of 'foreign devil,' he was cordially welcomed by Mr. Li, the village schoolmaster, who expressed his pleasure that 'the pastor had at length arrived,' and told him how Ch'ang had gone forth on what, since his return from Moukden, had been his daily occupation, namely, that of travelling from village to village (across the muddy swamps and over the steep hill paths, which had proved so difficult and wearisome to the foreigner gifted with sight), in order to tell the people about 'this religion of Jesus,' sometimes in the evenings collecting hundreds of hearers beneath the shade of the willow trees, or getting smaller congregations in such houses as would receive him.

"At first every one laughed at him, or pitied him, thinking him crazy, but after a while, as he persevered and gave practical proof of true holiness of life, public opinion

became divided. Some were for him and some against him; some blessed him, some cursed him. But week after week the blind man persevered, daily praying for help from on high, singing the one hymn he had been taught in the hospital, and then going forth alone, groping his darkened way with his staff, and ceaselessly telling to all who would listen the good news of ETERNAL LIFE BY JESUS CHRIST.

"And the result of all this," said Mr. Li, 'is that a large number earnestly inquired about his 'doctrine,' and heartily believe, and desire to become members of the religion of Jesus.'

"Presently Ch'ang himself returned, and his joy on hearing of his friend's arrival was most pathetic. Tears dropped from his sightless eyes as he exclaimed (in a manner which clearly proved how many had scoffed at the blind man's faith in his friend's promise): 'O pastor, I always said you would come!' Very quickly he despatched messengers to various villages, whence his converts soon arrived, and these, one by one, in the simplest language, and with an indescribable warmth of feeling and earnestness of purpose, gave expression to a faith so unmistakably genuine that on the morrow nine of them, headed by their sightless teacher, received that holy baptism which all fully recognized as the outward symbol of a faith exposing those who profess it to the chance of persecution even unto death. Several others likewise desired to be baptized, but were required to wait for fuller instruction.

"One thing of which I am well assured," says Mr. Webster, 'is this: Blind Ch'ang, with little knowledge, but with a heart thrilled to the core with the truth which he knew, had in these months done more work and better work for the kingdom of heaven than half-a-dozen foreign missionaries could have done in as many years. And this is only one of many proofs that China must be evangelized by the Chinese.'

"It was evidently worth a very special effort to send this heaven-taught evangelist to Peking, there to attend the school for the

blind. Naturally, the idea that he could ever be taught to read and write seemed to him like a fable. Nevertheless, accompanied by a delicate blind lad, whose friends wished him also to acquire this wonderful knowledge, he started on his journey to the coast, and then on the long voyage across the Yellow Sea and up the Peiho, though with small hope of any such blessed result. To his own infinite surprise, within three months, he had so thoroughly mastered the arts of reading and writing, and also of writing and reading music, that he was able to take a pupil and instruct him in all these arts.

"Fain would Mr. Murray have detained him to receive a lengthened course of tuition, but the continued illness of the blind lad of whom he had taken charge, and the opportunity of a return voyage for both at a cheap rate, added to his longing to begin at once imparting all his new knowledge to his countrymen, decided Ch'ang to return at once.

"Three months ago," he said, 'I came, though believing it to be impossible for a blind man to learn to read and write. Now, praise God for His wonders to me! I can read and write anything; and, instead of having to remember all as a burden on my memory, I have several books which I have written out myself. But my countrymen are all heathen, and I must go and show them what the Lord has done for me, and preach His blessed Gospel to them.'

"He was provided with such portions of the Holy Scriptures as have been stereotyped by the blind students at the Peking school and with a new writing frame; and now Mr. Murray is occasionally gladdened by a letter in embossed type from Ch'ang himself, who, with the delicate blind lad as his constant and devoted companion, continues his daily itinerating, reading the Holy Word to all the wondering crowds who assemble to see a blind man read with the tips of his fingers."

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SOME very mean things have been done in the world in contesting the bequests of good men to the Foreign Mission Work. In con-

trast with such conduct, it is pleasing to note an incident that occurred recently in the Foreign Mission Rooms of the Baptist Union. A gentleman and lady called and stated that the lady's brother had intended to leave a sum of money to the Mission cause, but had died suddenly before he was able to execute his will. They came as his executors to carry out his intention, and paid into the treasury \$5,000—the sum which he had intended for the good work.

THOUGH the women of Oriental countries are degraded and receive scant honor, it would be a mistake to suppose that they do not in many cases control their husbands. Mrs. Montgomery, writing from Turkey of the mission work among the Armenians and the Greeks, says, in *Life and Light*, that in some localities the devout instincts of the women are quick to take alarm at the supposed apostasy of their husbands when they begin to attend Protestant services, and they apply the "continual dropping" principle vigorously. A man must have the courage

of conviction indeed to be willing to face the hectorings an Oriental woman is capable of devising. The priests take good care to fan this spirit faithfully. Mrs. Montgomery knew of a man who diligently sought the new way one month, and then turned back wearied with the fight. One day when three or four Christian brethren had gathered at his house to search the Scriptures, "whether those things were so," his wife filled a hollow reed with red pepper, and, passing swiftly around the little circle, blew of its contents into each face.

THE receipts for Foreign Missions during the month of May, were as follows:

From Churches, - - - - -	\$ 7,998 28
" Sabbath-schools, - - - -	227 92
" Societies, ' - - - - -	2,086 77
" Miscellaneons, - - - - -	644 12
" Legacies, - - - - -	999 70

Total receipts for May, 1890, -	\$11,956 79
" " " May, 1889, -	11,360 03
" received since April 1, 1890,	16,894 34
" " same period, 1889,	15,900 54

### WHAT IS SUCCESS?

"You have had quite a successful year in Foreign Missions, I believe?" "Yes, quite successful." "You got more money than in any year before, didn't you?" "Yes." "And you sent more men to the field than ever before?" "Yes." "Well, that is good." "Yes, very good, as far as it goes. But do you look to the right place to determine whether or not the year has been a success?" "How is that?" "Well, you were a man when 'the war' was going on, and you remember all about it, don't you?" "Yes." "You know what the people counted a success in those days. They didn't look to the commissary or quartermaster's departments, or to the recruiting offices, to judge whether or not the campaign was a success. They looked to the news from the front. To be sure, everybody knew that, unless the commissary and quartermaster departments were well kept up, and fresh troops were sent for-

ward, there could be no success; but there were only means to an end. The question of the day always was, What is the news from the front? Victory there made the campaign a success; defeat made it a failure. It is just so in our Foreign Mission work. What our missionaries and the native Christians are doing is the main thing. When we read of Mr. Boyle's tour through the interior of Brazil, with its series of triumphs, that is success. When we read of Mr. Graybill's 'Pentecostal season' in the Sierra Madre of Mexico, with its fifty-three baptisms, that is success. When we read of the long sapping and mining work of our missionary force in China, and see the results begin to appear in the converts of the Lin-wu district, that is success. When we see our mission in Japan, only five years old, counting seven hundred and fifty Christians under its care, that is success. The converts abroad

are our hope and joy and crown of rejoicing."

"What you say is true; but is it not well that the people at home should give their main thought to the raising of money for the work? That is their part of the business. The missionaries preach and save men, and we make money to support them."

"Undoubtedly the rule of Christ is, To every man his work; and whatever work He lays to each man's hand let each man do with his might. But let us remember again how it was in 'the war.' Some stayed at home and raised supplies of food and clothing for the soldiers at the front. Of the people at home some always had their hearts in the army and its fortunes, and were ready to give everything for its success; others soon began to care but little for the welfare

of the troops or their success, and turned to making money for themselves. It will be so with the church at home. Unless the heart of the church is set on the success of the missionaries in the field, the supplies of money will not continue to be given. And more than this, it will not be possible for the missionaries to win the highest success. When Christians at home earnestly desire to see the heathen saved by faith in Jesus Christ and reconciled to God our Father, they will pray fervently and steadfastly for this, and then we shall see grand success abroad. Our missionaries and the native Christians will have great power, and thousands will be turned from idols to serve the living and true God and to wait for his Son from heaven."

#### THE HUMILIATIONS.

While the foreign mission work of the church makes advance year by year, and the blessing of God clearly rests upon it, there is still much connected with it that should keep us humble. Though the Lord has been so gracious to His people in giving them kind encouragement, it is amazing to see what apathy, what indifference, there yet remains on the part of the church at large in regard to this enterprise.

We have referred more than once to the Church Missionary Society, which represents the evangelical wing of the Church of England in the foreign mission work. It is a society thoroughly spiritual in its aims and methods. It is supported by a large body of intelligent Christians, who have in their hands vast wealth. When the call was made by Stanley in 1875 for missionaries to go to Uganda, this society was the first to respond. Its missionaries in that kingdom have had marked success, and not only the martyrs of Uganda, but the Christian political leaders of Uganda, are now known to the whole world. We might suppose, therefore, that this society could look with some complacency on the condition of affairs in East Central Africa.

Yet, what are the facts of the case? Soon after its missionaries entered that kingdom, they were followed by Roman Catholics from France. Recently Mr. Mackay, the late faithful representative of the Church Missionary Society in that region, in one of the last letters that his hand ever wrote, gave an account of the condition of affairs. The statement that he made was simply humiliating. The Roman Catholic missionaries, he said, are stronger everywhere than the Protestants are altogether. Besides their numbers on the Tanganyika, they have four men at Unyanyembe, four also in Usambiro, and eight at Ukumbi, or sixteen in all. Against these, the Protestants have two men at Nassa, and two at Usambiro, or four in all. Thus within the same area the Romish agents are to the Protestants as four to one. "I sincerely hope," says he, "this is not the ratio which the Church of England, which has taken in hand the Christianization of East Africa, means to maintain. Shame on her if she can do no better than that! I have not reckoned her three stations—Kisowe, Mpwapwa, and Mamboya—each of which is occupied by a force of one man, because in that

region the Romish agents number something like thirty to our three. What are our 20,000 clergymen and our 20,000,000 laymen doing in one little island that they cannot spare a hundred of the former and a thousand of the latter for the Continent of Africa? Even this eleven hundred I should regard but as a tiny contribution from a church which has such resources as ours, and only the nucleus of a mighty army to follow. Not only would they not be missed in England, but their departure would give a powerful impulse to living Christianity in every parish from which they came." And now Mackay himself has gone to his rest. Surely the Protestants of England have nothing to boast of when they look at their foreign mission work in Africa.

But how with ourselves on this side of the water? Let us look at the work done by Presbyterians, North and South, in one of the fields in which they labor side by side. The missions of our own church in China are in the provinces of Chekiang and Kiangsu. The missionaries of the Presbyterian Church, North, were there some years before us. Other Protestant churches are working in the same region; and what is the spectacle presented? The missionaries of the Northern Church have recently sent home a communication giving a plain representation of things in that region. Here are some of the facts which they present:

The missionary to China lands at Shanghai, and proceeds to Hangchow. The distance is a hundred and fifty miles. He passes three walled cities, the central one being Kiahing, a great business centre, with a population of 250,000 to 300,000. In not one of these cities is there a missionary. Between Kiahing and the sea there are no fewer than ten walled cities, all without a missionary. Then let the traveller continue on his journey through the two provinces that have been named. He is passing through the richest and most populous part of China—what may be called the temperate zone of the Chinese world—forming the central belt of the empire through which flows the great river of the Yang-tse-kiang. The mission sta-

tions here look out on the broad valley of this "Son of the Ocean," with all its tributaries. And now one walled city after another passes in review, in which there is not a single Protestant laborer, though in some of the cities Roman Catholic missionaries are zealously at work. He passes up the valley of the Yang-tse kiang. Eight of the twenty provinces border on this great river, and their populations aggregate 200,000,000 of people. Among these is the province of Szchuen. Its population is estimated by Roman Catholic missionaries who have worked in it, at 45,000,000; others have estimated it as high as 71,000,000. The rapids of the Upper River secured this province against the inroads of the Tai-ping insurgents, so that it retains all the glory and prosperity of the ante-bellum times. Covering an area of 166,800 square miles, it abounds in wealth. The people are a hardy, straightforward, enterprising race. For centuries they have been boring wells of salt and gas, from 3,000 to 5,000 feet deep, and they use natural gas for evaporating the brine pumped from the bowels of the earth. Their language is Mandarin, in which a Christian literature is already prepared. Here is an empire in itself; and what have Protestants done to win it for Christ? The only missionaries now at work there are two of the Methodist Church of America, and about a dozen of the China Inland Mission. What account shall we Protestants give to the Master for this neglect?

We do thank God for His kindly favor shown to the efforts that have been made in the work for the heathen; but we cannot look with any complacency on the present condition of things. A mighty revival is needed among the Protestants of the United States, so that many of them may give up their self-indulgences, forsake their luxurious mode of life (the luxuriousness even of their church life), and may go forth by the hundreds where they have gone forth heretofore only by tens, removing from themselves the reproach which must rest on them as long as these wide desolations of heathendom, which are accessible, remain almost untouched.

## CUBA.

ABOUT the close of last March, the Secretary of Foreign Missions received a letter from a Christian worker in the city of Havana, Evaristo P. Collazo. This brother wrote to tell of a work in which he was engaged among his own countrymen, in which he wished the sympathy and aid of the Presbyterian Church in the United States. His letter made the following statements, of which we give a translation from the Spanish:

"I believe that this field is ready for the propagation of the gospel. There are three places where the Lord is worshipped according to the usages of the Presbyterian church, a chapel in the ward of Cerro (Hill), an important part of this city, where there is an attendance of from thirty to thirty-five persons; another at No. 146 Sitio street, where about the same number of persons attend, and my house, where fifty-two Christians meet.

"I have also in my house a young ladies' school, under the direction of my wife, and numbering twenty-six pupils, most of whom are daughters of our Presbyterian brethren. The tuition is entirely free.

"Over thirty children attend the Sunday-school, which I hold in this place, and many adults come to hear the Bible expounded.

"I have to struggle very hard in order to keep up this work, as, being a poor man, I have to work with my hands to support my wife and my mother. I do not have as much time as I would like to give to this mission.

"If it be possible, let some one come to see for himself, whether this movement deserves protection or not. I would give him all the information he may desire. Such a visit would be very satisfactory to all the brethren in this city, and, perhaps, when you know more about this work, you may decide to give us your aid and instruction in building up the kingdom of Christ."

This letter, it is evident, was entitled to *serious* consideration on its own merits; but

there were special reasons, apart from the statements contained in it, why it claimed the attention of our Executive Committee of Foreign Missions. Last year the Rev. H. B. Pratt, well-known as a minister and missionary of our church, who is now in the city of Mexico, engaged in revising the Spanish Scriptures for the American Bible Society, wrote to the Secretary of Foreign Missions, urging that our church should undertake a mission to Cuba. From information he had received through a Cuban gentleman at the Mexican capital, he believed that the people of Cuba, especially the more intelligent classes, were ripe for evangelistic work. He advised that one of our missionaries to Mexico should be sent to Cuba to investigate the matter. His letter led to a correspondence between the Executive Committee and our Mexican Mission, as to the advisability of Mr. Graybill, of that mission, making a visit of observation to Cuba. Mr. Graybill expressed his entire willingness to undertake such a visit, but owing to circumstances which need not here be stated, the proposal was given up for the time.

Sr. Collazo's letter from Havana came therefore, as a second call to us to consider Cuba; the circumstances of our Mexican mission added force to the call. It is the opinion of the missionaries in that field, and of the Executive Committee, that the time is at hand when our expenses in Mexico may very properly begin to be reduced, and the native churches there thrown more than heretofore on their own resources. Perhaps, also, one or more of our missionaries may be wisely spared from that field to labor elsewhere. Under these circumstances, the Committee thought it advisable to instruct Mr. Graybill to go to Cuba to ascertain the state of things there, and report. As we write these lines, he is making his preparations to sail for Havana.

A second letter from Sr. Collazo, written April 22, makes some additional statements of much interest. He says: "The blessing

of God has been manifested in this mission. Since the first of this month all the services have been favored with large attendance. Some days I have had more than two hundred persons. Every day the number of hearers increases, and the chapel that I have in the 'Cerro' already has a sum of money collected for the purpose of establishing a school. The one that I have, under the care of my wife, already has a large number of girls, and we are collecting a fund in order to see if we cannot buy some aids for the Sunday-schools. I hope to have some news from you in order to send you a general re-

port of all the work. This field shows strong inclination towards the Presbyterian church, and I am inspired with the hope that this seed which the Lord, by His Holy Spirit, has impelled me to plant shall never perish. I beg that you will send some brother to examine this mission. I am very sure of the solidity of the work, and so its success may be said to be a fact."

We ask that the prayers of the church may be for the guidance and prosperity of Mr. Graybill in his visit to the Christians of Cuba.

#### MATTERS ON THE CONGO.

As our readers feel a special interest at this time in all that pertains to the great mission field of the Congo Basin, we gather from the reports of missionaries now laboring there some facts which relate to the condition of that region and its people. The missionaries state, in the first place, that the natives are not pleased with the interference of the Congo Free State in their affairs. They do not see why they should not manage their own government. It must be remembered that the people of the Congo, like men in other parts of the world, think themselves quite as intelligent and capable as any foreigners that come to their land. "They often consider," says Mr. Richards, one of the missionaries, "white men uncommonly poor creatures. We can't do many things they can do, and they do not at all understand the assumption of Europeans." When some natives were complaining to another missionary of the interference of the white people in their government, he replied that God had permitted others to have the rule over them, because they did not know how to rule themselves. He reminded them of their ways of fighting and killing one another, and their absurd system of witchcraft, which destroyed their best men. The natives were compelled to admit the justice of the accusation and made no reply.

The money used on the Congo is described by Mr. Clark, of Palabala:

"There is now a silver and copper currency, but, except at Boma and Banana, it is of no use for work among the natives. At Banana they have for many years been accustomed to use English silver, and I believe all along the coast its value is well known; but for us to adopt it as things now are would be ruinous. There is as yet so little cash trade and so little competition amongst traders that cash has a very low value. For instance, a certain piece of cloth, or any of the more common articles of trade, would in England cost one dollar; but to buy the same with cash here would cost two dollars and a quarter to two dollars and a half; and while the traders aim chiefly to develop a barter trade—native produce for European goods—this will remain so.

"The native currency from Palabala to Ngombi, say three days and a half on this side of Stanley Pool, is blue glass (chopped) beads. I understand the bead is made by manufacturing a long tube, six-sided, of blue glass, which is then chopped into irregular lengths, one-fourth to one-eighth of an inch long. A string of about one hundred of these lengths or beads is the standard coin of the people. In the markets one can rarely buy food, etc., with other goods. One first must sell his knives or cloth, etc., for these blue beads, and thereafter purchase food, etc., with them. Beyond Ngombi the currency is a rod of brass about twenty inches long and one-

eighth of an inch thick. It will no doubt be years ere the people take to a metal (European) currency, such as is being tried by the state, as they will be very slow in believing that one of these silver or copper coins represents so many strings of beads or so many brass rods. Another grave hindrance is the fact that it will be very difficult to get the trading houses, etc., with the state to agree to a standard of exchange for coin and native currency."

In the May number of *The Missionary* we quoted a conversation between the Rev. Henry Richards and Mrs. Grattan Guinness, in regard to his successful work among the villages at Banza Manteke. We give now the continuation of this conversation, which furnishes a very interesting view of the characteristics of the Christian converts in that region of the Congo:

"Do you ever have occasion to excommunicate any of your church members?"

"Yes, we have done so four or five times. I do not initiate such action myself. I leave all questions of receiving and rejecting to the Church, because I don't want to make them like children depending on me. I am intensely anxious to develop them as rapidly as possible into a self-governing and self-extending church. They cannot become this till they have the Scriptures, and can read them. This is why we are pressing on as much as possible with translations. But I teach them to refer everything to Scripture, and decide every case according to its precepts. They perfectly understand that all wicked persons must be put away from among them, and they are inclined to be rather severe. But it is a good fault at first."

"What sort of cases do you put away?"

"One man was put out for marrying a second wife while his first was alive. The other cases were for immorality. This sin is very common on the Congo, and Christians sometimes fall into it. They will come spontaneously, and with tears and shame, confess their sin. But the church is very firm, and puts them away, and keeps them away a long

time. They sometimes need to be urged to accept evident contrition and restore the offender. We have had three or four such cases."

"How do you manage about that wretched polygamy?"

"If a man is a polygamist when converted, we do not make him put away any of his wives. To do so in Africa would be very wrong. But we don't allow a Christian to marry more than one, of course; they see the benefits of having only one wife, and say, 'Ah! it is the devil misleads our people about this.' They see that we are far better off with one wife than they are with several. One day an unhappy fellow who had three, had somehow offended them all. When he went to the first house (for a husband builds a separate house for each wife), the door was rudely shut in his face. He tried the second, only to be greeted with, 'Go away; I don't want you!' Nor was the third any more willing to admit. So he came and bewailed himself, and said, 'I have three wives, and yet none of them will let me in!' They see our ways, and say, 'When you go home, your wife get you cup of tea, make you lie down if tired, nurse you if sick; kind! good! Why does she respect you so, and be so kind to you? We wish our wives like that.' Then I explain that they must first respect and love their wives, and treat them as I do mine. I say this, and the Christians do so. One of the first things I observed when Lutété was converted was, that he was helping his wife in the field. They were much struck when they saw us first walking arm in arm. 'See!' I overheard them saying, 'see! those two are one!'"

"Are they kind to their children?"

"The mothers are very much so, and the fathers, too, if they are free men, and the children are their own. But so often the father is a slave. Then the children belong to his master, and he does not care much about them. But the mothers are very kind as a rule. In order to keep the meetings quieter, I once proposed a *crèche*. But the idea was laughed to scorn. What!

leave their babies to other people? Impossible!"

"Do the Christians take any part in public worship?"

"Oh, freely. They pray in public, men and women, using at times, of course, curious expressions. I remember one man, when pleading earnestly for holiness, said, 'Lord, make our hearts pure, make them clean, as clean as a white man's plate.' I could not but smile; but our washing up dishes, and keeping them bright and clean, is strange to them, and had struck this man. As to preaching, the converts are, some of them, really gifted, and speak with great power.

"Mr. Ingham wrote to me lately of a boy who has been converted since I left, who can hold in rapt attention an audience of hundreds. Yet Congo folk are like people here: they won't stay in a meeting unless they are interested."

"Was that lad one you knew?"

"Ay; and one I had prayed for, and striven with, and taught, and longed for many a year. A good, bright boy, but an inveterate thief. We would not trust him out of our sight. He seemed to steal for the sake of stealing, even when he could make no use of the thing stolen. Now all is changed. Mr. and Mrs. Ingham are pretty slow to believe in the natives; but they write that this lad is so good, so earnest, and so gifted, that he ought to be sent to America for a good education at one of the Southern colleges. I hope he may be."

"Then you believe in educating Congo lads in Europe and America?"

"No; not as a rule. I think it generally spoils them, and makes them very troublesome; but there are cases of an exceptional character. We must have some high-class native teachers and preachers by-and-by, to be heads of native colleges, and so on. I would prepare a few such lads who can stand it without getting spoiled. Tommy is such a nice, bright fellow, that I never could help loving him, even when he was always giving me trouble by his dishonesty. He would be

utterly ashamed when convicted or caught, but seemed as if he could not help it. Now grace has altered all that; he is honest and trustworthy, and so gifted that he quite eclipses Lukoke of Lukunga, one of our best preachers."

"Have you many such preachers?"

"Not so good; but we have many. Indeed, all the men feel it their duty to testify for Christ, and some of the women. And they do it to white men as well as black, sometimes; for they always ask about anyone they meet, 'Is he a child of God?' If we cannot say yes, they conclude at once that he is a child of the devil; for they have *no conception of a neutral condition*, and I am not sure but they are right in that. They perfectly distinguish between the two classes, and that the whites differ just as much as they do among themselves. One of our Christians began evangelizing a young officer once. This man wrote and asked me, 'What has come over your Banza Manteke men? I can't understand what has changed them so wonderfully. Do tell me.' Ah! the grace of God is a wonderful power."

"Are the children in the schools fairly quick in learning?"

"Not the little ones. But after five or six years old, I should say they are remarkably so. N'snuda, a boy of nine or ten, learned to read well in about eight months; so did Wamba and N'kimba, younger boys, and to do some arithmetic also. One week N'snuda learned by heart perfectly, the first, third, and fourth of John. David, a young fellow of twenty, learned to read in public right well. He preached, too, so well that one of the American ladies who heard him, said, 'If I had known you had such evangelists as that, I do not think I should have come to Africa.'"

"And you hope to be able to leave the church at Banza Manteke some day, commending its native elders to God, and to the word of his grace?"

"I do, indeed, as soon as they shall have the word of His grace, or the greater part of it. But as yet they have not this by any

means. We have some of the gospels, and parts of Romans and Genesis; but there is very much yet to be done in translation. The language is a most rich and complicated one. Very few missionaries understand it *thoroughly* yet. The people need also much instruction before they will be able to stand

alone. But really, if they had the Bible, I should not fear to leave them even now. The Lord would lead them on. They have set apart some of their number as evangelists, and they strongly realize their joyful duty to spread the glad tidings."

#### OUR MISSIONARIES TO AFRICA.

MR. LAPSLEY, writing aboard the steamer *Afrikuun*, off Madeira, April 22, gives an interesting account of his experience in Europe, while he and Mr. Sheppard were making preparations for their mission work on the Congo. Among other things, he says:

"On a visit to Brussels I was granted an interview with King Leopold, and one with each of his principal ministers for the Congo Free State. From the latter I have a letter to the Governor-General on the Congo. I also became acquainted with the managers of the Dutch and of the Belgian Companies, who are rivals in the commerce of the Congo. This I regard important, for missionaries must have dealings with one company or the other when on the river.

"Finding that the steamship *Afrikaan*, of the Dutch Congo Company, was sailing at a convenient time, that she makes the trip in twenty-seven days, and that a large party of missionaries were to sail on her present trip, we purchased passage from the Company's London Agent, Bywater, Tanqueray & Co.

"On Wednesday, April 16, we sailed from Rotterdam for Banana, our outfits and provisions aboard with us. Barter goods sailed the same day from Liverpool by the slower steamer. We expect to get transport by Dutch steamer to Matadi, and thence by porters to the Pool.

"I wish to say that the Lord's guidance has been wonderful, in making all these arrangements for us, leading 'the blind by a way they knew not.'

"I may, perhaps, venture one or two suggestions. The mission must have a name, by which our goods are to be forwarded, and especially for register in the Land Office at Boma. I suggest *American Presbyterian Congo Mission*, as a name definitive and comprehensive. I also suggest that we do all our business through Messrs. Whyte, Ridsdale & Co. All the missions (I am not sure of the B. M. S.) use an agent to do their business, finding this plan saves time, trouble, and expense. We shall have special need of a London agent, having no office nor representative in England. And in view of the unusual trouble we have given this firm, as wholesale men, though I made no promise or contract, I feel we should give them our future orders, if they prove satisfactory agents. When you send another man to whom you are willing to entrust the responsibility of disposing the funds, as you have honored me, if you will give him the *treasurer's order for the funds*, they will be immediately available for him in carrying on the work, if the Lord should call me; and yet of no force during my life and the present arrangement with our bank. Allow me to thank the committee and yourself for giving such wide discretion to your missionaries in this untried field of labor, and to ask you to continue with us in prayer that God will make us equal to the very great responsibility. I thank you personally for kindness and aid which I shall not forget."

ALONG the valley of the Nile, from Alexandria to the first cataract, there are seventy mission stations and seventy Sunday-schools, numbering 4,017 scholars, while the boarding and day-schools have over 5,000 pupils.

## THE GOSPEL IN JAPAN.—REV. S. P. FULTON, OKAZAKI, JAPAN.

Mission work in Japan during 1889 presents many features of encouragement and hope. There has been substantial gain all along the line, notwithstanding the fact that the number of baptisms in 1888 exceeds that of 1889 by 1,592. While this decrease is a source of regret, yet we must thank God for evidences of advance in other important departments of work. The total membership, including children, is 31,181, over against 25,514 in 1888. There has been an increase in the missionary force, and consequently new stations have been occupied. The evangelistic and educational work has been vigorously pushed. The evangelistic work, however, has been somewhat hindered on account of the inability of missionaries to travel freely through the country. But on the whole, looking back upon the work of the year, there is reason to thank God and take fresh courage.

There are reasons for believing that, if Christian work is vigorously pushed, the triumph will be glorious. While the writer believes that some of the utterances respecting the speedy Christianization of the country have been overstated, yet there is reason for believing that the gospel, under God's blessing, has secured a foothold, and that it will continue to spread wherever it is earnestly preached. Under existing circumstances, however, it is evident that the present number of workers is inadequate. In the thirteenth annual report of the Council of Missions of the United Church of Christ (Presbyterian) in Japan the following language occurs: "For the whole Empire the ratio of missionaries to the population is less than one to 72,000, or, not counting the wives of the missionaries, less than one to 100,000. There are as many Buddhist temples as there are Christian believers, Greek, Roman, and Protestant combined; and the number of Buddhist priests exceeds the number of Christian believers by 100,000. Some one has said that the accessible un-Christian population of the world should be

supplied with at least one ordained missionary for every 50,000 people. We are yet very far short of this in Japan." The report says still further: "The announcement was made in the last Council report that probably few reinforcements would hereafter be required in view of the expected union with the Congregational churches. The failure of that movement makes it impossible for us to carry out our plans with present forces. We therefore appeal most earnestly to the churches we represent to supplement largely our force of foreign evangelists."

Thus it will be seen that the lack of workers is appreciated. There are some large towns where the gospel is only preached by occasional visits, and even in those places which are occupied by missionaries there is need of reinforcements for the effectual and vigorous pushing of the work. The number of workers is altogether too small to reach fully the great number of villages. Of course, this work must be done largely by native evangelists. There is need of workers. Who will come over and help us?

The attitude of the people towards the gospel presents various phases. Some have great respect and admiration for the Christian system. Appreciating the moral effects of Christianity, they would be glad, looking at it from the point of view of a moralist, if it would be accepted by the people. Probably they do not appreciate it in its aspect of unfolding a plan of salvation, but simply as a great and pure moral system. Of course, with these persons Christianity is viewed simply as a means of moral advancement.

Again, there are others who might be placed in the same category with the Athenians, who loved to see and to hear something new. In other words, they are the "curiosity" seekers. Much has been made by certain writers of the fact that large crowds go to some of our public services. But I believe that I am safe in saying that a large per cent. of those who attend are not attracted chiefly by any love for the gospel.

There are other and obvious explanations of their presence. Conspicuous among these might be noted the fact that the Japanese are very fond of attending public meetings. They will sit for two, three, or four hours while listening to speeches. Again, they are attracted by mere curiosity to see the foreigners and hear what they have to say. This view is confirmed by the fact that such crowds do not attend the services at the regular preaching places, or, at least, if they do attend, the presence of many is explained by what has been said above. The largest crowds attend those *special* meetings which have been well advertised and at which there is a number of speakers.

Yet again, there are others whose attitude is one of indifference. They are engrossed in their worldly business, or their own religion, and do not trouble themselves about this foreign religion, while in some cases Christian workers have been met by positive and open opposition, which, of course, is headed by the priests. The annual report, already referred to above, mentions the fact that hindrances have been encountered at

Kanazawa and Nagoya; but, although this is true, it is a matter of thanksgiving that there has been so little *open* opposition. As a rule, Christian workers are allowed to preach and teach their faith without hindrance.

Lastly, it goes without saying that there are others in this country who are earnestly seeking after the truth of the gospel. These, it might be said, are ever increasing as the gospel is preached and they hear of it.

I have written the above facts, not to discourage, but from a firm conviction that an erroneous idea has entered the minds of some as to the state of the work here. They seem to look upon Japan as almost a Christian nation. There is, however, much yet to be done. The enemies of Bible Christianity are many. Nevertheless there is every reason for thanksgiving, hope, and renewed energy. The Christian church has been established, and it is going on in its work of extending the Redeemer's kingdom. Too much has been accomplished to admit of doubt. The final result, no doubt, will be triumphant. Let us work and pray for that great end.

#### OUR CHINA MISSION AND ITS NEEDS.—REV. H. C. DuBOSE, SOOCHOW, CHINA.

WITHIN the field now occupied by our church there are twelve cities, ranging in population from 75,000 to 400,000, in which we would like immediately to plant missions. For these great centres we ask for—

*Ministers*—The missionary candidates from the seminaries cannot supply the need. Other missions sent out men who have been in the pastorate from five to ten years. These years of home experience and study may prove very helpful in a foreign land, so may not some brother consider over again the command, "Go ye into all the world."

*Laymen*—The committee acted very wisely in sending us Mr. Caldwell. He is making rapid inroads into the language, and promises to be as useful as any man in the field. He was a good Bible student and successful worker at home. There are hundreds of such men in our church; let the pastors bring them to the notice of the committee.

*Doctors*.—It is not always easy to obtain entrance into a Chinese city. The man who gains the good-will is the physician. With a hospital, a daily clinic and a large country field, the most skilled surgeon would always find his hands full. We ask our friends of the medical profession to come over and help us. There are about one hundred missionary doctors in China; one thousand are needed.

*Ladies* should be sent to these new cities. Let them come and get a start at the language, so when they go to what is to be their future home they may take advantage of the first excitement and eagerness to learn which attends the entrance of a foreigner. Brave, active, intelligent, godly women are needed for these fields. As they must endure hardship, let them count the cost here below and the reward reserved above.

## SCHEDULE OF TOPICS FOR THE MONTHLY CONCERT.

<b>JANUARY</b> —General View of the Foreign Mission Work.	<b>JULY</b> —Indians, Chinese and Japanese in America.
<b>FEBRUARY</b> —China.	<b>AUGUST</b> —Greece and Papal Europe.
<b>MARCH</b> —Mexico.	<b>SEPTEMBER</b> —Japan and Korea.
<b>APRIL</b> —India.	<b>OCTOBER</b> —Mohammedan Lands.
<b>MAY</b> —Territory yet without a Missionary.	<b>NOVEMBER</b> —South America.
<b>JUNE</b> —Africa.	<b>DECEMBER</b> —Islands of the Sea.

## FOR THE MONTHLY CONCERT: INDIANS, CHINESE AND JAPANESE IN AMERICA.

### WORK AMONG THE CHINESE IN AMERICA.

It is estimated that there are about 85,000 Chinamen in the United States—a number sufficiently large, surely, to awaken interest in their evangelization. But of this large number only some ten thousand have been reached by varied forms of Christian effort, leaving seventy-five thousand in this Christian land of ours of whom it may be said, "No man careth for their souls."

They often live within a stone's throw of some Christian church, and yet are as ignorant of the way of life as if in the heart of China, none seeking them out to lead them to "the Lamb of God that taketh away the sin of the world." One of the most interesting and successful means of reaching this strange people in our midst with saving truth has been the *Chinese Sunday-school*. In speaking of these schools editorially last July, Mr. J. Stewart Happer, editor of the *Chinese Evangelist*, says: "In summing the information given in the list of schools, we find that there are one hundred and twenty-three schools and missions for the Chinese. The average attendance, as far as it is given, gives a total of 1,600. This figure does not include the attendance of several hundreds in connection with the missions of the Presbyterian, Methodist, Baptist and Congregational churches on the Pacific Coast. In connection with the schools there are reported two hundred and seventeen Christians. It must be borne in mind that there are many more scholars and Christians who have not been reported, and are not on the list.

"In New York city, Brooklyn and Jersey City, we are able to give fuller reports, though still incomplete. In this city (New York) there are the following number of schools or missions: Presbyterian, 5; Baptist, 5; Protestant Episcopal, 5; Congregational, 2; Reformed Presbyterian, 2; Methodist, 1; all others, 6. Total, 26.

"In Brooklyn we find 4 Baptist; 2 Congregational; 1 Methodist Episcopal; 1 Reformed Presbyterian; and 1 Evangelical school, with a total average attendance of 175, and 11 Christians.

"Jersey City has three schools, 1 Presbyterian; 1 Baptist; 1 Reformed Presbyterian; an average attendance of 35 is reported, and 4 Christians. The grand total for the three adjacent cities, gives schools, 38; average attendance, 735; Christians, 68. Allowing for deficiencies in the reports, a safe estimate would make the total attendance 900, and the Christians 90, making the proportion of Christians 10 per cent. of the attendance. Dr. S. L. Baldwyn, of the Methodist Episcopal Mission Board, in a recent address, expressed it as his conviction that the percentage of the pupils in our Chinese schools who were converted, was greater than the percentage of the attendance on the Sabbath-schools for Americans, and these figures would seem to bear him out in his statement."

Miss Harriette Carter, missionary to the Chinese in Boston, says: "The growth of interest in giving the gospel to the Chinamen

in our city is shown by the increase of schools for them, these being held at present in six places.

"In the Centennial year, 1876, the school held at the Mount Vernon Church was commenced. Nearly ten years ago another school was started in the Young Men's Christian Association Building, Charlestown, followed about five years later by the one meeting now at the Temple-Street M. E. Church. One at the Clarendon-Street Baptist Church was opened nearly three years ago; one at Berkeley Temple in 1888, and one at the Warren Avenue Baptist Church in 1889. Three of the schools have sessions, not only in the afternoon, but also in the evening. In connection with the latter prayer-meetings are held, in which the Chinamen take part in prayer and explanation of the Scriptures in their own language.

"Many of the pupils have been very regular in attendance. One Christian man has been in his place every Sunday, always ready to help in explaining the Bible lesson to his countrymen in Chinese, and to lead in prayer. We were glad to welcome him to the fellowship of Mount Vernon Church by letter from the First Congregational Church, Oakland, Cal.

"Another brother, who has been absent from Sunday-school only twice during the year, has been increasing in his ability to explain the Scriptures in the prayer-meetings, faithfully preparing for this service during the week by diligent study. After several years of faith in the Saviour, having borne

the reproach of being sneeringly called 'Jesus man' during a visit in China, he now counts it a joy to be numbered with the people of God. He joined the Congregational Association of Christian Chinese in California ten years ago, thereby renouncing idol worship, and yet has delayed becoming a member of the church until the present time."

In a private letter Miss Carter adds: "There is a greater interest in learning of Jesus than I have seen heretofore in the past fourteen years. The Word of God is finding 'good ground' in many hearts. Three new voices have been heard in prayer in Chinese in our Sunday evening prayer-meeting, which follows our evening session of the school." Similar reports come from other schools.

Mr. Charles E. Ford, superintendent of one of the three Chinese Sunday schools in St. Louis, writes that one-half of the two hundred and fifty Chinamen in that city attend the schools. But the most encouraging fact communicated by Mr. Ford is that in two of these schools (the smaller and more recently organized) *nearly half* the pupils have made public profession of faith in Christ and have united with the Presbyterian and Congregational churches in which those schools are conducted.

One of the most encouraging features in this noble work is the large percentage of Chinamen who, amid persecution and trial, enter the church of Christ and the communion of saints.

#### THE CHINESE MISSION IN NEW ORLEANS.—By MISS LENA SAUNDERS.

THE growing interest on the part of the scholars in the gospel teachings of this school is very manifest. Often at the night school the Bible and hymn book are profitably used by the teachers instead of the usual secular text books. Great earnestness on the part of Christian boys is shown by their willingness to leave their work to explain the gospel to strangers among their countrymen passing through our city on their way to Havana and

other friendly cities. These opportunities are improved with Christian conscientiousness, on the ground that the present is the only opportunity that the idolater may ever have of learning that Jesus is the Saviour of men. Meetings of this sort have been more frequent this year in the mission reading-room than ever before. If the traveller remains in the city over the Sabbath he is brought to the school and then taken to church.

Last night a very robust stranger walked into the reading-room with the usual polite salutation in Chinese, and then, "You sabee mee"? Some years ago, he stated, he came to the city and was brought to this mission for an hour. He heard only jargon then, but was impressed with his reception, and, although he understood not one word of the service he never forgot the hour.

Last night he was told about God, and he said, "All the same, China have god too." Our good secretary, always on the watch for strangers, came in just then "and preached to him Jesus." The stranger's face was an interesting study, as he heard for the first time of God's great love for man, so manifest in giving His only Son for man's redemption. Incredulity changed to seriousness as the contrast between God's love and man's laws was drawn. He left the mission convinced that his Christian brother had riches that he knew not of, and promised to come again.

God has abundantly honored the consecrated labor of our devoted Christian teachers during the past year, ten scholars having been received into the fellowship of Canal-street Presbyterian Church, making the number folded in that church twenty-four. Three other scholars have united elsewhere. The young men's prayer-meeting has been held each week for two years, service being in the Chinese tongue. Seventeen of the Christian scholars have formed themselves into a society known as the "Willing Band" of the Order of King's Sons. Their primary object is the furtherance of the interests of their school. A sick committee has been appointed who faithfully look after the spiritual and temporal welfare of their people. A "look-out committee" watch for strangers to bring them into the school, also to guard the scholars against bad influences. Steps have also been taken to raise money for the support of a Bible reader in their native district in China.

We have very encouraging testimony as to the faithfulness of absent Christian members of the school, both through their own frequent letters and the letters of Christian

people whom they seek out. One Christian boy, greatly beloved by all, has recently returned from China, where he suffered many persecutions on account of his adherence to the Christian faith. He returned to the mission feeling that he had left *all* to follow Christ, but has no doubt as to the correctness of his determination. About one hundred men have received instruction at the mission during the year. Our average Sunday attendance has been forty. Our mission school is, perhaps, the only one whose term commences January 1st and closes December 31st of the same year. The Mission rooms are open seven days in the week, from sunrise until 9 o'clock P. M., with the exception of Sunday morning, when the doors are locked and every one given the privilege of attending church service. During the week we endeavor to show our scholars as much as possible of the Christian home-life. The reading-room is always open and supplied with Christian matter in both English and Chinese. The hard-working laborers have learned to appreciate its quiet and rest. The gentle grace of our dear young teachers is making its influence felt. We frequently lunch or dine with our scholars—a few at a time—in the Mission dining-room, where thanks are always sent up to the Father's house before eating.

Next to the one great fact that souls are being saved from death comes the satisfaction of believing that we are sending back to China fathers, husbands, sons, and brothers who will make life more bearable for woman in the homeland.

The Presbytery of New Orleans, in gracious acknowledgment of the work accomplished here for the Master, has recently purchased for the use of the Mission the property we have occupied for nine years, the Chinese contributing \$550 towards the purchase.

The more we study the character of the Chinese and watch their thoughts as they come to us through the barrier of a broken tongue, the more surely are we convinced that our scholars represent a nation that has

reached the highest civilization possible without a Christ. How long will the Bride of Christ allow her Sunday-school children, fresh from the careful teaching of Christian parents, to hurl, unreprieved, jeers and stones at these sensitive strangers? Why should our boys and girls be taught to religiously contribute their pennies to send the gospel of the blessed Christ to the heathen in the far-away land, and then when *God sends them* to the very doors of the church give to them scorns instead of a Christly welcome?

The Christian civility shown to our scholars by the Canal-street Church and school sinks deeper into the soul than the sermon does, because they understand it better. Our strong friend and superintendent, Mr. William Frantz, accompanied by his daughter, who has assisted us as teacher, and at the piano for five years, leave for Germany this week, having already said good-bye to the school. Both received touching tributes from our grateful scholars.

#### "THE CHINESE EVANGELIST."

Those who have regretted the suspension of this excellent little magazine, devoted to work amongst the Chinese in America, will be gratified to learn that plans are maturing for the revival of its publication in the fall on a larger scale. Mr. Happer, who has given himself with such tireless zeal to this cause, will be retained as editor; but probably some

of the strong, undenominational societies will assume all the responsibilities of publication. It ought to have an extensive circulation; and to all engaged in work in the Chinese Sunday schools it is well-nigh a necessity. Its "Hints to Teachers" are alone worth the price, one dollar a year.

#### THE CHINESE MISSION IN NEW ORLEANS.

WHILE visiting this great mart of the South *en route* for Texas, I found much that was interesting and new; much that was pleasing to the eye that just came from the bleak North. But what pleased me more than the sweet smelling roses, the evergreen villas, the moss-covered trees, or the heavy-laden boughs in the orange-groves, was to find a most flourishing mission among the sons of the "middle kingdom." Forty-five young ladies of the Presbyterian, Methodist, and Episcopalian Churches were working in beautiful harmony in trying to make life more pleasant to these men.

The mission, under Presbyterian management, has been most successful. Only a little over five years old; twenty have been converted; one has returned to China as a missionary to preach to his countrymen the Saviour of the world.

Forty-three were present when I visited the mission, and I must admit that never before have I seen so many men of this class

together who were so cheerful, happy, and content. The cordial way in which these ladies welcomed them and the polite reciprocation of these men, convinced me that, however hard cases they may be, with love and sympathy they can be gained.

This work interested me so much because of its bearing and influence upon our work in China. Most of the Chinese now living in this country, will sooner or later return to China, and their attitude to the church and the missionaries, will then entirely depend upon the treatment they have received from the church here.

I have often been asked since my return from China whether the Chinese Exclusion bill will not injure our work in China, and my answer has always been, "Not likely, among those who have not been abroad." The element we have to fear most will be found among those who have lived here, and have been led to feel that the church took little or no interest in them.

Now, friend of the China mission, there is an opportunity for you to help counteract the influence of the "Exclusion bill" upon our work in China.

If there is a Chinaman living in your town or city visit him, invite him to your home. Let him feel that you love him. Do not ask the usual question: "Well, John, are you making plenty of money?" But let him

feel that he is welcome to every "cash" he can earn with honest industry. And if you do not win him for the church, he will, I assure you, only speak good of the church when he returns to his native land. He will say: "Well, if that nation does not want us, the church there welcomes and loves us." And his influence in China will not be against us, but for us.—*Gospel in all Lands.*

#### CHINESE HOMES IN SAN FRANCISCO.

If we were called upon to give an account of the places we have entered in quest of families our report would be very lengthy indeed. We have climbed stairway after stairway, passed through dark, filthy halls, only to retrace our steps in disgust when we find we have reached bachelor quarters simply.

##### FEAR OF THE FOREIGN DEVIL.

After ascending to the third and fourth stories of the houses in almost an entire block without finding a single woman one very warm day not long since, we were finally rewarded by seeing two women having a friendly chat in a dimly-lighted hall, as near the roof as it was possible to get. "At last," I remarked to my companion, "we have our reward! Here are women, and we may at least rest a few moments before going further." Vain delusion! The words were scarcely out of my mouth when they saw the supposed enemy advancing, and, with a frantic cry of "*fan qui*" (English devil) rushed to their room, closing and even locking the door, leaving nothing to mark their presence but the faint fluttering of the pink calico drapery

which usually hangs from the door of each woman's home.

##### WRETCHED HOMES.

And some of the homes we have found beggar description - windowless, dark, stifling, filthy rooms, where the odors testify to the total lack of ventilation; not even a skylight to throw a dim light over the grimy walls and filthy floors; not even a crevice through which a glimmer of sunlight or a single breath of fresh air might reach the unfortunate inmates. Yet they appear cheery and contented, working in the dim lamplight. Our line of operation has been along Jackson street and some of the alleys, so we have come in closer contact with vice, poverty and wretchedness than heretofore. We found one poor woman with diseased eyes, too blind to sew, the husband sick, and neither food in the pantry nor money in the purse. One little girl, who is heiress to all this poverty and distress, piteously told Oy Yoke she had one sweet-potato for breakfast. My kind interpreter gave her money to buy food so much needed.—*Our Mission.*

#### CHINESE SUNDAY-SCHOOL—HOW TO ORGANIZE ONE.

1. Get your pupils. Personal visitation to the laundries is generally needed. A card of invitation, giving location of school and hour of service is helpful. Do not be discouraged at repeated failures. Promises may be broken, oftentimes because of ignorance of what is promised, but persevere. In accosting a Chinese, do not call him "John," he hates it, and you displease him at the outset.

2. When you get your pupils, it is well to open with a few hymns if you can secure punctuality. Generally they will stray in separately. In the latter case it is well to commence teaching at once without any preliminaries.

3. What to teach. A knowledge of English is necessary before you can reach the soul of your pupil, therefore teach him Eng-

lish. Use a Primer. (Jacob's Primer, published by Payot, Upham & Co., is recommended by Dr. Pond, of the American Missionary Association in California.) Other books can be used that are helpful in teaching the rudiments of English. As soon as possible, teach English from the New Testament, supplementing that with a Chinese Dictionary is an invaluable aid.

4. Who should teach? Generally only those who have an earnest desire for the salvation of the soul of their pupil. The more experience one has in the Chinese work, the more careful is he in his choice of teachers. Men and women are equally available theoretically; practically we find that women are the more persevering, have more tact and patience than men, consequently make the best teachers. Sanctified common sense is the best qualification for teachers, in this as in every other work.

5. Is a teacher necessary for each scholar? At first this seems to be absolutely necessary. If all teachers were skilled in teaching those who are committed to them, it would be possible to group the scholars into classes; eventually when enough of proficiency has been attained, this can be done, but at the start each pupil requires a teacher. When

Philip was called away from the multitudes who heard him gladly, to meet the one Ethiopian in the wilderness, he did not consider it a waste of time, but bent his energies to the task before him; and we may well take him as an example, hoping for the same reward.

6. When a teacher is once assigned to a scholar let there be, if possible, no changing about. Let the teacher be regular in attendance; otherwise the pupil will soon imitate him in irregularity.

7. Teach the pupil to recite at least one verse of Scripture as soon as he is able to read.

8. Close with prayer, the Lord's Prayer, and singing. The Chinese as a rule like to sing.

9. *The Chinese Evangelist* will be found of great help.

These brief hints are all that we have space for, but we will gladly supplement them to any who are beginning this work by answering any queries they may have to propound. In the advertising columns of this paper notice of useful helps will be found, and none is more useful than the Memorial Hymn Book, which has been found of great help in the work.—*Chinese Evangelist*.

## WOMAN'S WORK FOR WOMAN.

### WORK AT MATAMOROS.—MISS LEE.

You bid me write of the work and my impressions. As regards the latter, I am certainly most deeply impressed with the need. We are face to face with it, not only among the Roman Catholics, but among the utterly ignorant so-called Protestants. It makes one long to be able to tell the "good news" wherever these opportunities offer.

To that end, as I wrote you, I am devoting much time to the study of Spanish; and, by visiting among them with Miss Dysart and with the few words now at my command, I can at least show myself as their friend; so that, when I can speak more fully, there will

be no preliminaries. I shall be no stranger to them.

There are three English classes in the school. They study it first as a foreign language, and then use our ordinary school-readers. These six recitations are now in my hands. One must take special pains, as English is quite a feature in the school. All the parents wish their children not only to learn it, but to speak it.

And then we train the children in singing; and we hope that the words may be carried home, and, sung there, reach hearts and lives beyond our influence. Miss Dy-

And now it seems to me that my "impression" cannot go much further. Now and then some encouraging incident occurs which cheers us, and then, in the constant, daily rush, is forgotten. That rush must be my excuse for the rather disconnected nature of this letter. I have to write in odd moments, my days are so full. School opens at eight A. M., and for an hour and a quarter I am busy with three classes. Then I go to my own study, and sometimes, not always, contrive to snatch a half-hour afterwards before I am called down to play and sing with the children. Then comes my daily lesson and a half-hour for lunch. Then I study again, perhaps secure another half hour, and then take my remaining classes, and, finally, sing with the primary classes. That brings us four P. M., and, after dinner, we visit usually every day. So you see how closely occupied we are and how letters have to be written in odd moments.

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Here in Matamoros it is not always an easy thing to be a Christian, not that there is any persecution, but it is often most difficult to find business in which God's commandments are not violated. The keeping of the fourth is specially difficult, as all the clerks and those in such employment must work on Sunday. And to the young of the church, those who are not fully decided, there are so many temptations, so many worldly amusements. The fair, for example, is now going on, and its roulette tables are a training school in gambling.

The Mexicans are a most courteous people; their reception of a stranger is quite graceful. There are many "open doors," and I hope in time I may be able to enter in and speak a word for the Master.

The climate is trying here. It is so enervating. It is warm to me now, but, of course, it will be much warmer during the summer months. We are fortunately in a very pleasant part of the city, just on the pleasantest *plaza*, facing the Roman Catholic Church. There seems to be a great many services held there during the month. It is the month of Mary, you know, which accounts for it.

There she has the greatest opportunity for usefulness in training those whom God has committed to her care. She is apt, however, to overlook the great possibilities of the home life, and grow weary of the never-ending, unceasing calls upon her strength and patience.

#### HAS MISSIONARY WORK BEEN HELPFUL TO WOMEN?

In considering the missionary work in our own church, we are led to inquire: Has this movement among our women been of any real benefit to the women? We are led to believe from observation, that this is one of the greatest blessings that has been received from the efforts which our women have made, in the few past years, to help others. It is impossible to do a good act without being benefitted.

Woman's sphere in this world is in the home; there she has the best opportunity for the cultivation and improvement of those graces with which she has been endowed.

There she has the greatest opportunity for usefulness in training those whom God has committed to her care. She is apt, however, to overlook the great possibilities of the home life, and grow weary of the never-ending, unceasing calls upon her strength and patience.

She allows herself to become too much worried and cumbered with the cares of life, spending time and attention upon those things which bring no real happiness, which only last for a few moments. Many anxious hours are spent in adorning the body to the detriment of the soul, forgetful of that scrip-

tural injunction, "Whose adorning let it not be that outward adorning of plaiting the hair, and wearing of gold, or putting on of apparel. But let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time, the holy women also who trusted in God adorned themselves."

Or how many weary hours are spent in providing for the wants of the body, like Martha of old, leaving no time to choose with Mary the better part? And here is where interest in missionary work becomes of such real benefit to women. Her thoughts are drawn from herself; her worries and cares, to others. Her mind is filled with more important matters. She becomes interested in those who are not so fortunate as herself, and the more she realizes the blessings she has that others have been deprived of, the more anxious she becomes that they shall receive help. The many little wants, the gratification of which seemed indispensable to her happiness, she is willing to leave ungratified, that she may save the nickles and the dimes to send the gospel to some sister whose life has never been brightened by the joys of the Christian religion. The hours spent in the missionary meeting are restful and helpful to her, and she only begins to realize the many blessings which crowd upon her when she compares her life with that of the women in heathen countries, and that for

all these blessings she is indebted to the gospel of Christ.

We have all heard the story of the woman who was given a missionary box, and asked to drop a penny into it for every benefit which she received from the Lord. She considered this a very foolish request; for she thought she had nothing to be thankful for, nothing but hard work, worry, and care. But, strange to say, at the end of the year her box was full, and she was so amazed and startled at the numerous blessings God was constantly bestowing upon her, that she pled for another box, considering even the little missionary box one of the greatest blessings she possessed.

In thinking and planning for the good of others, her own soul has been blessed, and she more fully realizes what a blessing the gospel has been to her and her household. She finds that those committed to her care in the home circle, the children who gather around her knee for instruction, and who are always ready to be interested in whatever interests mother, are eager and willing to hear from her lips all about those who sit in the shadow of heathen darkness. And she has the glorious privilege of training Christian workers, who will take up the work and carry it forward to completion, where she is called to lay it aside. She also has the blessings which come to God's workers, who are helping to spread the gospel, and hastening the time when it shall be preached to all people. — *Lutheran Journal*.

#### MRS. S. P. FULTON, OKAZAKI, JAPAN.

DURING the latter part of last year it was decided by the members of our mission in Japan that we should come to this place, so we have been here since early in January. We did not leave Nagoya because there was a surplus of missionaries there by any means, for in a city so large such a state of affairs is not likely to be; but we came because there seemed to be a call for us, and, after much prayer and consideration on the part of the mission, the move appeared to be best.

Okazaki is small compared to most Eastern cities, having only about twenty or twenty-five thousand people. Yet when we think of an American town numbering as many inhabitants, we call it a good-sized place. We are the only foreigners here; in fact, ours is the only mission to all this people, except the Greek Catholics. I have been told that they have about one hundred members, and some of them from influential classes of people, quite a number of physicians included,

Although there is a wide difference between our belief and that of our Catholic friends, still we do not feel toward them as we do toward those who bow down to heathen gods. On the other hand, the badge of the cross, which is so noticeable wherever the homes and worshipping places of these people are found, seems to shed light and brightness, because it reminds us of Him who was, and is, the light of the world. The Greek Catholics have no special translation of the Bible in the Japanese language, so they use the same we do. The priest and his wife have been to call on us, and they show evidences of a kind feeling toward us.

The situation of this place is quite pretty. It is located on a famous highway, known as the Tokaido. "To" meaning *east*, "kai," *sea*, "do," *road*. This is a beautiful road, and the main street of our town follows its meanderings. As far as we have ever travelled on it there are large pine trees on either side, which afford much comfort to the weary traveller during the hot season. Just north of us is a pretty knoll, which affords a good view of the town. This is one of our favorite walks. The atmosphere is fresh and invigorating, being fully appreciated after passing through a narrow crowded street. On the south side of the town is a pretty river, which flows west into one of a larger size. During the rainy season the overflow from these rivers causes a good deal of malaria. It would not be safe for us to try the exceedingly hot weather here, but we want to remain until the middle of July, if possible. Mission work here is like work at home in one respect. When the leaders of the work leave it naturally begins to lag behind.

Mr. McAlpine put a native evangelist at work here before we came, and, since Mr. Fulton can fill the preaching appointments in the town, the evangelist is able to give a good part of his time to neighboring villages. We do not have the crowd at our services that we had at first. The novelty is somewhat wearing off, and the "foreigners" are being regarded more as ordinary human beings than as subjects of a menagerie. A

few new hearers, however, attend almost every meeting, and so the seed is being scattered. My work has been much hindered by not having a good native woman-helper. So far I have not been able to secure one, but I trust and pray that the Lord will give me some one soon. Mr. Fulton has a class of thirteen boys. He teaches the Bible and English. My class of girls, nine of them, attend pretty regularly for Japanese, and yesterday, when we finished reading our Bible lesson, the most of them repeated the Lord's prayer in Japanese. Three of them attend services generally, and their attention to the Scripture lesson is always good. You must remember the work in Okazaki is just beginning. There are only about seven native Christians, including the evangelist and his wife.

I must tell you of our prospect for a new Christian school. The city officials have given us the use of a very nice large building, formerly used as a public school building. It was considerably out of repair, but is now being put in order partly at the expense of the government, and will be ready for occupation next month. The catalogues have already been printed. Its course requires four years, the first year being well suited to pupils just graduated from the public schools. We hope this school will prove a success, and the means of turning the hearts of the young men of this place into the way of Christianity.

Mr. McAlpine will be up the middle of next month and will probably baptize two or three new members here. There is an old woman living just across the street from our preaching place who is much opposed to Christianity. She says she does not like the prayers of Christians, for they are causing all her people to believe in this new religion.

We went into a temple the other day where we saw a stone image of Buddha at least forty feet high, I think. How this Buddhist religion does cleave to these people! When Japan has made such progress in many branches of civilization, it seems strange that these

hideous objects of worship are still revered by a large class of people. Now only a few words more. How many times do we missionaries ask the prayers of the home church! I think if one will look closely, something to that effect is found in every letter. Dear friends, do you see us? Do not Christians depend too upon the fact of having given their money and sent workers into the field?

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### FOR THE YOUNG.

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#### MRS. RANDOLPH'S LETTER.—NAGOYA, JAPAN.

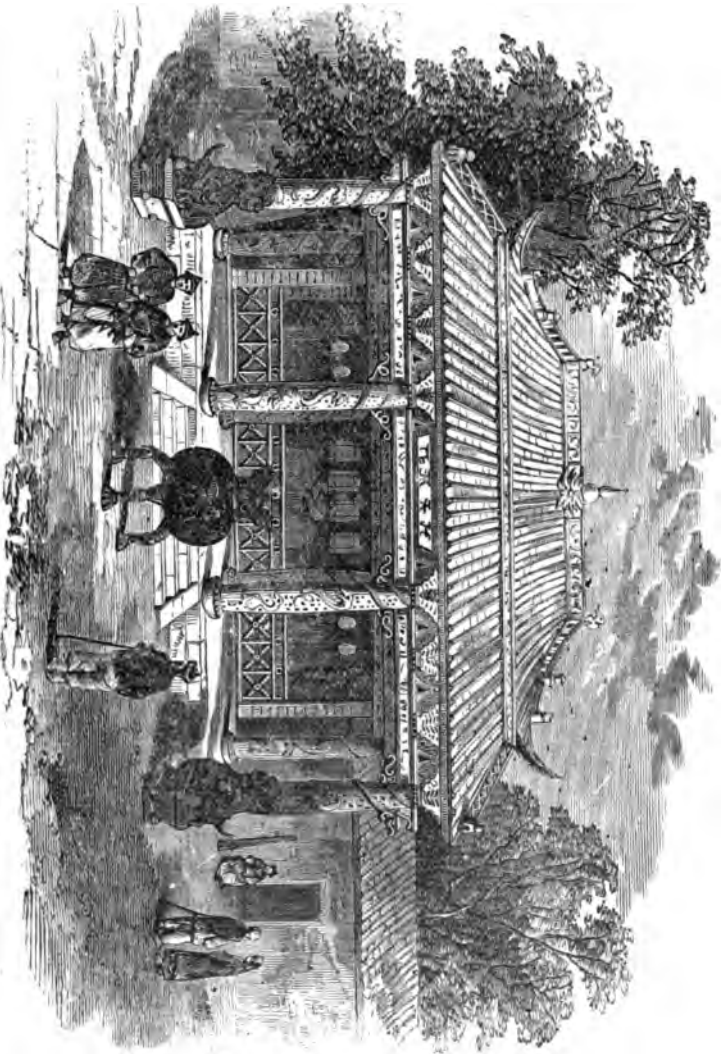
MY DEAR CHILDREN: It has been a long time since I wrote you a letter. I have thought of you many times, and have wished you could look in on the girls in this school. Could you do so, you would see all ages and sizes, from eight years old up to twenty; also three married ladies, one of whom takes charge of the sewing class. You would see these girls, after the opening of school in the morning, all busy studying English in First, Second, Third, Fourth and Fifth Readers; also, grammar and conversation classes in English. Also a number of classes in the Japanese language. Geography and mathematics are taught in Japanese.

Now do you know why we take so much trouble and time to teach these girls these things? It is because we want to teach them the word of God; hoping they will learn to love the true God, and Jesus Christ whom He has sent. So the school is opened with singing, reading a few verses of Scripture, and a short prayer, ending with the Lord's prayer. Then we have a daily Bible lesson about 2 o'clock P. M., when we divide the school into classes. We make these lessons short and as interesting as we can, because some of the young ladies are somewhat opposed to the Bible, and avoid the recitation when they can. We do not think it best to *compel* any to study the Bible. We try to attract them, hoping they will come,

after a while, because they desire the number of such girls grows less and less, and the number in the classes increases.

The little girls in the boarding school give us great satisfaction. They have grown in knowledge, as well as in piety, since I last wrote you, especially Bible knowledge. The day pupils are not from Christian families, are pagans. They worship idols, like the people in China. I will tell you about a girl named Keku, who comes every afternoon to study English. She and her sister, are the daughters of a planter in Nagoya, and very nice people. Last year these little girls came to school, and we hoped they would love Jesus, and that their parents would be too. This year they do not go to school, but Keku still comes to learn English. Last week we missed her son. When she came back she brought news that her little sister had died.

So Bano San, the young Christian who studies in the school and in the city for me, went with me to see the school. On entering the outer room, when we leave our shoes, I found the paper separating the rooms all thrown open and away in the distance and dusk as the sun shone like a star. I at once perceived this was a shrine, with an altar before it to the spirit of the departed child. After the many bowings and



CHINESE JOSS-HOUSE.

tations of the family were over, and our hostess had gone out to have tea brought in, we gave the shrine a cursory inspection, and found my conjecture too true. The name of the child, in large Chinese characters, hung from the door of the small shrine; on one side of which was the taper, and on the other a pot of flowers and some little ornaments. Everything so scrupulously clean, and the family in their best attire. No doubt they believed, as all Buddhists, that one of the three spirits of the child was present. Probably they kept the taper burning about seven days. I noticed Keku had a peculiar ornament in her hair for that length of time. It was a child's face, combined with a spray of green, and may not have been of any significance, yet the number of days it was worn makes me think so. Well, this visit convinced me that these little girls are surrounded by home influences so adverse to Christianity, that we cannot hope to counteract them

very easily; so we hope to get Keku in our boarding-school in the course of time.

I hope, my dear children, you never forget to pray for those girls. "Oh, send out thy light and thy truth," is a good prayer for the whole world. Pray that these Nagoya girls may have the darkness dispelled that surrounds them, and be brought into the marvelous light of God's love, Christ Jesus. Pray for their teachers too, that they may have great wisdom given them to know how to attract them. This is much more difficult than in China. The grown girls and young men in Japan are so critical and hard to satisfy as pupils. Yet we must be patient, and be all things to them in order to win them to Christ. So we need your prayers.

May God bless you all, and make you His *very* own—every one of you—and enable you to do great things this year for His cause and kingdom.

Affectionately,

ANNIE E. RANDOLPH.

#### ROSE-BUGS AND MISSIONARY JUGS.

"Give a small boy one cent for each bug he can catch on your rose-bushes, and they will soon be removed," Miss Hannah Kester read aloud from "Answers to Correspondents" in the morning paper.

"Humph! that's all very well," she commented; "but where am I to get the small boy?"

"Boys are plentiful enough," said her cousin, Mrs. Swayne, looking up from her embroidery. "There's one now," she added, as a dirty youngster came along, who, after flinging a stone at inoffensive Ponto on the veranda steps, put two fingers in his mouth, and gave a most ear-piercing whistle, followed by a savage yell of "Hello, Jim!" to a comrade, about two squares off.

"No, I thank you!" said Miss Hannah emphatically; "I don't want any of that sort in my garden. I'd rather break my back and get a headache every day picking the bugs off, than have any such vagabonds about."

That afternoon Miss Nettie Myers called to return a borrowed magazine, and, after chatting a few minutes, rose to go.

"Don't hasten. Do sit awhile," urged Miss Hannah.

"Thank you, but I cannot possibly stay any longer, for I'm on my way to my mission band, which meets at five o'clock."

"What kind of boys have you in the band?" asked Miss Hannah, abruptly.

"What kind? Oh! all kinds—big and little, rich and poor, quiet and noisy."

"How do they get their missionary money?" was the next question.

"They either save it out of what is given them, or earn it, generally the latter, though sometimes they are rather 'put to' to find employment suited to their time and strength."

"Would they pick bugs off my rose-bushes if a body would give them—say a cent for every five bugs? A cent for each one is too much."

"Why, I dare say they would."

"But I don't want them if they're the kind of boys who would trample down the plants, dig their heels into the gravel walks, eat up the cherries and currants, or throw stones at poor Ponto."

"Oh, I'm sure my boys wouldn't do any of those things," replied Miss Nettie warmly.

"Well, I thought boys who were sensible enough to belong to a mission band would be better behaved. That's the reason I asked you about them."

"She won't have her rose-buds picked off by any but good, gentlemanly boys," said Mrs. Swayne laughing.

"I'll speak to the boys about it," said Miss Nettie.

The result was, that very evening she brought two boys who professed their willingness to attack the bugs. A satisfactory bargain was made, and the next day being Saturday, work began. It wasn't easy. The sun was hot, the bushes were thorny, the kneeling and stooping positions were tiresome, but the boys remembered the cause they were working for and persevered.

Miss Hannah not only paid them liberally, but recommended them to certain of her neighbors, who were likewise pestered with rose-bugs. In fact, several members of the band found employment in this way, both to the benefit of the roses and to missions. After the supply of bugs was exhausted for that season, many other things in those little gardens were found for the boys to do. Weeds would grow in the gravel and brick-paved walks, and in the grass-pots. Boys who conscientiously dug them out, roots and all—not merely pulling the tops off—were well paid, and missionary jugs grew quite heavy that summer.

Have any other suburban mission bands thought of rose-bugs and weeds?—*The Presbyterian*.

## LETTERS FROM THE MISSIONS.

### TSING-KIANG-PU.

MR. H. M. WOODS.

I have lately been very much interested in my work in Whai-nganfu, in the students, who have this spring come up for examination. Every three years special examinations are held in every fu city for the students. First, there are annual examinations, held in each district, then the students stand other examinations before the next higher official, preliminary to applying for the A. B. or "Budding Talent" degree. The examinations for this degree are held every third year before a special imperial commissioner, when all the students of the department (fu) come to-

gether in the spring of the year. In the Whai-nganfu department there are six districts, and each district has a particular day assigned for its students to stand their examination on. Altogether there were 3,000 or more students. They are required to write a short essay of two pages, on a text taken from the "Four Books" (the writings of Confucius and Mencius), and a page of poetry. Their names are first entered, then they go into the examination hall, being searched on the way to see if they have not smuggled essays or books on them. After a few days the list of graduates is posted up at the door, and the same excited throng is seen which gathers at our own universities when "the lists are up." A

student who is in mourning for his parents is disqualified for standing the examinations. Not only applicants for the A. B. degree stand these examinations, but those who have passed the examinations and have secured the degree are required to stand further examinations to show that they are diligent in study and are making progress. If a student, after taking a degree, does not show commendable diligence, his degree is taken from him. The scenes on the streets in Whai-ngan reminded one of a college town at commencement time. All is bustle and excitement. The shops are at their best, displaying goods, and crowds of students are going to and fro making purchases or loafing. Here and there is seen a military applicant, with his long bow and arrows. The military examinations are mere trials of strength and skill with the bow, and are held after the literary examinations are over. There are no literary examinations necessary for obtaining the military degrees.

The missionary goes to and fro on the streets, selling here a gospel, with an opium-cure prescription in it, there a tract, or a copy of Christian evidences, and preaching and answering questions. We give away numbers of sheet tracts on the "True Saviour of the World," "The Way of Atoning for Sin," explaining the meaning of the Christian church, etc. In this work we reach many of the most promising young men of this part of the country, and the books purchased being carried home, cover a large area, and are read by many people. Let us pray that the word spoken and read may be for salvation to many precious souls.

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#### MR. GRAHAM.

After much wandering around we have at last reached this place, where I hope we can remain permanently. Though we had been appointed to Tsing-kiang-pu, yet it was judged best for us to go to Soochow for a short time at least. We landed at Shanghai, Tuesday, December 11th, and on Wednesday night "boarded" our canal boats for Soochow. Mr. DuBose, who had come down to meet us, officiated as admiral of our little fleet of three boats. My experience has been that a Chinese boatman is always slow in getting started, and that first night was no exception; but, after much persuasion, the men consented to leave about 10 o'clock P. M. We went to bed confidently expecting that by the next morning we would be a good many miles on our journey. What was our surprise to find, when the sun

rose, that we were lying along the bank, hardly gone a mile; in fact, were not outside of the city as yet. The wind and current were both dead ahead, and the men refused to move an inch. Though it was a bitter cold day, and we could not get any fire in our little boats, and so of course suffered a little from the cold; yet I, for one, enjoyed it much more than I had done the steamer. Well, we lay alongside that bank until midnight Thursday, then proceeded, without further mishap or delay, to Soochow, arriving there late Saturday night.

My first Sunday in China gave me an experience which will linger in my memory for a long time. Dr. Davis was to have a communion service in his Sunday chapel; we attended it. The chapel itself is an unusually neat little building not unlike one of our own small churches. But naturally the service was more attractive to me. Mr. DuBose preached what was evidently an earnest sermon, though, of course, I could not understand a word of it. After the sermon Mr. Davis admitted three young men into the church one of them he baptized. Then the sacrament of the Lord's Supper was administered, and though I did not know a word that was said, yet to me it is not the least of the many precious benefits connected with that sacrament, that we can enjoy it and get close to God and his children even if we do not understand the words that are uttered. But the thing that made it more than usually enjoyable to me was the fact that the elements were handed around by a native elder—a man who had himself been a heathen. In a few days we had been in China we had seen great numbers of the people, but not a single native Christian, and to have this living proof that "the gospel of Christ was the power of God unto salvation" for these Chinese was indeed encouraging.

We spent two months in Chinkiang, waiting until we could get a house at Tsing-kiang-pu, but I think the time was by no means wasted, for we put in the time with hard study. Mr. Woodbridge kindly gave an hour a day of his valuable time to start us in the language, which was a great advantage to us. Our mission premises there are beautifully located on a high hill overlooking the city and the Yangtse river. We received much kindness there, both from the members of our mission and others, and enjoyed the visit very much.

We are pleasantly located at this place, and spend most of our time studying the language

which, by the way, keeps our hands pretty full. I had always heard that this language was difficult, but the half had hardly been told.

The brethren at this station do a great deal of itinerating work. Mr. Sydenstricker recently took a two weeks' trip to the north of us. He came home and stayed three or four days, when he and Dr. Woods were off again, intending to be gone ten days or two weeks. Mr. Woods is away also; so it happened that last Sunday I was the only male missionary in the city; and, as my knowledge of the Chinese language consists mainly of a few stock expressions, such as, "What is your honorable age?" or "What do you call this?" etc., I could not very well conduct the Sunday service for the Chinese. The result was that we had the pleasure of hearing a native Christian (the teacher in Mr. Sydenstricker's school) lead the service. I suppose that those who have been here for some time cease to be struck by it, but it makes a deep impression on a new-comer to see an audience of Chinamen (many of them rough and unkempt-looking fellows) sit quietly during a long service, many of them hearing for the first time that old story of a Saviour's love; but to me the most impressive part was to see that young man (who makes no pretensions to being a preacher) get up and conduct the service. In reading his chapter from the Bible, he gave such a long exposition of it that I thought he was preaching his sermon, but he afterwards preached his sermon in an earnest, dignified manner. During the course of the service he called on the only two native Christians there were in the audience to lead in prayer. So we had a service conducted entirely by the natives, and my heart went out in thankfulness to the Father for allowing me the privilege of being there. To my mind a sight like that is worth long years of labor!

#### CHINA.

##### MISS FRENCH.

[The following letter was addressed to the Woman's Missionary Society of the First Presbyterian Church of Richmond, Ky., which claims the writer as their own special missionary. The Secretary of that Society, in forwarding the letter, says: "We have enjoyed it so much that we ask for its publication, wishing to share with all the readers of *The Missionary* (among whom are num-

bered many of Miss French's friends) a part, at least, of her delightful letters."—EDITORS.]

#### A FEAST IN CHINA.

We have just passed through the Chinese New Year, with all its social calls, festivities and fireworks. It was certainly a season of rejoicing. The large shops were closed, all the working people for a time having holiday, even the weavers and silk-winding girls. The streets were filled with persons dressed in their brightest holiday attire, and, if possible, the silk-gowned gentry added a little to the pomposity of their swaggering walk, an ambling gait peculiar to the lords of the middle kingdom, reminding one constantly of the line, "Lord of himself," etc. The kitchen-god had his holiday too, after having made his departure to the spirit world with his mouth well sugar-coated.

I shall not, however, attempt a description of the fiery exit of this famous god, since, no doubt, you are acquainted with his history.\*

Instead, I will give you an account of a "feast" given by Mrs. Stuart and Miss Wilson to the female members of our church at that place. The feast was ordered from a restaurant, and served in Mrs. Stuart's school building. Having the members brought together in this way was something entirely new, and we entered into it with our whole hearts. When the hour designated arrived, each member of the little band, except those detained by sickness, was present.

After the usual greetings of the season, with the low graceful bow over the clasped hands, they really seemed very happy in being brought together, and were most talkative, especially to our young brides, towards whom they displayed no small amount of curiosity. While it was rather an embarrassing ordeal for the ladies, they bore it beautifully, and made themselves most pleasant and agreeable.

We were afterwards invited into the room where the feast was spread, and after returning thanks we sat down to the various tables, each seating eight persons, each a *fac simile* of the others, and no doubt arranged in the same style that feasts were set hundreds of years ago, in this never changing country.

On every table, at regular distances, were the tiny, stem-shaped dishes, with the contents of each arranged in a pyramidal shape, and in front

\* Miss French is mistaken. We are not at all acquainted with the god mentioned, and wish very much she would some time tell us all about him.—*Secretary of Missionary Society, Richmond, Ky.*

of each person lay the conventional chop-sticks and China spoon.

These dainties consisted of oranges, pears, pickles, peaches, olives, and jelly made from a little fruit similar to our strawberry, small fish of the muscle kind, served in the shell, pickled shrimps, walnuts, parched watermelon seed, candies and eggs. The last served in lime, of a color which was a blending of several shades of green, the result of age; they are considered a great delicacy by those who have the courage to undertake one, and the more antiquated they are, the finer their flavor. These "entrees" are eaten (or supposed to be) during the intervals between courses. The courses came to the table in steam-hot bowls, one at a time; were placed in the centre of the table, at a convenient distance from each person's chop-sticks, and from which every one helped herself.

However, according to the custom, the guest of honor is served first. I was ignorant of Chinese etiquette, so sat still, instead of helping some one at my table, when an old lady arose, and with her sticks dived down into the conglomerate mixture, and brought up something between them that looked like a caterpillar, and may have been, for all I know, since silk-worms are considered great delicacies; this she laid on my spoon. This attention was shown me throughout the meal, much to my regret. I thought this was owing to my awkwardness with the chop-sticks, but they repeatedly assured me I was quite expert with them. I was not overpowered by this compliment, for I have learned that the Chinese are almost as fond of flattery as of rice.

My spoon soon became full, as I was rather slow in picking up with my chop-sticks, but they continued to pile on innumerable unknown slippery articles, that would slide off, and lay all around on the clothless table. And to make these tidbits more savory and inviting, these ladies of the Orient, who can boast a more ancient lineage than any of my dear friends of the F. F. V.'s, would in the most adroit manner possible pass the ends of their sticks through their lips, and then proceed to help from the bowl. The number of courses would have put to shame the most fashionable dining at home; and what is more remarkable, they were taken from the table, without a crumb left to tell what had been in the bowl. The last course but one was cabbage, and the last, rice, served in a huge wooden bucket. Each person was allowed a bowl, and the dexterity with which they used *their sticks in shovelling the rice from the bowls*

into their mouths was something marvelous, and to be appreciated must be seen. The bowls were soon emptied, and so was the bucket; and at the end of the feast not a watermelon seed remained on the table. What was not eaten was wrapped in large, soiled handkerchiefs and tucked into the voluminous folds of their sleeves, to be eaten by and by. This is all quite admissible, and in accordance with etiquette.

The first lady who finished her rice took her sticks, placed them together, and making a little gesture around to each one at the table, said, "Do not hurry because I have finished," and so did each one as she finished the last mouthful of dry rice.

It was certainly a thoroughly enjoyable dinner, and as we arose I said to myself, "If none of you die from this day's feast, I shall do myself the pleasure of giving you one like it on next New Year's day."

## SAO PAULO, BRAZIL.

MR. BEDINGER.

The following paper was adopted by our mission at its meeting to-day:

### *"Resolutions of the Presbyterian Mission in Southern Brazil."*

"Inasmuch as it has pleased God to remove the Rev. J. W. Dabney from the service of the church militant to that of the church triumphant, be it

"*Resolved*, 1. That we record our full and hearty appreciation of the earnest, untiring, and efficient labors of our deceased brother in the cause of our church and our Master.

"2. That, while rejoicing that one of our number has been found worthy of the heavenly service, we deeply feel and mourn his loss to the church below.

"3. That we extend to the bereaved mother and children our tenderest Christian sympathy, praying the God of all grace to sustain them with the abundant ministrations of His Spirit.

"4. That we commend the family of our lamented co-worker to the care and sympathy of the church, in whose cause he gave his life, and that we commend them more especially to the love and fellowship of God's people in the community in which they may make their home.

"5. That a copy of these resolutions be sent to the family of the deceased, one preserved in the records of our mission, another sent to *The Missionary* for publication, and that all the church papers be requested to copy."

## TIDINGS FROM THE WHOLE FIELD.

### BALM FOR ACHING HEARTS, AND SICK BODIES.

No one in our time is better qualified to speak on the subject of medical missionary work than the veteran missionary, Dr. J. G. Kerr. For many years he has labored, under the care of the Presbyterian Board, at Canton, China. In his hospital practice he has performed thousands of surgical operations, and has relieved multitudes who were diseased. He has trained young Chinese physicians to practice medicine and surgery according to our own methods, and has prepared a number of valuable works in Chinese on the various branches of medical knowledge. In all this he has been guided by the highest principles of Christian benevolence, and his work has always been with eternal interests in view. He says:

"My work, as a medical missionary, has now extended over a period of more than one-third of a century, and during all these years I have looked into the faces of many thousands of men and women who have come to me for relief.

"In the experience of the large majority of those whose faces I see in hospital, life has been one round of toil, anxiety, and fear, and, in many cases, of want; worshipping the god of wealth, they have lived in poverty. Their prayers, and incense, and offerings to their numerous deities have not delivered them from superstitious fears of demons in spiritual and human forms. When they enter the hospital, the only hope that brightens the dark shadow of life is, that the foreign doctor will be able to relieve the disease which has added a heavy weight to the already burdened existence.

"To this object our best efforts are directed, and, in many cases, by God's blessing on the means used, we have the satisfaction of seeing pain removed and health restored, and we know we have conferred a benefit on a fellow-being

which he could not get from his own people.

"But when we dismiss our patient to return to the toils of life, have we done all we could for him? Have we no balm for his aching heart? Have we no star of hope to which we can point his soul?

"When the physician, in Christian lands has dismissed his patient, he knows that he goes to a home surrounded by churches and schools, and that means of instruction and aids to religious life are within his reach. Not so with the patients of a mission hospital in a heathen land. Idol temples, idolatrous ceremonies, and degrading superstitions are the influences which meet him on all sides, intensifying the darkness of his soul.

"Here is the necessity for uniting religious teaching with physical healing. We do possess a specific for spiritual maladies, a balm of Gilead which gives peace and joy to the wounded spirit and life to those who are ready to perish, and if we should fail to impart this remedy for the leprosy of sin, we would leave more than half our work undone, and trifle with opportunities on which hang eternal interests. We can assure our patients that this healing for the soul is more important than that for the body, even as the soul is infinitely more important than the body, and the interests of eternity are of infinitely more moment than those of time.

"Failure often attends our efforts to heal physical disease, but we can assure those whose maladies are incurable, that if they accept and appropriate the precious truths which we give them from God's Word, they will have reason through eternity to thank God that their afflictions brought them under the sound of the gospel.

"In the hospital the nature and effects of spiritual maladies can be illustrated by the nature and effects of diseases in the persons of those present. By reason of a certain analogy which exists between the two, the effects of the one, experienced by

the patient and inducing him to seek for relief, opens the way for the explanation of the other, and of the mode in which relief can be obtained. Some physical diseases are incurable by any human means, and spiritual maladies are all beyond the reach of human skill.

"The great Physician, when on His mission to our lost race, gave evidence of His power to heal the diseases of the soul by removing, with a word or touch, the physical diseases which no human power could reach.

"The physician who has himself experienced the healing which removed the disease of sin from his soul will appreciate the propriety and usefulness of associating medical practice with preaching the gospel. He knows that all the labor and time and money required for the relief of suffering and disease are well spent, even if nothing else is aimed at or accomplished; and he knows that when

the effort is made to remedy the disorders of both man's spiritual and physical constitutions by the use of the remedies at hand, provided by an all-wise and merciful Creator, the physician is devoting his energies to the highest objects which can engage the mind of mortals.

"It is no doubt a source of gratification to all missionaries—it is certainly so to us who are among the older medical missionaries—to see the churches at home awaking to the great importance of Medical Missions, not only as means of relieving suffering and saving human life, but of aiding in the evangelization of heathen lands, and we hail the addition of so many noble young men and women to this department of mission work as evidence that Christianity with its blessings is being offered to those nations which hitherto have not enjoyed them in the manner best calculated to secure their acceptance."

#### DR. ARTHUR MITCHELL'S TOUR.

DR. ARTHUR MITCHELL, Secretary of the Board of Foreign Missions of the Presbyterian Church, North, is making a visit to the various missions under the care of that Board. He writes:

"This whole survey thus far has strengthened my old convictions and my hopes as a friend of foreign missions. Whatever else is wrong, foreign missions is right. They constitute a work so immense, and needed so overwhelmingly, that one is ready to welcome any kind of help; and at the same time the needs of the field and the available forms of effort are so varied, even in one and the same land, that among all the 'methods' and 'policies' and 'departments' which are discussed without end, there is scarcely any method of honest and prayerful labor which may not be useful, or which will not sooner or later, under God's blessing, burst into fruit. My prayer is just this continually, 'O Lord, incline the Church to pour in the men!'"

"Of the great needs and the golden opportunities among the millions even within our own fields, or in others adjacent and

unoccupied, I have already written in some detail. I had hoped to write more to-day to the Mission House regarding Central China. This is a field which I never before half appreciated. It is amazing, it almost passes belief; whole numbers of cities there are yet within the oldest field—cities of from 75,000 to 300,000 population—in which there is not one Christian missionary or laborer of any name, or in which there is to be found only one native helper, lonely and feeble. In truth, the mighty cities of Nanking (with nearly a million souls) and Soochow and Hangchow (with half a million in each), and the densely-peopled silk districts, south and west of them, have only been touched as yet by the church with the tips of her fingers. All the missionaries in that region combined are little more than a mockery of its needs. And I am not referring, you notice, to the far-off reaches of the Yang-tse, with its twenty millions, nor to the colossal western provinces. The section to which I allude is perfectly accessible and near at hand. From Hang Chow to Shanghai, one of

the longest routes, I travelled in much less than twenty-four hours in a little steam launch, by continuous canals. I was absolutely awe-struck and dumb as I steamed, even on that short sail, past city after city, great and populous, one of which was a walled city of 300,000 souls without one missionary of any Christian denomination whatever, and without so much as a native Christian helper or teacher of any kind. That silent moonlight night, as I passed unnoticed by those long, dark battlements shutting in their pagan multitudes, was one of the most solemn of my life; and the hours of daylight, when other cities, still larger than many of our American capitals, were continually coming into view, and the teeming populations of the canals and rivers and villages and fields and roads were before my eyes, kept adding to the burden of the night.

"As I have intimated before, what makes the condition of things more oppressive and burdensome to one's heart is the fact that this is one of the most *accessible* regions on the face of the earth. This vast population is easily, one may say comfortably, reached by ordinary Chinese 'house-boat' from the old and familiar station of Shanghai. There is as little excuse for leaving a city of one hun-

dred thousand souls on the New York Central Railroad without one single preacher of the gospel, as for leaving cities of that size and of double that size utterly neglected, within twenty-four hours of Shanghai. Why Shanghai, reached by swift, safe steamers in a fortnight or three weeks from our shores, with fifty steamers at once in her harbor, bringing to the splendid streets and stores and to her comfortable homes every article of American civilization, is, from a Christian point of view, I mean to the eye of a church only moderately enterprising in her plans, *in America*. It should be only her *starting-point*.

"The burden which these neglected millions lay on one's heart is still further increased by the fact that not even in Japan itself to-day is there such freedom, under the law, for Christian work as in China. No treaty with Japan yields such freedom for the work of Christian evangelists everywhere as that with China.

"There is, it is true, no such welcome for the gospel from the people here as in Japan, and there never will be until it has been patiently lived and proclaimed among them; but meanwhile the way to scores of millions is, by treaty right, and in the actual fact, entirely open."

#### HINTS TO TEACHERS IN CHINESE SCHOOLS.

Take my lips and let them be  
Fill'd with messages from thee.

—F. R. Havergal.

THERE are many diligent scholars who have been faithfully taught these past years, who can now converse in our language. Many of these, thank God, are Christians. Great is your privilege, great the responsibility, if your scholar is one of these. These Christian men are becoming the "apostles, prophets, teachers," to their people.

If for you "To live is Christ, to die is gain," then your scholar's spirituality will be high; like yours, his life will be one of union and communion with God. What you are and what you teach he will repeat, and his scholars repeat again to

their scholars, not as the dying echo, but with increasing, unceasing power to multitudes whom you will never know until they meet you in glory.

Do not fail to have a definite plan and keep to it. Good may be done by teaching one lesson in one way, and the next time a different subject in another way; but far more good comes from a wisely-chosen, faithfully-followed plan. The lessons are thus bound together, and more conveniently carried in the memory. To the Chinese this is especially necessary, for they consider it ill luck not to complete what they begin. Separate beads in a box may be beautiful, but they must be strung to be of use and to show their full beauty. Let a line of thought run through

your teachings, that the scholar may understand the connection of truth with truth, that all truth is of God, so he may wear the lessons in heart and life, and adorn the doctrine of our Lord and Saviour in all things.

Do not fail to expound the fundamental doctrine of Christianity, the great foundation stones of our evangelical faith. These are necessary to right thinking and right acting. The Lord Jesus tells us that though these things be hid from Worldly-Wise-Man, proud in his own conceits, the Father reveals them by His Spirit, even unto babes. Make known what He has revealed unto these, His children. Seek the power of the divine Spirit to open their eyes to behold wondrous things out of His law, and to enable you to show His ways with clearness and simplicity.

It will help you to write out your plan in short words and easy sentences. It will help your scholar, and also be of use as reference for him to write in a blank book the heads of the plan as you proceed, and under each division write what you have taught him, in his own words, giving the Scripture references. This will be difficult at first, but will be a useful training in learning to express himself in English, and to quote appropriate texts when expounding the Bible in Chinese. Let him bring this book for your correction every week. As it grows in words it will grow in interest.

We may take to ourselves the counsel of the Apostle Paul to Timothy: "Take heed to thyself and unto the doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee."

Does a new teacher think and ask, "How shall I begin?" If you are in earnest, you will come early to the school. Shake hands cordially with the scholar given to you. Let the kindly feeling shine in your face that he may know you gladly come to do him good. Never mind how stolid or ignorant he appears; shine on; "in due season you shall reap if you faint not." Worship as one whose heart is praising, praying and listening to the Divine Word. Your scholar will do as you do. Ask his name and address.

Let him write it. If he does it well, tell him so. If he cannot write, do it for him; it will please him to learn how to write his own name. Find out so as not to offend by over or under-estimating him how much he knows of English. Teach him accordingly. Do not talk all the time; be patient, be gentle; wait for him to express himself in English. How glad he will be when you understand what he tries to say! However little he knows, teach him at least the name of Jesus. Do not fail to shake hands when school is over, and ask him to come next Sunday. During the week call at his laundry with some Christian friend, or write him a short, simple note that can be read to him if he cannot read it himself; enclose a bright Sunday-school card if you can. How much of brightness you may thus bring into a dark, dreary, work-a-day life you will never know. You are his teacher; he looks up to you. Many have tried to cheat him out of his hard-earned money, but he has confidence in your kindness and truthfulness. Now he is ready to believe when you tell him of God and heaven and life beyond the dreaded hour of dissolution, and of eternal rest and joy. The next Sabbath you come full of enthusiasm—he is not there. Something beyond his control has taken him to a distant place. God only knows how much that one lesson may be to him in time of need. Another Chinese is your scholar. Two or three years you may teach him, until he begins to comprehend the great truths of the Bible, and is asking about baptism when he is called away. The Master knoweth why "one soweth, another reapeth: both shall rejoice together." He has another scholar for you, who needs the very instruction you can give best. "The night cometh," the blackness of darkness forever to every disobedient, unredeemed soul. Rest not until the soul committed to you is translated out of darkness into the kingdom of God's dear Son.

Teach as though every Sabbath was your last opportunity. Then when we all gather at the Harvest Home, you shall come rejoicing, bringing your sheaves with you.—*Chinese Evangelist.*

## THE FUTURE OF AFRICA.

**Africa** will tempt the avarice of every race on the globe within the next century. Within the next five centuries it may become one of the great factors of civilization, crowded with nationalities which may possibly hold the balance of political power and dictate the policy of the rest of Christendom. It is the only large area on the globe that remains unconquered. On its Mediterranean sea-coast are a few tangled tassels of the robe of civilization—Morocco, Algeria, Tripoli. On the west is the struggling Republic of Liberia, which has never received the credit it has so hardly earned. On the south the British have captured a few square miles with valuable harbors, and on the east are scattered hardy colonists with their herds of cattle. Still Africa is comparatively unknown as yet. Fifty years ago it was the Dark Continent; but travelers have recently explored its inner depths in part, and come back with tales of inexhaustible resources, of mineral wealth, of a fertile soil, capable of supplying breadstuffs to the people of the whole planet. The merely tentative commercial relations with Africa which now exist have resulted so favorably that pioneers are all agog with excitement. The dream of the future is a golden one, and the prospect is alluring. The total value of exports and imports by the white men who live along its fringe of sea-coast is estimated at nearly \$400,000,000 annually. British trade is worth \$125,000,000 of this sum, while France claims as her share something like \$100,000,000. The interest of Americans in Africa is so insignificant that it scarcely deserves mention. What bright and glorious visions will soon attract the genius of men to that last remnant of undeveloped territory! Within the next five hundred years that entire continent will become the heritage of enterprise. Great cities, huge manufacturing centres, will be found on its rivers, which resemble the Amazon and the Mississippi. Wheat fields, cotton fields and coffee plantations will be found everywhere. Its forests of valuable timber will yield to the woodsman's ax, and saw-mills on every stream will make the mu-

sic of wealth and progress. Cables to the metropolis of Europe and America will record the discovery of new gold mines in the mountains and the prospects of the crops on the plains. The savage aborigines will be driven from their possessions, or absorbed by the new civilization, and in the streets of some prosperous city on the Niger, the Chadda, the Congo or the Zambesi, on *fête* days, will be heard the "Marsellaise" and "Hail Columbia," or the stirring melody which informs us that John Brown's soul is marching on.

Already a demand has been made for two transcontinental railroads. One is to have its western terminus at Monrovia, the capital of Liberia, and its route will extend through Masina, Sokoto, Darfur, Abyssinia, and end on the eastern coast at the foot of the Red Sea. The other will begin at the mouth of the Congo, and run through the heart of the continent already explored by Stanley, with an eastern terminus close to Zanzibar. All this reads like Utopia. But the latter railroad project has already been seriously considered, and it is declared by Stanley and other experts, that it would pay a large interest on the investment from the start. To be sure, it almost makes the brain reel to think of the time as near at hand when New York will hear from Central Africa, by telegraph, as we do from Dakota of contested elections and strikes in cities of a million inhabitants, and when it will be as attractive to spend a winter in some fashionable health resort a few miles from Victoria Nyanza, as it is now to make the tour of Europe; but the signs of the times forecast these changes as likely to be wrought before five more centuries shall have rolled into the past of history. The last unconquered spot on the earth will surrender to the victorious enterprise of man, and Africa, heretofore symbolized by nakedness and barbaric splendor, will be "clothed upon" with the robes of a Christian civilization, and be admitted into the brotherhood of nations, worthy of a place in the councils of human progress.—*New York Herald*.

## CAUSE FOR REJOICING.

It is a matter for rejoicing that God has put it into the hearts of so many to work for Korea. In addition to the Presbyterians and Methodists from the United States there have recently gone out some excellent young men from Canada, and there is promise of more to follow. A most superior man and his sister have also reached there from Australia, and report much interest in the cause among the churches of that distant land. Very fortunately the Canadians and Australians are also Presbyterians and will combine

with those from the United States, so as to help and strengthen each other.

Dr. Allen was the pioneer of Protestant mission in Korea. *His success as physician* did much to open the way for others to enter the capital and give Christian workers favor with all.

He has recently been acting as secretary of the Korean Legation, Washington, but expects soon to resume his labors as a missionary in the port of Fusan, on the southern coast.—*Rev. H. Loomis, of Japan.*

## RECEIPTS FOR FOREIGN MISSIONS, MAY, 1890.

SYNOD OF ALABAMA.—*Pres. of N. Alabama*, Oxford, 20; Florence, 35.95; Talladega, 46.77; Courtland, 16.40; Gadsden, 17.59; Birmingham 2nd, 4.90; Columbiana, 15; Bessemer, 5.20; Ebenezer, 4.50; South Highlands, 59.82; Tuscombina, 19.30; ditto, 1; Marble Springs, 5.50; Anniston 1st, 103.70; Woodlawn, 4.70; West Anniston, 5. *S. Alabama*, Opelika, 8.95; Prattville, 17.40; Memorial, 2.45; Scotland, 2.55; South Franklin, 14.95; ditto, M. C. C., 2.20; Government-st., 61.40; Greenville, 3.50; Sandy Ridge, 3.75; Government-st., 6.20; Evergreen, 4.11; Eufaula, 12; Auburn, 4.76. *Traskloosa*, Stanton, 3; Centreville, 10; Selma 1st, 23.45; Geneva, 2; Demopolis, 14; Pleasant Ridge, 8.35; Carrollton, 2.50; Bethel, 5.25, 581.61

ARKANSAS.—*Arkansas*, Searcy Valley, 1.50; Bethel (B. B.), 3.75; Sylvania, 8.75; Lonoke, 16.50; Hazen, 2; Des Arc, 13.40; *Indian*, Goodland, 13.55; Bennington, 6.60; Chickasaw, 5.05. *Ouachita*, Gurdeon, 23.30. *Pine Bluff*, Holly Grove, 7.50; Pine Bluff, 41.65; Relf's Bluff, 5. *Washbourne*, F. Smith, 5.30, 153.85

GEORGIA.—*Augusta*, Mt Zion, 7.95; Monticello, 4; ditto, 8.30; Washington, 30. *Cherokee*, Walnut Grove, 2.10; Mars Hill, 7.75; Chickamauga, 6.75; Beersheba, 6. *Macon*, Presbyterian Collection, 10.59; Whitney, 9; Americus, 28.22; Newton, 2.40, 123.06

KENTUCKY.—*Louisville*, Louisville 1st, 18.40; Jeffersonton, 10.30; Westminster, 25.80; Beulah, 5.45; Big Spring, 20.40. *Muhlenburg*, Hopkinsville, 25.18. *Paducah*, Henderson 2nd, 26.85. *Transylvania*, Lebanon, 123; Richmond 1st, 79.10; Paint Lick, 25.15; Salvisa, 23.25; Danville, 1st, 32. *West Lexington*, Troy, 116.65; Wilmore, 75, 624.53

MEMPHIS.—*Chickasaw*, Booneville, 5.10; Corinth, 20; Providence, 1.75; Oak Grove, 3; Pontotoc, 9.70; Oak Grove, 9.15; Corinth, (add'l), 75c. *Memphis*, Lauderdale-st., 63.20; Covington, 84.50; Hickory Valley, 4.05; La-

Grange, 5.80; Grand Junction, 9.15; Bolivar, 13. *N. Mississippi*, College, 35; Spring Creek, 5.10; Byhalia, 7; Charleston, 8; Holly Springs, 30; Edmondson, 5.15; Tunica, 2. *West. Dist.*, Humboldt, 3.46; Concord, 1.50; Trenton, 1; Jackson, 52.45; Concord (add'l), 9.35; Union City, 11; New Shiloh, 4; Tiptonville, 5; Trenton (add'l), 30, 434.16

MISSISSIPPI.—*Central Mississippi*, Lebanon, 8.40; French Camp, 13.75; Greenwood, 3.15; Edwards, 32.30; West, 3.70; Osborne, 3.25; Camden, 25; Durant, 8; Goodman, 6; Jackson, 52.75; Franklin, 4.15; Vicksburg, 50. *Louisiana*, Jackson, 2; ditto, 21.10; Centreville, 15; Liberty, 5; Bethany, 9. *Mississippi*, Rodney, 30; Monticello, 2.15; Wesson, 25; Bensalem, 2.48; Fayette, 21.72; Dry Creek, 6.50; Pine Ridge, 10.50. *New Orleans*, Napoleon ave., 38.25; Canal-st., 43.57; Memorial, 10.10. *Red River*, Alabama, 4; Rushton, 3; Shreveport, 236.71; Vienna, 2.50; Oxford, 64.05; Keachie, 1.80. *Tombeckbee*, Louisville, 3.25; Enterprise, 6.80; Aberdeen, 13.90; Lebanon, 4.65; Garlandville, 2; Aberdeen (add'l), 5, 800.48

MISSOURI.—*Palmyra* Presbyterian Collection, 15.65; Memphis, 20.95. *Potosi*, Potosi, 2; ditto (add'l), 12.50; South Bellevue, 1.60, 52.70

NASHVILLE.—*Columbia*, Brick Church, 8.50; ditto, 7.90; Calleoaka, 6; Fayetteville, 21.70; Williamsport, 5. *Holston*, Rutledge, 1.50; Lee, 4; ditto, 4.10; Leesburg, 3.10; Blue Spring, 2.55; Dandridge, 3; Mooresburg, 2.50; Pleasant Grove, 1.83; Mt. Carmel, 8; Russellville, 10; Concord, 7.93; Bristol 1st, 24.31. *Knoxville*, Concord, 20.25; Coal Creek, 25; Mission Ridge, 595.80; Cleveland, 6.60. *Nashville*, Bethesda, 20.35; Hopewell, 8.50; Woodbury, 8.55; Bethesda (add'l), 1; Westminster, 11.10, 819.07

N. CAROLINA.—*Albemarle*, Littleton, 2.75; ditto, 52c.; Washington, 18.53; Goldsboro, 38.27. *Concord*, Poplar Tent, 14.20. *Orange*, Presbyterian collection, 14.63; Fairfield, 3.16; Greensboro 1st, 17.58; Chapel Hill, for 1888

and 1889), 14; Westminster, 8.25; Greensboro 1st (add'l), 2.50; Jamestown, 2.96; Madison, 2.30; Hillsboro, 7.60; Reidsville, 11; Oak Forest, 2.36; Leaksville, 15, 175.61

S. CAROLINA.—*Bethel*, Bullock's Creek, 19.25; Ebenezer, 58; Horeb, 6.50; Harmony, 5; Scion, 10; Yorkville, 37.41; Zion, 14; Mt. Olivet, 10; Douglass, 25; Hopewell, 2; Ramah, 3.50. *Charleston*, Westminster, 85.07; *Charleston 2d*, 50.40; Mt. Pleasant, 15; Edisto Island, 13; Orangeburg, 93; Aiken, 5.50; Brown's Chapel, 22.74; Westminster (add'l), 54.19. *Enoree*, Duncan's Creek, 3; Lisbon, 8; Harmony, 1.56; Clinton, 1.25; Piedmont, 4; Spartanburg, 24.90; Nazareth, 18.07; O'Neal, 1.65; Clinton (add'l), 17.70. *Harmony*, Sumter, 104.17; Midway, 5.44; Pine Tree, 8.60; New Harmony, 9.31; Mayesville, 12.27; Ohe-raw, 13.55; Concord, 31.35; ditto (add'l), 20.45; Salem, 50; Darlington, 32.75; Reedy Creek, 16.41; Camden, 20.73; Darlington (add'l), 1.20. *Pee Dee*, Presbyterial collection, 10; Fair Hope, 7; Kingston, 5; Hopewell, 75.60. *South Carolina*, Rocky River, 2.25; Warrenton, 2; Anderson, 74.63; Rock, 10; Townville, 12; Roberts, 2.85; Mt. Pleasant, 1.50; Ebenezer, 2; Pickens C. H., 1; Bethel, 5.61; Ninety-six, 24.50; Richland, 3.85; Mt. Zion, 3; Seneca, 33.21; Abbeville, 90.21; Greenville, 26; Morris' Chapel, 2.50; Easley, 2.50; Central, 75c; Carmel, 2.88; Providence, 14.47; Pendleton, 43.10; Good, Hope, 5; Hones Path, 3; Midway, 3, 1,405.33

S. GEORGIA AND FLORIDA.—*Florida*, Lake City, 8.66; Bagdad, 5; Quincy, 21.60; Bethsalem, 11.50; Oakland, 2.50; Madison, 5.70; Tallahassee, 15; Pensacola (for Japan), 139.81. *Savannah*, Darien, 10; ditto, 62.50; Cairo, 5.63. *St. Johns*, Matilla, 1.84; DeLand, 9.90. *Suwannee*, Live Oak, 5; Brantford, 1.75; Gainesville, 51.12; New Hope, 6.55, 364.06

TEXAS.—*Brasos*, Prospect, 5; Geneva, 1. *Cent. Texas*, Hamilton, 1.90; Corsioana, 23.50; Round Rock, 4.55; Temple, 17.20; Austin, 31.15; Cameron, 10.55; Martin, 9.50; Mexia, 30; Waco, 38; Oak Island, 6.50. *Dallas*, Lone Elm, 3.15; Weatherford, 11.80; Ennis, 5; Wellford, 13; Avalon, 5; Ebenezer, 2.65; Decatur, 1.50; Cleburne, 5.60. *Eastern Texas*, Oakland, 1; Palestine, 20.95. *Paris*, Paris 1st, 34.50; Greenville, 6; Ladonia, 10; Sulphur Springs, 8.50; Campbell, 6.50. *Western Texas*, Goliad, 13.70; Luling, 5; Corpus Christi, 56.80; Lockhart, 12.40; Wealders, 3; Rector's Chapel, 21.75, 426.65

VIRGINIA.—*Abingdon*, Royal Oak, 23.21; Belle Hampton, 7.50; New Dublin, 9.90; Bristol 2d, 8.45. *Chesapeake*, Middleburg, 8.15. *E. Hanover*, Severn, 5; Bon Air, 27; Hampton, 19.75; Westminster, 4.43. *Greenbrier*, Green Sulphur Springs, 5; Hinton, 5; Quinnimont, 2; Point Pleasant, 20. *Lexington*, Union, 9.64; Mt. Carmel, 3.05; Mossy Creek, 10.54; Lebanon, 14.08; Staunton 1st, 946.91; Bridgewater, 3.55; New Providence, 60.98; Rocky Springs, 7.50. *Maryland*, Poolesville, 3; Mt. Washington, 264.25. *Montgomery*, Lynchburg 1st, 100.83; Clifton Forge, 30; Academy, 14.20; New London 80c; Liberty, 86.93. *Roanoke*, Bethlehem, 110; Buffalo, 1.62; North Danville, 5; Henry, 9.25. *West*

*Hanover*, Cove, 35.65; Rockfish, 2.83; Kirk of the Cliff, 10.11; Walker, 3.50; Cartersville, 1; South Plains, 4; Cumberland, 8.50; Appomattox, 5.20; Olivet, 9.50. *Winchester*, Loudon-st., 5.03; ditto, 20; Opequon, 14.83; Woodstock, 73, 2,040.67

Total from churches, - - - \$7,998.28

### SABBATH-SCHOOLS.

SYNOD OF ALABAMA.—*S. Alabama*, Prattville S. S., 1.84; South Franklin-st., 12.35. *Tuskaloosa*, Selma 1st (Infant class), 44; Pleasant Ridge, 3.75, 61.94  
ARKANSAS.—*Pine Bluff*, Rel's Bluff, 5.00  
GEORGIA.—*Augusta*, Monticello, 5.43  
MISSISSIPPI.—*Central Mississippi*, Vicksburg, 8; Jackson, 13.50, 16.50

SOUTH CAROLINA.—*Bethel*, Purity, 5.95; ditto (add'l), 4.37. *Charleston*, Charleston 2nd, 14.60. *Enoree*, Clinton, 13.04. *Harmony*, Red Bluff, 15.95; Salem (B. R.), 15.25; Sumter, 22.55. *S. Carolina*, Townville, 2.50; Ninety-six, 7.40; Pendleton, 7.25, 108.86

S. GEORGIA AND FLORIDA.—*Savannah*, Darien 1st (col'd), 1.99

TEXAS.—*C. Texas*, Temple, 2.60. *Dallas*, Weatherford, 2.45. *W. Texas*, San Marcos, 3.50, 8.55

VIRGINIA.—*E. Hanover*, Bon Air, 5. *Lexington*, Rocky Springs, 2.50. *Montgomery*, Fincastle, 5.15. *Winchester*, Woodstock, 7, 19.65

Total from Sabbath-schools, - - - \$227.92

### MISSIONARY SOCIETIES.

SYNOD OF ALABAMA.—*Pres. North Alabama*, Little Gleaners' Soc., Anniston, 27, (for Congo Mss.; Children's Miss. Soc., Oxford, 5. *S. Alabama*, Wilson Miss. Soc., Union Springs, 37.70; Lizzie Wimbush Soc., 12; Lad. Aid Soc., Eufaula, 10; Stuart Miss. Soc., Jackson st., 7.80. *Tuskaloosa*, Lad. Miss. Soc., Valley Creek, 15.40; Lad. Miss. Soc., Pleasant Ridge, 4.85; Lad. Aid Soc., Demopolis, 5, 124.75  
ARKANSAS.—*Arkansas*, Lad. Miss. Soc., Sylvania, 10; Lad. For. Miss. Soc., Little Rock, 1st and 2nd, 50. *Ouachita*, Lad. Miss. Soc., Mt. Holly, 8. *Washbourne*, Lad. Miss. Soc., Morrilton, 6.25, 74.25

GEORGIA.—*Augusta*, Monticello Lad. Miss. Soc., 4.70. *Cherokee*, Lad. Miss. Soc., Marietta, 6.10; Ditto, 5.17. *Macon*, Woman's F. M. Soc., Macon, 30, (for Mr. Grinnan's teacher); Lad. Aid, Columbus, 50, 95.97

KENTUCKY.—*Louisville*, Stuart Robinson Memorial Society, 5.72; Lad. Miss. Soc., Owensboro', 20; Lad. Miss. Soc., Bardstown, 4; Lad. Miss. Soc., Anchorage, (for Bible women in China), 36; Lad. Miss. Soc., Springdale, (mite boxes), 9.62. *Paducah*, Y. P. Soc., Henderson 2nd, 30. *Transylvania*, Woman's Aid Soc., Lebanon 2nd, 30; Lad. For. Miss. Soc., New Providence, 40. *Lexington*, Lad. Miss. Soc., Versailles, 168.85; Stuart Band, Versailles, 110; Henry Band, Versailles, 40.39, 494.58

MEMPHIS.—*Chickasaw*, Lad. Miss. Soc., Corinth, 4; Little Worker, Corinth, 8.20. *Memphis*, Lad. Benev. Soc., Memphis 1st, 22.75; Willing Worker, Covington, 10, 44.95

MISSISSIPPI.—*C. Mississippi*, Lad. Mite Soc., Vicksburg, 8.50. *Tombectoe*, Lad. Miss. Soc., Columbus, 10.10. 18 60

MISSOURI.—*Palmyra*, Lad. Miss. Soc., Big Creek, 14. *Potosi*, Young People's Home and For Miss. Soc., Potosi, 15. *St. Louis*, Children's Miss. Soc., St. Charles, 25, (for Japan). 54.00

NASHVILLE.—*Columbia*, Lad. Miss. Soc., Pulaski, 20. *Holston*, Lad. Miss. Soc., Bristol, 1st, 5; Lad. Miss. Soc., Jonesboro', 7.30. *Nashville*, Lad. Aid Soc., Hopewell, 1.50; Lad. Miss. Soc., Nashville 1st, 75. 108.80

N. CAROLINA.—*Albemarle*,\* Lad. Miss. Soc., Grassy Creek, 5.75; Children's Miss. Soc., Grassy Creek, 1.43. *Concord*, "Little Fire-Flies," Statesville, 5. *Mecklenburg*, Lad. Miss. Soc., Charlotte 2d, 25; Lad. ditto, Charlotte, 1st 45; Woman's Miss. Soc., Charlotte 2d, 25. *Orange*, Men's Home and For. Miss. Soc., Greensboro', 5.85; Woman's Miss. Soc., Greensboro', 8; Lad. Miss. Soc., Reidsville, 5. 123.53

S. CAROLINA.—*Bethel*, Lad. Aid Soc., Clover, 4; Ditto (additional), 2 71; Lad. Miss. Soc., Fort Mills, 8 10; Lad. Miss. Soc., Purity, 20 60; Lad. Miss. Soc., Fort Mills (additional), 6.51. *Charleston*, Lad. Miss. Asso'n, Ebenezer, 10; Lad. For. Miss. Soc., Aiken, 17.50. *Enoree*, Lad. Miss. Soc., Centre Point, 3, (for Mr. Fulton); Lad. Aid Soc., Spartanburg, 75; Children's Miss. Soc., New Harmony, 4.04. *Harmony*, Lad. Miss. Soc., Manning, 18 50; Lad. Miss. Soc., Pine Tree 5. *Pee Dee*, Lad. Miss. Soc., Bennettsville, 3.75. *S. Carolina*, Children's Miss. Soc., Pendleton, 11; Girls' Sunrise Soc., Anderson, 14; Lad. Miss. Soc., Good Hope, 10. 213.61

SO. GEORGIA AND FLORIDA. *Florida*, King's Daughters, Pensacola, 53; Mission Band, Bagdad, 12; Lad. Aid Soc., Beth-salem, 3. *Savannah*, Children's Miss. Soc., Darien, 21.75; Lad. Miss. Soc., Cairo, 5.57. 95.32

BAND OF HOPE.—*Leesburg*, Fla., L. H. Williams, 3; Miss Hattie Alexander, Thomasville (six boxes, two quarters), 36; Weir Park, G. W. Campbell, 12; through Rev. B. H. Helm, 10 50; Mr. G. W. Avery, 1 10; Mrs. G. W. Means, 2 90. 65.50

SYNOD OF TEXAS.—*Dallas*, Young Lad. Miss. Soc., Dallas 1st, (for support of Manata Hernandez, a pupil in Miss Dysart's school). 60.00

VIRGINIA.—*Abingdon*, Lad. Miss. Soc., Marion, 6.79. *Chenapeake*, Le Conte Miss. Soc., Central ch. 76.95. *East Hanover*, Lad. Miss. Soc., Tabb st (for Miss Emerson), 75; Lad. Miss. Soc., Petersburg 2nd (for ditto), 16; Lad. For. Miss. Union, Norfolk (for Linares chapel), 15; Hattie Jones Society, Brunswick, 5.20; Lad. Aid Soc., Bon Air, 5; ditto, 6. *Greenbrier*, Children's Miss. Soc., Lewisburg, 22.50; Children's Miss. Band, Lewisburg (for Hattie Graybill chapel), 22 50. *Lexington*, Lad. Miss. Soc., Lexington (for Dr. Wood's hospital), 30c; Lad. Miss. Soc., Monterey, 11; Lad. Miss. Soc., Stover's Shops, 21.73; Woman's For. Miss. Soc., Lexington, 65.05; Lad. Aid Soc.

Lebanon, 26. *Maryland*, Lad. Miss. Soc., Cook, 2; Lad. For. Miss. Chapter, Franklin 34; Lad. Miss. Soc., Franklin-sq 17 64. *Roanoke*, Lad. Ben. Soc., Roanoke ch., 10. *Chester*, Lad. Miss. Soc., Chester-wd, 10. *For. Miss. Soc.*, Moor field, 20; Lad. Miss. Loudon-st. 15; Young People's Soc., La street, 13; Lad. Miss. Soc., Falling 16 25.

### MISCELLANEOUS.

SYNOD CAL.—*Alabama*, Mrs. M. E. 3.50; Mrs. N. E. Davenport, Valley H. Mrs. M. P. Weir, 4. *Georgia*, "The C's" E. B. Davis, 1; J. and J. B. Graves, *tucky*, Mrs. R. Shave, 1; Mrs. E. H. Amphis, Mrs. L. R. Miller (thank-offering) S. W. Newell, 13. *Central Mississippi*, Russell, 5; Friends in Woodville, 41; M. Smedes, 1; A member of the First Ch. Orleans, 100. *Missouri*, W. B. McMeas City, 10; Mrs. M. E. Parrish, 1; Hogue, 1. *Nashville*, Rev. J. S. (in memory of J. R. A.) 25. *North* Mrs. J. H. Morrison, 5. *South Carolina* J. Manning, 3; Rev. H. M. B., 10; I. Stevenson (mite-boxes), 1.25; A pastoreat on Mrs. Anderson's legacy. *Georgia and Florida*, Independent Church, 60; Miss M. C. Henry, 3.64; d. class 1 36; N. E. Venable, 26.62; Presl *Texas*, James Brown, Hutto, 7; A frictions, Temple, 5.50; A friend in Italy, Rev. E. P. Robinson, Palestine, 5; I. Fraser, Noxville, Texas, 25. *Virginia*, Stuart, 15; Rev. A. H. Steel, 1 50; H. Fort Defiance, 4; Mrs. M. E. Crown a 3.50; C. E. Harris, 2; Rev. J. M. Du Total.

GENERAL.—Miss C. Leadon, 26c; McIntosh, 1; L. B. DoId, Carrollton, Ill. C. A., S. W. P. U., 6.55; From friend 20; S. G. G., 1; General Assembly's 84.48; Tadmor, Texas, 21 56; Belle house, 1.25; G. R. Gibson, Cincinnati, A. W. H. Coleman, Edna Texas, 1—Total. LEGACIES.—Ass M. George, legacy, Guthrie, 749.70—Total, -

### FUNDS FOR MRS. DABN

In response to the editorial appeal in *Presbyterian*, in behalf of the wife and the Rev. John W. Dabney, who recovered from yellow fever in Brazil, the following have been received at the Mission Rooms for Dabney, viz.

Through the Rev. W. T. Richardson, D. Through the Rev. W. T. Richardson, D. F. M. Robbins, Tadmor, Texas, 5; Morrison, Farmville, Va., 10; Mrs. E. I. Mrs. Penick, 10; Mrs. M. W. Bramble, Paxton, Indian Rocks, 5; Rev. James W. 10; Rev. S. R. Hope, S. C., 5; Mrs. V. Danville, Va., 10; Rev. Samuel B. O. W. 5; Rev. J. C. Painter, Va., 2; "A Signia," 2 50; Lad. For. Miss. Union, N. 20; Lad. For. Miss. Soc., Chattanooga Total, \$ 95.25.

\* In the June No. of this magazine the Raleigh 1st church is erroneously credited with \$27.53, which should have been credited to Goldsboro' (Ladies' Missionary Society.)

† In the April *Missionary* \$40 contributed by the Ladies' Missionary Society of the Houston 1st church was erroneously put in Cent. Texas Presbytery. It should have been in Brazos.

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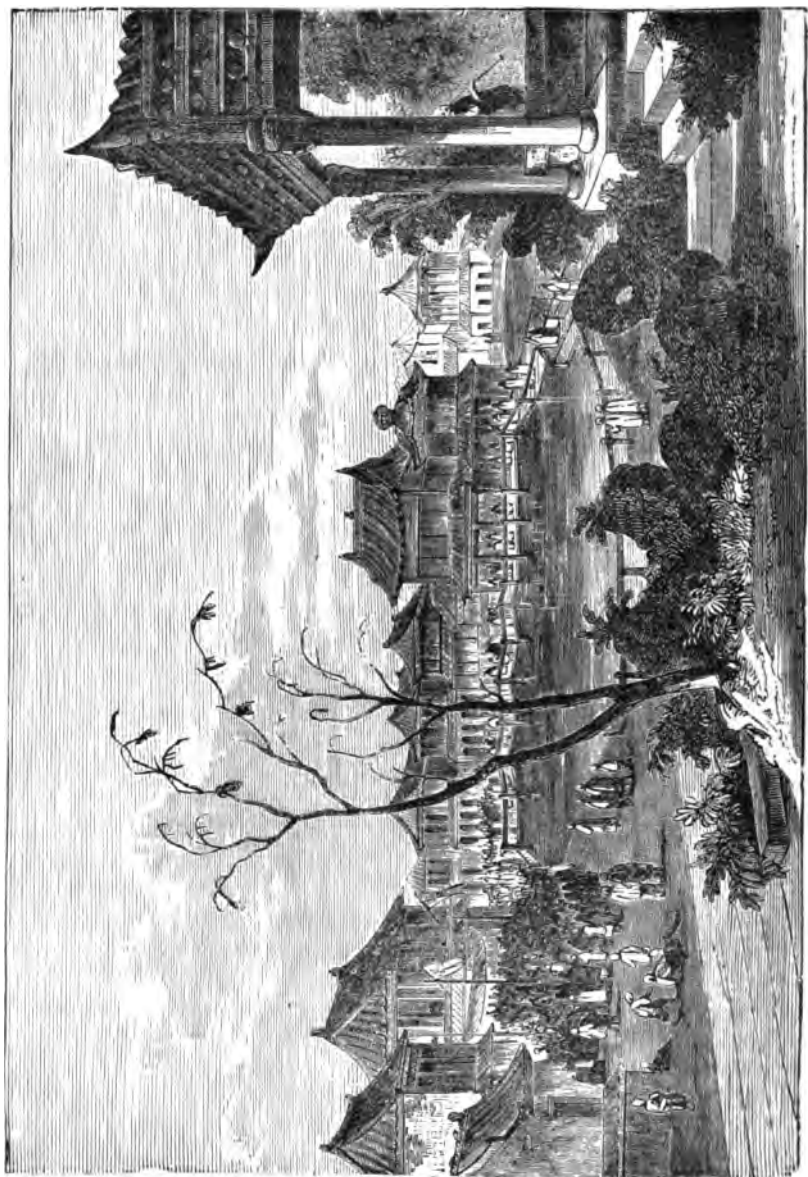
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TEA GARDENS AT SHANGHAI.

# THE MISSIONARY.

VOL. XXIII.

AUGUST, 1890.

No. 8.

## EDITORIAL NOTES.

At a recent missionary meeting in London a statement was made by one of the speakers to which we wish to call the earnest attention of all our readers. The speaker was the Rev. H. E. Fox. His father was a missionary to India. He himself was born among the Hindoos. As a clergyman in charge of a parish in England, he has been an ardent supporter of the missionary cause. Not quite three years ago he went as a member of the "Special Winter Mission" to India, making addresses to Hindoos and Europeans. In England he has been a frequent and welcome speaker at missionary meetings. One might suppose that a man of such a history would have but little more to learn about the urgent needs of mission work. Yet, in his speech in London, he declared that he felt himself only just beginning to realize something of the paramount claims of missions—something of the overwhelming need of the heathen world; something of the tremendous obligations lying upon the servants of Christ to do His will in this matter; something of the awful guilt of neglecting it. The editors of the *Church Missionary Intelligencer*, in noticing the speech, remark: "We are persuaded that this realization which Mr. Fox views as only now beginning to fill his soul is precisely the great want of the church at this time—the great want of all of us individually as members of the church. If the Lord were to say to us, as He said to the two men at the gate of Jericho, 'What will ye that I shall do unto you?' our believing, expectant response ought to be, not 'more men,' not 'more means,' but, 'Lord, that our eyes may be opened.'

It is a case of loyalty to our King, of obedience to His command, of love for the souls for whom He died, of ardor in the rescue of His fair domain from the sway of the great usurper."

WHEN Ko-chet-thing, a Karen convert, visited America, he was urged on a certain occasion to address a congregation in respect to their duty to send out and support more missionaries. After a moment of downcast thoughtfulness, he asked, with evident emotion, "Has not Jesus Christ told them to do it?" "Oh, yes," was the reply; "but we wish you to remind them of their duty." "Oh, no," said the Karen, "if they will not obey Jesus Christ, they will not obey me."—*The Christian Secretary*.

A MAN was received recently into the church at Anniston, Ala., who, on his examination before the session, said that he was first impressed on the subject of religion by seeing the Rev. S. N. Lapsley going away to the Congo, and by hearing him speak at the farewell meeting.

THE "home letters" of Mr. Lapsley, written to his father and other members of the home circle, giving an account of the experience of himself and Mr. Sheppard in England and Belgium, as well as on shipboard, have been printed by the family for circulation among their friends. We are under obligations for a copy of the pamphlet kindly sent us. It has been well remarked of these letters that they show how much of peace and joy a man may carry with him, even when going into the dark wilderness of

Africa. While it would be impossible by any extract to convey the impression received from the whole tone and spirit of these letters, we venture to give here Mr. Lapsley's account of his interview with King Leopold, of Belgium, whose generous care for the interests of the Congo Free State is well known:

"Just when you got up this morning, if you were up by quarter to six, I was being ushered into the Palais du Roi, relieved of my overcoat and umbrella by half-a-dozen liveried attendants, and directed to the great stair up to the ante room. There a decorated official received me and found enough English to let me know I had five minutes to wait; my time was 11:45. By the way, I was terribly scared by this gentleman. He was so much gilded (and so was the room) that I thought I was in the royal presence. He made things worse by two profound bows before he opened his lips; his heels cracked together and his spurs rattled smartly as he did it. He didn't find out my mistake.

"After ten minutes (it seemed so at least) my courage having now come back, I was ushered into another great room, and heard a kind voice from the middle of it, "Good morning!" I was reassured, and, after a respectful bow, I advanced and took the hand extended to me. He said, 'You asked to see me?' I told him my business, whom I represented (the Presbyterian body in the United States), what I meant to do, and our plan of working with a combined white and colored force.

"He warned me of the entire rudeness of the country, commended our plan of beginning on a small scale until the tide comes in on the completion of the railways, then enter on that tide. 'The Congo has a future,' he said. 'I cannot believe God made that great river, with its many branches all through the land, for any lower purpose.' He explained that if American negroes came they must not hope to remain a separate colony, distinct from the State, but become citizens of the country and obey its

laws. He also warned me of the wine-drinking in Africa. About my health he recommended the Kasai. 'I advise—I would ask you not to go to Ubangi yet; we cannot protect you so far from our stations.' He admired the Americans, and wished to learn from our amazing progress. 'Our people are slow,' he said.

"The King asked my age, and was glad I had begun the work of God soon. I quite forgot he was a Catholic King when he spoke with so much sympathy of my mission. After an hour's talk, he asked me if I wanted to him of anything else, and said he was sincerely, and, if you will allow me, very interested, in my mission, and was glad a young man should show so much courage, enterprise, and Christian pluck.'

"King Leopold is tall, erect, and a man, I should say, of forty-seven years of age—no, not so much. His hair, rather thin and gray, he parts a little to the right in the middle. His beard is long and fine, a little gray. His eyes are soft and blue, I think. His expression is very pleasant and his voice matches it. He wears a green military frock coat, epaulettes, and sword, with no star or decoration visible. His manner is both bright and gentle. His English is full, ready, and expressive.

"I may be mistaken in my description, but I was, of course, highly strung in suspense, and may have seen incorrectly. I did not wonder at his kindness and freeness in talking with me and questioning me, for I was not dressed, nor courtly in manner, and, I think, had no *special business* with him. He treated me just as I would any man I thought worthy and great. I asked nothing of him for my own protection. What will come of my mission I do not know. I prayed long last night. I saw it was my duty to go on Sunday. The character of the interview satisfied me; it was altogether right."

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THE May meetings of the missionary societies in England increase every

interest. We read of the main audience-room of Exeter Hall being filled, of an overflow meeting in the morning, and of hundreds being turned away in the evening. "We have, in fact," says the *Church Missionary Intelligencer*, "quite out-grown Exeter Hall." There is, too, a growing solemnity in these meetings, that solemnity which springs from a sense of personal responsibility. "There was thanksgiving, but very little elation," it is said. "We still think that our meetings do not humble us enough." "Amid the crowds and the pleasant greetings, and the rightful happiness and thankfulness, the image kept rising before the mental vision of some of us of the little handful of brethren and sisters in far off lands. Exeter Hall, full as it was, only contained a small fraction of the members of the Church Missionary Society, yet that fraction was about ten times as numerous as the Society's band of missionaries for the whole world."

The same feeling is expressed forcibly by Mr. Graham Wilmot Brooke. He had been in the Soudan, and had witnessed with his own eyes the vast spiritual destitutions of that region. He had addressed large missionary meetings in England, appealing for men and means to evangelize that broad region of Africa. In a letter written after this experience he says: "It is a distressing proof of the *vis inertiae* of the church and of the shallowness of much of the so-called 'missionary enthusiasm' throughout the land, that after many missionary meetings in various parts of the country, at which the appalling fact was fully set forth that in the Soudan there are as many people as in the whole continent of North America, and all dying without the gospel, yet to such a field and to such a battle all that can be mustered are four young men and two young ladies! In temporal things this would be called a miserable fiasco; but as it is a missionary movement, and as obedience to Christ is the only motive which is urged, we are told to regard this as a 'splendid party!'"

As Mr. Brooke contrasts the numbers attending the missionary meetings in London with the smallness of the force sent out to the mission field, so Mr. Grattan Guinness draws a contrast between the efforts of merchants, men of the world, in the Soudan, and those of missionaries. His statement is enough to humble every Christian. He says:

"Travellers have crossed the Soudan in all directions. They have gone at the risk of their lives. Many of them, like Mungo Park, have died in exploring it. They have left their tracks and traces all over it. But the missionary of the cross has never entered it. The Arab has gone there. He has conquered and killed, and boasted of Allah and Mahomet, and multiplied houses and wives and slaves; but the messengers of the cross have shunned the region. They have not cared or dared to enter it. Merchants have gone there; gold seekers have gone; hundreds of each are gathering the riches of the land. There are half a score of steamers on the Niger; there is a *Royal Niger Company*, which has made two hundred treaties with the Niger chiefs and potentates—a company with chartered rights and governmental powers; but the missionary of a Higher Power and a nobler enterprise makes no attempt to go in and possess the land for Jesus Christ. There is a mission on the lower Niger, the delta region; but in Central Soudan, along the 1,700 miles of the Kwoorra and Joliba, along the 600 miles of the Binue, around the fast overflowing waters of Lake Tchad, in the mountains of Adamawa, in the plains of the Haussa tribes, in the rugged ranges of Darfur, in the forests of Kordofan, among the teeming millions of the Soudan proper, no missionaries are found, no gospel is proclaimed, no Bibles are scattered, no voice is lifted up to cry, 'Behold the Lamb of God who taketh away the sin of the world.'

"The men of the world are the heroes of the Soudan. Travellers have been heroic. Distance has been no bar to them. Disease and death have proved unable to affright them. Neither love of friends, nor fear of foes has been able to dissuade them from

their fixed resolve to open it to the knowledge of the world, and bring its people into contact with the civilization of surrounding lands. But the heralds of salvation have feared, or scorned, or forgotten this mighty heritage of a host of heathen nations. They have left them all those ages to the reign of unmitigated darkness and unmitigated depravity."

It is to the region of the Soudan about Lake Tchad that some of the volunteers from the Young Men's Christian Association of Kansas have gone. The enthusiasm of these young volunteers is admirable. There was one thing, however, in the manner of their being sent out that has been much criticised in the Young Men's Christian Association itself. The young men were sent out as missionaries of the Association. At the general meeting of the secretaries of the Young Men's Christian Association for the United States and Canada, which was recently held in the city of Nashville, this action of the Kansas Association was discussed. The opinion of the body was decidedly adverse to it. One of the most prominent secretaries declared that for an Association to send out missionaries was a breach of the comity between the Young Men's Christian Association and the churches, and that it would prove suicidal. This was evidently the sentiment of nearly all present, and a resolution was passed almost unanimously condemning the policy of an Association sending missionaries on its own account to foreign lands.

THE policy of the Young Men's Christian Associations in their work for Foreign Missions, as was stated in the meeting just referred to, is simply to propagate on mission ground organizations similar to their own in this country. In doing this it is not their aim to go ahead of the missionaries, but to work in connection with them. As an illustration of this, the Madras Missionary Conference received a message about two years ago, from the Young Men's Christian Association of this country, stating that they were

willing to send out and support a man in Madras, to work first among the Christian young men, and through them among the non-Christian youth, if such a step would be encouraged by the missionaries. The Conference expressed its great satisfaction at the proposal; and the result was that Mr. David McConaughy, the General Secretary of the Young Men's Christian Association in Philadelphia, resigned his position there, and went to Madras. Rooms were secured in a part of the city in which many students and other young men live, and a young native, who had just completed his course in the Christian College, was engaged as Assistant Secretary. The Association opens its doors freely to all, only making a distinction between active (Christian) and associate (non Christian) members. On Friday evening a lecture on some literary subject alternates with a social gathering. On Saturday evening Mr. McConaughy has a Bible-class, which is attended by sixty or more young men.

MRS. RANDOLPH writes to a friend in this country about the condition of affairs in Japan, in words that are alike true and stirring. She says:

"When you hear the statement that *Japan is almost Christianized* you need not exult over it, for it is far from being the case. But we *can* exult over the 'sure word of promise,' 'Ask of Me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.' Unexpected hindrances have arisen here to check the rapid progress the gospel made in former years. These arise from the present restless state of the country, caused by political agitation, which has engendered a strong anti foreign feeling, that seems on the increase. Another hindrance is the revival of Buddhism, which was never stronger than at present. The Buddhists are a unit now in their efforts, not only to build up their own great ecclesiastical system, but to *thoroughly uproot Christianity*. They have many leaders and teachers who have been educated abroad, and who are qualified to

meet the demands of the people in their search after science in its various departments. So Buddhist schools of a high order are established, also lectures, young men's associations, women's societies, etc., to interest all classes, and unite all in the common cause. As a result, this nation at present assumes a menacing attitude towards Christianity, both in religion and politics.

"It may be the devil knows his time is short, and he must make a vigorous defence of the citadel he has held so long. But we Christians, here and at home, must gird on our armor and be ready for the conflict. Let none lag behind; let all work shoulder to shoulder, leaning on our Captain for wisdom and strength. I believe a great conflict, and much persecution, must be the lot of Christ's followers before the end. I wish a clarion could be sounded in the ears of the whole church that would awaken the sleepers. If the world is to be won for Christ, now is the time to work and to pray. The church's enemies understand the situation, and are making use of every means to prevent the church from winning. Surely there should not be an inactive soldier in Christ's great army. May God give us grace, here and with you, to 'witness a good confession,' no matter what the call, and to be instant, in season and out, in every good work."

At the May meeting of the London Missionary Society, in Exeter Hall, Sir Charles Aitchison, who presided, made the statement that there never was a time when missionary enthusiasm was more aroused than it has been in England this year. There is, he said, a blessing everywhere upon the funds, the work and the workers, and the mission-field is rich in results, as well as in promise, in connection with every missionary society. As "one instance of many that might be mentioned," he referred to the Foreign Missions of the Free Church of Scotland. In the last ten years, the numbers of those annually baptized, of native communicants, of young men and women evangelized in colleges and

schools, in connection with this mission, had more than doubled.

Sir Charles, in speaking of India, said: "I claim to speak with some knowledge of that country, for I have spent thirty of the best years of my working life there. Since the middle of the present century, Christianity has been growing in India at a rate more than five times as fast as the population—a circumstance which can only be explained by direct conversions from the heathen. And remember, these figures are not taken from what some might regard as the prejudiced sources of missionary reports, but from the cold and colorless statistics of the census made by the government of India. The tables of education, which are published annually, show that while the increase of pupils of all creeds and races, in all the schools of India, is about  $3\frac{1}{2}$  per cent., the increase in the native Christian pupils is nearly 23 per cent."

At the same meeting, statements were made by various speakers as to the effect of woman's work in India. "Female missionaries had been the first to strike terror into the hearts of the Mussulmans." A manifesto issued by the Mohammedans in Upper India warns the people against the admission of lady missionaries into their houses to teach their women and children. "These things are instilled into them," says the manifesto; "then when they grow older, nay, in two or three generations, all women being drawn to the Christian faith, and careless of their own, will go into the church and become Christians. This has already begun, and examples are not wanting." In Bellary a book has been circulated containing pictures of punishments which will befall all persons who receive Christian instruction. There are 300,000 girls in the schools of India.

THE Rev. W. Robinson, a missionary from Salem, South India, said: "It is not the Salem of the New Testament, which meant 'Peace.' A more unpeaceful place than the Salem he came from, a man could not wish

to put his head into. A Scotch professor propounded the question, 'Suppose an irresistible force were to come against an immovable substance, what would be the result?' whereupon a sharp boy answered, 'Something would go to smithereens.' That was exactly the condition of things at Salem. The Mohammedan represented the irresistible force, and the Hindu the immovable substance, and they were always clashing and producing 'smithereens.' The result of the labors of the missionaries was that they had 20 churches, 16 schools, and 800 Christians in good standing, not one of whom bore the faintest suspicion of being a rice-Christian. The missionaries' addresses in the streets must be cut short at both ends, and set on fire in the middle. After disputations in the streets they sometimes had all to adjourn to the police court. He thought Christians at home, after hearing what he had to say, would be proud of their fellow-Christians in India, who were exemplifying the Christian graces of liberality, charity, and faithful profession; and he foresaw the time when India would be the brightest jewel in the Redeemer's crown."

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FROM an excellent missionary speech made by Captain Dawson in London we take the following:

"The gospel tells us that as the Son of God was sent to save, the sons of God are saved to serve." "The call for salvation is, Come; the call for service is, Go. The call for salvation is, Come unto One; Come unto me, and I will give you rest; but the call for service is, Go unto all; Go ye into all the world and preach the gospel to every creature."

"The contrast between the days of the apostles and these days is something in this way: In those days there was a paucity of organization, but a plentitude of power; in these days there is a plentitude of organization and a paucity of power." "Personal religion means a *purse-and-all* religion—ready to go and ready to give."

We are glad to see that the contributions of the (Dutch) Reformed Church to Foreign Missions last year amounted to something over \$117,000, the largest sum ever contributed by the church to this cause. The average contribution of the church-members was \$1.22.

A very remarkable advance in the sum expended for Foreign Missions is seen in the work of the Methodist Church, South. In 1886 the appropriations for the work were \$158,880.56; at the annual meeting this year in St. Louis the sum appropriated was \$304,894.29—that is, the amount appropriated has been nearly doubled in four years. Yet the secretary states that the advance does not meet the demands of the missions. The General Conference elected two more Missionary Secretaries, making three in all. The membership of the church is nearly 1,200,000.

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Our Baptist brethren are sending out another steamer to the Congo. Their little steamer, the *Henry Reed*, plies on the upper river. The new steamer, which they have named *Evangelist*, is for the lower river—that is, for that part of the river between the mouth and the first cataracts. They have found that there is a large expense in carrying supplies for the mission from the mouth of the river to Matadi, the point where the overland journey to Stanley Pool begins, and also the lower terminus of the railway which is now being built around the cataracts. Steamers from England land all their goods at Banana, at the mouth of the river, where they are trans-shipped and carried in small ships one hundred miles up the river to Matadi. The expense of this short freightage is quite heavy, amounting to several thousands of dollars a year on all the goods for the mission. It is to save part of this expense that the new steamer, *Evangelist*, has been provided.

In one of the last letters written by Mr. Mackay from the Victoria Nyanza he mentions an interesting fact about the Arabs of

East Africa as related to those of the Soudan. When the Arabs in Uganda were defeated by the forces of Mwanga, who professed to be a Christian, they gave out that they intended to ask the aid of the Mahdi forces in the Soudan to re-establish their credit and power. But Mr. Mackay was of opinion that the Mahdi's dervishes would treat the Arabs of East Africa, who come from Muscat, in Arabia, as no more entitled to mercy than the veriest heathen. The Mahdists are the Papists of Islam, and regard belief in the Koran without allegiance to the Mahdi as really no more a true faith than the Papist regards the creed of Protestantism without allegiance to the Pope. Exclusiveness and intolerance equally characterize both Mahdists and Romanists.

THE power with which Christianity has laid hold on the people of Uganda was strikingly illustrated by the events which attended the victory of Mwanga and his restoration as King of Uganda. It was understood among his followers that, in the event of his triumph, the chieftainships of the country should be equally divided between the Protestants and the Papists. Mwanga himself is, at least nominally, a Romanist; so it was agreed that the Katikiro, or prime minister, must be a Protestant, and a brave young Christian, Kagwa Apollo, one who had suffered from Mwanga's own hand at the outbreak of the bloody persecution of the Christians in May, 1887, was chosen for this office. So when Mwanga came to the throne, he was entirely in the hands of his Christian chiefs, and the country came under their rule. Since that time, however, the Arabs have again got the country, and hold it temporarily. Doubtless they will be compelled to relinquish their hold on it before long, if they have not given it up already.

THE cost of mission work in Africa is greatly increased by the practice among the native tribes of extorting "hongo," or tax, from all Europeans who travel through their country. The result of this has been that a

missionary going to the interior has had to take with him a caravan to carry his supplies, and the greater part of his goods must go to meet these exorbitant demands. We see that an Englishman, Mr. Douglass Hooper, thinks that this heavy expense of portage may be avoided, and the cupidity of the natives no longer aroused, by the missionary adopting a simpler mode of life and adapting himself more closely to his environments. Mr. Hooper wishes to return to the methods of the pioneer missionary, Rebmann, who more than forty years ago reached the great snow-clad mountain, Kilimanjaro, in Central Africa, with no baggage or other goods worth mentioning except his historic umbrella. Mr. Hooper has already had experience in travelling in the interior of Africa, and believes that his proposal is practicable.

ALL who are engaged in the missionary work of the church may be sure of one thing, that Satan will never let them alone. He will never cease from trying to hinder and mar the great enterprise, let it be conducted by whatsoever man or in whatsoever place.

BISHOP TUCKER, who has been appointed to go to East Central Africa, the field of the late Bishop Hannington, speaks of himself as going forth "obediently because of the Divine Hand, confidently because of the Divine power, right joyfully because of the Divine promise."

SHANGHAI, the port at which all the missionaries of our own church to China land, has been developing rapidly as a city in the last few years. Archdeacon Moule speaks of it as a Manchester, almost the Manchester of China. Great manufactories stretch down for nearly five miles to the sea; water-works, paper manufactories, breweries, and so on; and these almost all the up-growth of commercial enterprise during the last four or five years. At least 500,000 Chinese have crowded into this place, and there may be

seen a specimen of the growth of European civilization among them. Electric lights are in the streets. Carriages roll along the great thoroughfares, and a vast business is transacted.

We notice that "substitute for service" contributions are beginning to be made to foreign missions. If a man cannot go to the foreign field himself, he gives the money to send out and support a substitute. At one of the May meetings in London an anonymous gift of this kind was announced, of \$25,000. Another person proposed to give \$1,000 a year in this way, and another \$500. Are there not men and women in our church who will thus give the money for a substitute?

THE work of the American Bible Society received special attention from the General Assembly in Asheville. The claims of the Society were presented by one of the secretaries, Dr. McLean, and the Assembly directed that our churches take up a collection annually for the work of the Society, and that a column be given to it in the statistical tables published in the Assembly's Minutes.

The value of the work done by the Bible Society in our own land is well known. A considerable part of its work, however, is done in foreign lands. Its agents are in Siam, Venezuela, Brazil, Cuba, Japan, Persia, Mexico, China, La Plata, and the Levant. Besides the agents sent out from the United States, 339 persons have been engaged in distributing the Scriptures in these foreign lands. The Bibles, Testaments, and portions of the Bible thus circulated in a year number 562,717, which is more than one-third of all issued by the Society. The expense incurred for the year in translating, publishing, and distributing the Scriptures in foreign lands was \$147,132. The character of the work done by the agents of the Society is seen in the accounts which we have pub-

lished of the labors of Mr. Tucker, of Brazil, who has traveled in company with missionaries of our own church, and whose letters about the work at some of our mission stations have been published in *The Missionary*. We may mention also that our own highly esteemed minister, the Rev. Dr. H. B. Pratt, is doing work in connection with the Bible Society in Mexico, where he is perfecting his translation of the Scriptures in Spanish. His work is so far advanced that he expected to have the first draft of the translation of the Old Testament completed by the first of July.

A MISSIONARY in Central Africa, speaking recently of the scramble among the European powers for that region, said: "Others seek the land for themselves; we seek the people for our Lord and Master, and we dare not be backward in annexing Central Africa to the realm of our King."

MISS WILSON, writing from Hangchow, May 3rd, says: "At the session meeting to-day several of the school girls were examined. Three were admitted to the church, and will be baptized to-morrow. These 'mercy drops' fill our hearts with joy. There seems to be a great increase of interest lately at the Tai bin-gyao. Numbers come every week to be taught by Yü Sien-sen. Several have given up opium entirely. One has brought his household idols and given them up. Pray for the work of the Spirit in this place."

THE receipts for Foreign Missions during the month of June, were as follows:

From Churches, - - - -	\$ 8,358 68
" Sabbath-schools, - - -	2245 50
" Societies, - - - -	2,247 13
" Miscellaneons, - - - -	490 64
" Legacies, - - - -	1364 67

Total receipts for May, 1890, -	\$14,906 62
" " " May, 1889, - *	10,272 79
" received since April 1, 1890,	31,800 96
" " same period, 1889, *	26,173 33

The world will allow you to manifest an energy, reaching to enthusiasm, in everything but the great concerns of Christ, the soul, and eternity.

## RICH TOWARD GOD.

THE people of the South are, in many quarters, advancing in wealth. The statement has been made by one who is in a position to know, that now, in our own branch of the church, there are at least fifty persons who are millionaires. However this may be, there is no doubt that the wealth in the hands of our people must be reckoned by the scores of millions. Under these circumstances we have to contemplate the fact that all the money contributed by our people for sending the gospel to the heathen—not counting legacies from the dead—has not exceeded in any year \$95,000, and the Executive Committee of Foreign Missions has found it necessary to announce to the church that the condition of the treasury will not allow it to send out missionaries who are under appointment to go to Brazil, and China, and Japan.

The Executive Committee, in making the announcement referred to, stated that they regarded the situation as a solemn call from God to them to examine themselves. They believed it to be a similar call to all the ministers and people of our church. Every one of us here has a heavy responsibility, for which each one must give an account to God. Is it in our power to do more than we are doing to deal the Bread of Life to those who are perishing? A religious paper, in speaking of "What the Pulpit might do," said recently:

"There are no other two subjects which are more neglected in pulpit discourse than the duty of wealth and the duty of citizenship. We fear that many a Dives will wake up hereafter to accuse the cowardice which never dared tell him what his duty as a rich man was; and we also fear that many an easy-going citizen, who has indolently taken it for granted that he is at liberty to let his city, his State, and his country fall into the hands of corrupt men, may hereafter bitterly condemn the unfaithful prophet who allowed him to neglect his high duty as a citizen of a free country. Our profound conviction is that the rich men of America, as a class,

are disposed not only to be generous but to be munificent, and that if their duty were made plain to them as a duty to God, to man, and to their own souls, they would do that duty nobly and beneficently. Without such teaching many of them do so now; but with it they would do incomparably better; and we hold the pulpit to be far more responsible than rich men for the undone good that rich men might do." Will each of our ministers now examine himself on this matter?

And, then, as regards Dives, the man who has money. Dives had not made his money dishonestly, as far as we know, and we doubt not he paid all his debts. His sin—the sin which carried him to the place of torment—was simply neglect. He left the beggar at his gate to the tender mercies of the dogs, which licked the poor man's sores. We do not undertake to say who is the beggar at any particular man's door, but we do say this of Christians and of the world in general: the striking feature of the age in which we live is that the ends of the earth have been brought nigh to us, and the heathen nations lie at the gate of the church. "India," said a missionary recently before a London audience, "India is only on the other side of the Strand—at our own doors"; and in confirmation of his statement he made the humorous remark that the Viceroy's telegrams reached England six hours before they were sent. The Chinese, the Koreans, the Congo tribes, and all nations that sit in idolatrous darkness, are a silent beggar at the gate of Christendom, with only the dogs of Buddhism, of Taoism, of Fetichism to lick the painful sores. Every Christian is called to take part in dealing to him the Bread of Life, in throwing around him the robe of an everlasting righteousness, in bringing him into the Father's home, where all sin shall be forgiven, and all disease shall be healed. And now that the servants of the Father's household are offering—as men and women will offer, we trust, every year—to take these

mercies to the heathen, and they cannot go without your help, what are you doing to help them? That is the question. Are you neglecting the beggar at the gate?

The editor of the *Medical Missionary Record* remarks: "‘I have five brethren,’ said Dives. How many has he now? It is

high time that the criminality of such selfishness should be spoken of and dealt with in plainest terms, and not with bated breath and hesitancy lest we offend somebody, not only for the sake of the poor and perishing, but also for the sake of the *rich* and perishing."

#### A NOBLE LIFE.

It is but a little time since Mr. H. M. Stanley, writing of affairs at the Southern end of the Victoria Nyanza, described Alexander Mackay as "the toughest little fellow you could conceive." The explorer placed him on the same pedestal with Moffat and Livingstone—Scotchmen who "stand preëminent above all other missionaries, no matter of what nationality." Now the world knows that Mackay sleeps his last sleep on the shores of the great lake of Central Africa. There was nothing tragic about his death. He was not suddenly felled by the savage club, as was Williams on Erromanga. He was not led forth to a bloody execution, as was Hannington on the borders of Uganda. He passed away quietly under an attack of malarial fever, at the mission station of Usambiro. Yet, though there was nothing in the manner of his dying calculated to startle popular attention, or to create a hero, it may safely be said that the death of no missionary since Livingstone fell asleep on his knees at Ilala, has attracted wider attention, or excited a more profound regret. Newspapers in Great Britain that seldom touch on missionary matters, published appreciative notices of him, some of them leading articles. The Convocation of York passed a special resolution of sympathy with the missionary society under which he served, the first time such a thing had ever been done. In many parts of the world, men who had followed with deep interest the thrilling history of the mission in Uganda, with its trials, its martyrdoms, its exiles, felt that in the death of him who was the foremost figure in those events, they had lost almost a personal friend, one whom they knew and

loved. The famous African explorer, Col. J. A. Grant, the companion of Speke, wrote: "The blow to civilization in Central Africa which has fallen on us is not easily repaired, for a score of us would never make a Mackay."

Alexander Mackay was the son of a minister of the Free Church of Scotland, in the heart of Aberdeenshire. Those who knew him as a boy remember his bright face, his blue eyes, his cheerful good nature, his extraordinary mechanical ingenuity. The training which he received in his father's home and at school, was well-fitted to prepare him for the many-sided work which he was afterwards to do in the interior of Africa. He studied Latin and Greek for four years at the Grammar-school in Aberdeen. He spent two years in the Edinburgh Training-school for Teachers. In the Edinburgh University he studied for three sessions the higher mathematics, natural philosophy, applied mechanics and engineering. He attended also courses of lectures by professional men in chemistry, geology, and kindred sciences. He spent a year in practical surveying and fortification. In the machinery works at Leith, he spent about three years, chiefly in the work-shop, model making, fitting, turning, and erecting machinery. For eight months he was employed as draughtsman by a firm of engineers in Edinburgh. He then went to Germany, where he was engaged as "techniker," and afterwards as first "constructeur," in important engineering works. By this career he became familiar with machinery, sanitation, road-making, surveying, agriculture, architecture, and numerous branches of engineering. It was the

course of preparation by which the Lord qualified His servant for the peculiar work which was in reserve for him.

The religious training of Mackay had gone hand in hand with his secular education. He was a member of the Free Church, of which his father had been a minister for more than thirty years. In Edinburgh he was under the ministry of Horatius Bonar. On Sunday evenings for five years, he taught a class in Dr. Guthrie's original ragged school, and often made addresses before the whole school. He frequently conducted services in a "Children's Church." In Berlin he often conducted a Sunday evening meeting of ladies and gentlemen, who met for the study of the Bible. Among the Germans he engaged in the work of Bible and tract distribution. He became interested in Foreign Missions. On one occasion, while at home for a holiday from Germany, he heard an address by Dr. Burns Thompson, to a Sunday-school, on the missionary work in Madagascar. He at once offered to go to that field, but the London Missionary Society had no place for him at the time. It was not long, however, till Stanley's famous letter appeared in the *London Telegraph*, in which the explorer challenged Christendom to send missionaries to Uganda. The Church Missionary Society took up the challenge, and issued an appeal for East Africa. Mackay, writing from Berlin, at once offered his services for the work in that region. In his letters to the society he stated, that from reading the account of Bishop Patteson's labors in Polynesia, he had learned to see how practically Church-of-England men can go about the work of Christianizing the heathen. He believed that he could co-operate with such men. He added: "I am a practical engineer, and have devoted to the Lord my capabilities as such. More than a year ago I came to the resolution to go among the heathen as an engineering missionary, as I saw how powerfully one could bring engineering knowledge and experience to assist in propagating the gospel. In reply to your prayer, and in implicit trust in the Lord's

direction in this matter, I herewith lay myself at your disposal." The correspondence resulted in Mr. Mackay's appointment as a missionary to Uganda, and he came to England to make his preparations for the expedition.

An incident which occurred just before he sailed for Africa illustrated the brave, steady character of the man. On April 25th, 1876, the Missionary Committee, at one of their ordinary meetings, quietly and unostentatiously took leave of five members of the first missionary expedition to the Victoria Nyanza. Lieutenant Smith and two artisans had already sailed. The party of five comprised a clergyman, a physician, and three laymen. The secretary of the society delivered the instructions to the out-going missionaries, and the five brethren successively replied, in accordance with the usual custom. Mackay was the youngest of the party, being twenty-seven years of age, and was called upon last. "There is one thing," were his words in substance, "which my brethren have not said, and which I want to say. I want to remind the committee that within six months they will probably hear that one of us is dead." The words were startling, and there was a silence that might be felt. Then he went on: "Yes, is it all likely that eight Englishmen should start for Central Africa, and all be alive six months after? One of us at least—it may be I—will surely fall before that. But," he added, "what I want to say is this: when that news comes, do not be cast down, but send some one else immediately to take the vacant place."

In less than six months one of the party died at Zanzibar. Mr. Mackay was taken very ill on the march inland through Ugogo, and was peremptorily ordered home by the physician. The two artisans were also invalidated home about the same time. The physician himself died on the banks of the Nyanza. Lieutenant Smith and another of the party were killed by the natives on the island of Ukerewe; and of the eight men one only, the Rev. Mr. Wilson, was left in the heart of Africa.

Mackay was ordered to return to England, but he declined to go. He would not leave Africa. Remaining near the coast, he engaged in making a road to Mpwapwa and in doing other service. When the news reached him of the murder of Lieutenant Smith and his comrade, he pushed forward, joined Wilson, and entered Uganda. In May, 1879, Wilson departed for England, leaving in Africa, of the original party of eight, only the man who had given the committee in London that solemn warning. With unswerving devotion, Mackay now gave himself to mission work on the Nyanza. From the time of his leaving England until his death fourteen years elapsed. Not once did he leave Africa. At times he found himself in the midst of depressing circumstances and alone. His purpose never faltered. Two years ago, when a friend, at a sad crisis in the history of the mission, wrote to him, suggesting that he had better return, his reply was: "I am alone, with no European companionship except my books and the graves of my departed companions. What a suggestion, to give up the mission! Are you joking? If you tell me in earnest that such a suggestion has been made, I can only answer, Never!" And so he continued steadfast unto the end.

His work in Uganda was of the most varied kind. At one time he might be found digging a well, and raising the water by means of a small pump. Again, he planned a windmill; then we see him making a forge, a plow, a pair of stirrups, a cart, a metallic coffin for the Queen mother, a lightning conductor, a flag-staff, an oven, all sorts of furniture and implements. He manufactured sugar; he built boats; he repaired machinery; he set up type and printed leaflets; he built houses. He describes himself and his brethren as "builders, carpenters, smiths, wheelwrights, sanitary engineers, farmers, gardeners, printers, surgeons, and physicians." By means of all this skill and handiwork he was winning the favor of the natives and preparing a way for the gospel of Christ. With this end in view, no mechanical task seemed to him insignificant. His

work was done with but few materials at his command, and here it was his ingenuity displayed itself. We take, for example, his manufacture of a magic lantern. The entries in his diary are as follows:

"Feb. 10th, 1881.—Most of the day I have been fitting up a magic lantern. I got a serviceable enough machine. The only oil we have is castor-oil.

"Feb. 11th.—The great heat of the lamp last night caused the box to shrink and crack at every joint. To-day I covered it over with native leather and improved the chimney, which consists of a couple of old Huntley and Palmer's biscuit tins, one laid horizontally on the top of the other, which is vertically tacked on to the wooden box. We gave an exhibition to Mkwenda, whom we had invited with his men. They were intensely delighted with the pictures of animals, especially when I tried a little phantasmagoria effect."

Let not any one suppose that Alexander Mackay did all this manual labor from choice. His heart was set on the work of the gospel, and his chief joy was to make known Christ. In January, 1883, he wrote:

"Jan. 22nd, 1883.—It is every day a source of regret to myself that my time is so much occupied with building and other industrial work. I do not know whether I do right or wrong to complain. I suppose that my desire to devote most, if not all, of my time to studying the language, teaching, translating, and conversing with natives, instead of working in wood and iron and clay, is just what every man who comes here will feel. But if we all sit down to books, who is to do the other work that looks as if it must be done? We must have houses and furniture if we are to live like civilized beings, and show the natives how to use their hands and heads. All intercourse with the natives helps one to acquire a knowledge of their tongue, and a complete mastery of that is necessary to be able to teach them aright. The gospel of our glorious Lord should not be turned to ridicule by our broken utterance, when increased diligence can make us fluent speak-

ers. But it is no easy task to burn the candle at both ends in this climate. A few hours under this sun renders one quite unfit for study."

As for his own comfort, he was not a man to pay much attention to it. "I have become quite indifferent," he wrote, "as to the sort of house I get. I have slept in all sorts of places—a cow-byre, a sheep-cote, a straw hut no larger than a dog kennel, a hen-house, and even in no house at all. So anything suits me, provided I get a spot tolerably clear of ants and mosquitos."

The deep and tender interest which he took in the work of making known Christ to the people of Africa is seen in various passages in his letters. Here are extracts taken at random:

"Dec. 26th, 1878.—I have had frequent opportunity of reading and explaining the Scriptures in court, and many most interesting conversations on the passages read. Mtesa is really most intelligent, and seems much inclined to listen to the Word of God. I have not failed to speak strongly on some of the more crying evils in the country—blood shed, slavery, cruelty, and polygamy—and not without effect. Yesterday was Christmas, and I had given notice of the event. The day was duly celebrated accordingly. The great flag was hoisted, as on Sundays, and all the chiefs turned up at court in extra dress. I read the account of the birth of Jesus, as given in St. Luke's Gospel, and explained fully the message of the angels. When I had done I was asked to tell more, and I embraced the opportunity to show the dignity of labor from our Lord's thirty years' life at Nazareth.

"Feb. 1st, 1881.—Continued translation this morning. Read with much edification a nice little work entitled *The King of Love*, by the author of *How to Enter into Rest*. There are most beautiful thoughts throughout the work, and much I would seek to live in the realization of them. 'God is never so far off as ever to be near.'

"Feb. 15th, 1881.—Every day last week I have been going on with translating St. Mat-

thew's Gospel, by the aid of my faithful pupil, Mokassa. We began at the New Year, but made little progress often for a whole week at a time. Now we have finished the first twelve chapters. In studying the sacred Word, word for word, I see more beauty than I ever saw before, and I hope the Holy Spirit will bless it much to my own soul, and to that of my assistant. He often admits the beauty of the Word of Jesus.

"March 12th, 1882.—All forenoon busy teaching, with the house full. I am much gratified at receiving from home this mail a copy of the Revised Version of the New Testament. It has a most peculiar interest for me. When Bernard Tauchnitz published in Leipzig his 1000th volume of British Authors, viz., the New Testament, with notes on the text by Tischendorf, my father put the book into my hands. I was attracted by the diverse readings, and in my curiosity to catch preachers in mistranslated texts, I made myself acquainted with the whole. Some time after that I got Alford's edition. From criticism and curiosity God led me to see the beauty of His own Word, and applied it to my heart. I would never be without my 'Alford' ever since, and my first copy fell to pieces in my hands through constant perusal."

But the tender earnestness of the man's heart was nowhere more strikingly exhibited than in one of the interviews with Mtesa, the King of Uganda, whose bright intelligence had attracted both Speke and Stanley. Mackay writes:

"Shortly before Christmas I spent a day at court. In the King's baraza strangers were called forward to describe burial customs in various parts of Africa and Arabia.

"'Tell me,' said Mtesa, 'how they bury in your country.' I said, 'But let me tell you what: all that fine cloth and those fine coffins will one day all be rotten. It may take ten years, or maybe a hundred years, or it may be a thousand years; but one day all will be rotten, and the body inside will rot too. Now we know this, hence in Christian countries we say that it matters little in what way the body is buried, for it will rot some time or

other; but it matters everything what becomes of the soul. Look at these two head-chiefs of yours sitting by you. They are both very rich. Next to you they are the greatest in the kingdom. They have cloth, and cattle and lands, and women and slaves—very much of all. Here they have much honor, and when they die they will be buried with much honor, but yet their bodies will one day rot. Now let me have only an old bark cloth, and nothing more of this world's riches, and I would not exchange for all the wealth and all the greatness of both, because all their greatness will pass away, while their souls are lost in the darkness of belief in the *lubare*, while I know that my soul is saved by Jesus Christ the Son of God, so that I have riches that never perish which they know nothing about.'

"Mtesa then began with his usual excuses. 'There are these two religions,' he said. 'When Masudi [a Mohammedan] reads his book, the Koran, the Bazungu [Europeans] call it lies; when the Bazungu read their book, Masudi calls it lies: which is true?'

"I left my seat, and going forward to the mat on which the Katikiro was sitting, I knelt on it, and in the most solemn manner, I said, 'Oh, Mtesa, my friend, do not always repeat that excuse! When you and I stand before God at the great day of judgment, will you reply to Almighty God that you did not know what to believe because Masudi told you one thing and Mackay told you another? No, you have the New Testament; read there for yourself. God will judge you by that. There never was any one yet who looked for the truth there and did not find it.'

"The court soon after rose."

With all these fine characteristics as a missionary, it may as well be said, what almost goes without saying, that Mackay had his faults. How could a brilliant, versatile, energetic, determined young Scotchman be without them? He had difficulties with several of his missionary brethren. Perhaps the very skill with which he was able to do work inclined him to be impatient at the poorer efforts of others. He had a keen eye

for any defect. Sometimes when suggesting an improvement in any piece of work, he would say humorously, "It is rather a clerical job." Yet the true nobility of his character was recognized by African and by Englishman alike. His colleague in Uganda, the Rev. Mr. Ashe, writes of him as follows:

"One part of his character that may now be reverently touched upon was his earnestness in prayer and his study of the Bible. He was absolutely and entirely free from insincerity or cant, was a most diligent teacher, and used regularly to preach in turns with me, when we were alone in Uganda. I cannot but recall his generosity when speaking of his own work; he would write and say that we have done this and that useful or creditable work, which meant that there were other people who did not prevent his doing it. The mission work done in Uganda could never have been accomplished if it had not been for his determination to hold out at all costs.

"Even at the end, when he foresaw the difficulties which were looming and withdrew for a time, he had removed the greater part of the valuable property, including steam-engines, boiler, and printing-press, so that when the crash came, and the mission premises were sacked, Mackay's prudence reduced the disaster to a minimum.

"He had learned the secret of being steadfast and immovable; he had his temper wonderfully under control. Sometimes the Highland fire would flash out, but never betrayed him into unworthy deeds. I remember him especially during our times of cruellest trial in Uganda. How on that first miserable day of persecution, when the bloody Mujasi seized us and our followers—how Mackay, though only just recovering from fever, was perfectly cool and collected, and seemed not to feel the fatigue of the long and harassing march back; how clearly he stated our case before the unjust judge; how wise he was in council, how prudent in his dealings with the fickle Mwanga. And I believe that had it not been for Mackay's influence with the old chiefs the mission would hardly have weathered the three distinct storms of persecution

which burst over it in Mwanga's first years as king. There was lately a statement in the *Times* to the effect that the dealings of the missionaries with the King of Uganda were not always of the most prudent description, and that they were as apostolic in the simplicity of their dealings as in their teaching. But it is easier, I should imagine, to criticize other people than actually to have to deal with a cowardly, ignorant, conceited, selfish, frivolous, superstitious barbarian with autocratic power. There were, besides, complications of various kinds in Uganda which it is almost impossible to explain, and which made Mackay's task all the harder. Yet that he kept up more or less friendly relations with Mwanga all through, and to no little extent gained his confidence, speaks most highly for his tact and prudence in dealing with him. His dealings, too, with Arabs and native tribes showed the same quickness and aptitude to sympathize with their peculiar customs. Mackay was as particular to provide a Munyamwezi guest with a cow-skin or grass mat to sit upon as he was to produce a glass of sherbet and a sweet biscuit to regale an afternoon caller in the shape of an Arab. I mention what may seem very slight and trivial matters, but it is by knowing how to conciliate people that friendly relations are kept up.

"It is impossible to do him any justice in some hurriedly-written lines; but if one characteristic more than another made him a great missionary, it was his extraordinary patience and power of persisting in any work. He was never in a hurry, and yet one work after another was taken in hand and finished. The amount of physical labor he would go through was astonishing. Nothing was a trouble to him, and he would not hear of the word impossible. Stanley, whose detractors allow his great power and discernment of character, on meeting Mackay called him the modern Livingstone. It was very high praise, but it was not too high praise, for he, like Livingstone, lived all for others and nothing for himself. Both were actuated by the strong and simple faith that God

would surely and certainly save Africa, and both lived and died in order that this purpose might be accomplished.

"Many of us had been looking forward to Mackay's return home for a well earned rest. His name is a household word with all who love Africa or know anything of African Missions. But instead of this, God Himself has laid him to sleep by the Nyanza."

As to the success which attended the labors of Mackay and his colleagues in Uganda, we need not speak here. It was seen in the heroic fortitude with which the Christian converts faced persecution and endured death; it was testified to by Stanley in his account of the interview which he held on the shores of the Albert Nyanza with the Christian refugees from Uganda. The fruits of it, we doubt not, will be seen more and more clearly in the years to come.

We conclude this sketch with an extract from one of the last communications which the hand of Mackay ever penned, addressed to the Christians of England. It is a voice from Africa which should come with immeasurable power, not only to the Christians of England but to those of our own land.

"Is this golden opportunity to be neglected, or is it to be lost forever?"

"You sons of England, here is a field for your energies. Bring with you your highest education and your greatest talents; you will find scope for the exercise of them all. You men of God who have resolved to devote your lives to the cure of the souls of men, here is the proper field for you. It is not to win numbers to a church, but to win men to the Saviour, and who otherwise will be lost, that I entreat you to leave your work at home to the many who are ready to undertake it, and to come forth yourselves to reap this field now white to the harvest. Rome is rushing in with her salvation by sacraments, and a religion of carnal ordinances. We want men who will preach Jesus and the Resurrection. 'God is a Spirit,' and let him who believes *that* throw up every other consideration and come forth to teach these people to worship Him in spirit and in truth.

"Forget also thine own people and thy father's house ;  
So shall the King desire thy beauty.

Instead of thy fathers shall by thy children,  
Whom thou shalt make PRINCES in all the earth."  
"Usambiro, 2nd January, 1890. A. M. M."

### THE CHURCH OF ROME IN BRAZIL.

It is evident that this church is laying its plans and disposing its forces to cope energetically with the new order of things in the Republic. During the Holy Week of this year there was, says a writer in *Brazilian Missions*, a revival of pomp and flummery in the services of the church unexampled, as far as the memory of those now living can reach. The best orators were brought to the front. The processions that paraded the streets shone with the splendor of gilt and color. The Primate and Bishops in council issued a lengthy pastoral letter concerning the attitude of the Republic towards the Church of Rome. There was, it seemed, a concerted movement on the part of the priesthood to make an impression on the popular mind.

The pastoral letter is regarded as being by far the ablest and most artful document that the ecclesiastical authorities have produced since the famous fight with the Free Masons. It is generally understood to be from the pen of D. Antonio, Bishop of Para. He was the intimate counsellor of the Princess Isabel, and during her late regency was supposed to be the power behind the throne. The letter is a strange compound of jubilation over the establishment of the Republic, intended to conciliate Republicans, and of wailing over the disestablishment of the Church, intended to gratify Monarchists and Churchmen. Here is its tribute to the Republic :

"Thanks to the Most High ! the civil government no longer has the power to appoint bishops, canons, vicars, or any church func-

tionary. The creations of new parishes, dividing and fixing their limits, is the exclusive right of the church. The civil power can no longer suspend the execution of papal bulls, or decrees of the Vatican subjecting the ecclesiastic powers to the *placet regium*, the cause of so much bitterness and so many unsavory quarrels.

"The oppression heretofore exercised by the State under pretext of patronage has been the principal cause of the decline of true religion and the almost complete atrophy of the church. It was a patronage that stifled the church."

So much in favor of the Republic. Then comes the following :

"The protection of the state has been withdrawn from the church ; the Republic has dared to disturb the holy church in its sacred functions. This is equal to an attack upon the Most High, in that it attacks what he holds most dear—his spouse—the church. It is blasphemy against his promise. . . .

"The holy Catholic Church is placed upon the same level with other forms of religion. . . . The church is cast off by the government and deprived of the support to which it has undoubted right *from the public coffers*, robbed of her property. . . . Still she will not show herself less worthy of her glorious past. Abandoned, poor, in anguish, in trouble and sorrow, she will sing the hymn of the prophet king: *Thou hast loosed my bonds, I will offer Thee the sacrifice of thanksgiving and praise.*"

So much against the Republic !

### THE MISSIONARY CONFERENCE IN SHANGHAI.

THE coming together of Protestant missionaries from all parts of China to the city of Shanghai for conference on matters connected with their common work was evidently

a very happy occasion. Mr. Stuart writes to us : "We are having a most blessed conference. We have decided some vexed questions of long standing with perfect unanimity.

It is good to be here; such a spirit of union and good fellowship pervades the conference." Mr. Du Bose writes: "The deliberations of the conference occupied ten days, three sessions each day. I was much impressed with the conservative character of the body, and the absence of fanaticism, which I had thought was growing in the mission field. In this impression I was evidently wrong."

It had been seventeen years since the last missionary conference was held in the same city. Then 120 missionaries came together. At the meeting this year 430 missionaries were present, a striking evidence of the growth of the missionary work in this great field. The missionary visitors were generally entertained by their foreign friends in Shanghai. As the foreign settlement in this city is not large, its hospitality, remarks Mr. J. F. Happer in *The Independent*, was severely taxed; yet it proved equal to the demands made upon it. He attributes this largely to the interest manifested towards the missionary body by the secular portion of the community. The world, he adds, can no longer sneer at the missionaries, but is forced to recognize their zeal, their devotion, their earnestness, and the value of their work, not merely in distinctively religious lines, but in the contributions they have made to general knowledge by their labors as interpreters, philologists, ethnographers, and as pioneers of civilization.

From the same source we learn that nearly seventy papers were prepared for discussion at the conference. Most of them were printed in advance, so that each delegate would be able to weigh carefully the views presented, and be prepared to discuss the subject intelligently and deliberately. These papers covered a wide range of subjects, such as the Bible and its Translations, Education, Literature, the Relations between the Chinese Government and the Missionaries, Hospitals, Opium Refuges, Woman's Work, and other important matters.

One of the difficulties in the missionary work in China has been to secure a standard

version of the Scriptures which will be acceptable to all Protestant missionaries. When the Conference met, it seemed doubtful whether an agreement could be reached in this matter; but a conclusion was arrived at with entire harmony, and it will be, we may trust, a final solution of the main difficulties. It was resolved to prepare three versions of the Bible—one in the high classic style, to meet the taste of the literary classes; one in a simple classic style, to meet the wants of the average reader in any part of the Empire; and one in the Mandarin dialect, for circulation in the broad region north of the Yang-tse river, and among all those who can speak or read what is commonly known as the court dialect.

The question of union and the leveling of denominational differences was actively discussed. This resulted in the appointment of a committee, consisting of members from each of the various denominations, to consider and report upon the formation of a Protestant Missionary Association for China. We infer from statements which have reached us in letters from our missionaries that the Association was formed, and that its objects will be, to collect and publish missionary news, and to decide questions of common interest.

The subject of Lay Missionaries was discussed, and there was a general expression of opinion that the Lay Agency will be welcome in China, wherever suitable men can be found.

On the fifth day of the Conference the Representatives of the Presbyterian Churches laboring in China held a special meeting to consider the question of Organic Union among themselves. The missionaries of five of these bodies, viz.: The Presbyterian Church in the United States of America (North); the Presbyterian Church in the United States (South); the United Presbyterian Church of Scotland; the Irish Presbyterian Church, and the Canadian Presbyterian Church, took steps to form an organic union in China; and a plan of union similar, in some respects, to the one formed by the Presbyterian churches in In-

dia was adopted. The doctrinal basis of this union is the Apostles' Creed, the Nicene Creed, and the Westminster Confession and Catechisms. The relation of each missionary to the union church is to be determined by himself. If he retain his connection with his home Presbytery, he shall have the right to deliberate with the China Presbytery, but not not to vote; if he sever his ecclesiastical connection with the home church and submit to the discipline of the ecclesiastical court in China, he shall be a full member of the China

church. Presbyteries shall be composed of the missionaries, the pastors, and the churches occupying the same territory, and all the Presbyteries shall for the present constitute one Synod. This action, as well as that forming the general missionary association for China, will be attended, no doubt, with important and valuable results. The papers and the discussions of the Conference will be printed, we hope, with sufficient fulness, and our readers may expect to hear something more from them in the course of time.

#### SCHEDULE OF TOPICS FOR THE MONTHLY CONCERT.

JANUARY—General View of the Foreign Mission Work.

FEBRUARY—China.

MARCH—Mexico.

APRIL—India.

MAY—Territory yet without a Missionary.

JUNE—Africa.

JULY—Indians, Chinese and Japanese in America.

AUGUST—Greece and Papal Europe.

SEPTEMBER—Japan and Korea.

OCTOBER—Mohammedan Lands.

NOVEMBER—South America.

DECEMBER—Islands of the Sea.

#### FOR THE MONTHLY CONCERT:

##### MISSIONS TO PAPAL LANDS.

BAINBRIDGE, in his "Around the-World Tour of Missions," remarks: "There are those who think that foreign missions should confine themselves to Pagan and anti-Christian nations, leaving the corrupted forms of Christianity among the nations where they prevail to work out gradually their own purification and elevation; but these forget the great lesson of Mahometanism, which should be sufficient for all time. The great majority of the various branches of the Christian church had become similarly corrupted to those of the Greek and Catholic faiths of to-day. Their worship was chiefly a mere refinement upon the prevailing idolatries around them. Instead of wood and stone and plaster idols, devotions were paid to saints, pictures, and relics. It was the opportunity for that tremendous reaction which rallied around the monotheistic teachings of Mahomet. Had not the church become so paganized, Islam probably would

never have appeared. And if to-day the vast populations in Europe and elsewhere under the domination of the Greek and Catholic churches are neglected by evangelical missions, the prospect is, not of reformation, but of some corresponding movement of popular indignation, monotheistic, deistic, or atheistic, sweeping over the nations like a conflagration. The new Islam might not unsheath the sword, but would exert influences still more harmful to the progress of the race."

And Dr. F. F. Ellinwood as truthfully says: "Those who question the policy of carrying on missions in Catholic countries are apt to overlook the important fact that the Papal system, when it is possessed of full power and influence, is quite different from the Catholicism which exists under the restraints of our American institutions."

Our mission work in Papal Europe and Papal Mexico and Brazil has done much to-

wards removing popular misconceptions as to the nature of and necessity for this work.

Those who have recently enjoyed the rare privilege of hearing Mr. Sampson lecture during his visit home will remember how vividly he depicted the idolatry, superstition, and immorality of the Greek Church, showing how needful it is that the knowledge of the truth as it is in Jesus be borne to that people. His work in Macedonia has thus far been one of patient seed sowing;

but there are signs already of coming harvest, and that he who has sown in tears shall reap in joy. As is known to many of the readers of *The Missionary*, Mr. Sampson and his family, accompanied by Mr. and Mrs. Saunders, sailed for Greece on the 21st of June last. Mr. Saunders is a recent graduate of Union Theological Seminary in Virginia, and is peculiarly qualified to be a most efficient helper to Mr. Sampson.

Miss Ronzone's work in Italy, though a quiet one, is prospering and full of promise.

#### THE BIBLE IN AUSTRIA AND ITALY.

WITH respect to *Austria-Hungary* the accounts are bright and hopeful. The way in which our books were received at the Vienna Exhibition was most cheering. People received them with the greatest gratitude; there was a very large circulation, and a very considerable sale as well. In fact, when you compare the position this Society occupies in Austria now with the year 1852, when we were not allowed to enter or to work, do not we all have great cause for thankfulness? and when we look at what the circulation is—199,000 in 1888, or 19,000 more than in 1887—we cannot but believe that a great work is going on in the country. In Hungary our agent tells us that the circulation of the Book was most extraordinary, and as for Bohemia, he says that “the Word is taking root in the hearts of many.” Of course, this is merely the time for sowing, but surely we may take encouragement from these reports.

The state of *Italy* is one of the greatest interest at this time. Italy is suffering, according to the reports of our agent, more acutely from distress than almost any other part of the continent; but, in spite of the increasing and most trying poverty, the circulation of the Bible he reports is by no means interfered with. In 1887 the sales were 121,700, in 1888 they were 137,000—a most extraordinary increase when you consider what Italy was in the past. But perhaps the most startling facts of all are those with regard to the publication of the Scriptures

and the New Testament by Italian hands. The first curious fact is the publication by the editor of the *Secolo*, the well-known Liberal newspaper at Milan, of an illustrated People's Bible in 4d. parts. This has a weekly circulation of over seventeen thousand. It circulates in a way that we should never be able to circulate our books. It finds its place with the *Secolo* in all the small booksellers' and tobacconists' shops of Italy. This no doubt largely helps the sale. Then at the very same moment a great Jewish publishing-house at Milan seems to have become also convinced that the Italians want the Bible, and this famous Jewish house has issued from its presses an edition of the New Testament, slightly dearer, also in serial parts, and with Doré's illustrations. It is having a large circulation in Italy, and it is expected that this publication will get circulated amongst the upper and middle classes of Italy, while that of the *Secolo* will get into the hands of the humbler. I will now give you the third fact which, I think, places beyond doubt the great and increasing interest now taken in Italy in the Holy Book. Our agent, M. Meille, tells us that one of the leading members of the Italian Parliament, Signor Bonghi, has just begun to publish in Rome a *Life of Jesus*, which he says is practically a literal translation of the gospels, ably and sympathetically edited. It appears also that Signor Bonghi thought it necessary to excuse himself before the University of Naples for making such a publication, and

stated in his defence that he had been led to publish it because he had observed that so many laymen in England were interesting themselves in religious matters, and that it struck him it would not be a bad thing if Italian laymen did the same. And so this important book is circulated by one of the first Greek scholars of the day, and he closes his preface by saying that he hopes the reading of the book will do as much good to others as it has done himself. M. Meille closes his report by saying, "These three publications have been the great literary

events of the year; no work of any importance has appeared to compete with them in the attention of the people. It is as if Providence had silenced every other voice, in order that Scripture alone might be listened to; and of 1888, more than of any preceding year, may it be said with perfect accuracy, that it has seen the largest diffusion of Scripture that was ever made in Italy." I am justified, therefore, in saying that the accounts from Italy are full of good cheer and hope that so much good seed sown will bring forth much fruit.—*Bible Society Reporter*.

#### PROTESTANT PROGRESS IN SPAIN.

TWENTY years of the Bible in Spain will be best appreciated by a series of pictures. As you sail down the western coast of Spain, if you enter the lovely bay or frith of Pontevedra, the next opening to the celebrated Bay of Vigo, you will see a neat chapel rising on the hillside, and proclaiming by its simple façade that it is devoted to sacred uses. That is a Protestant chapel. If you go further in you will reach Marin, where an erewhile student of Mr. Spurgeon's has gathered one of the brightest and most energetic congregations I know in Spain. If you take your flight to the more sunny south, and land in the beautiful capital of Andalusia, Seville, there, in one of the principal squares, the square in which is the museum, home of the finest of the immortal Murillo's, you see one side of the square occupied by a great church, once called the Church of the Assumption. If you enter you will find all the trumpery decorations of altars and tabernacles swept away, and on the great wall above the communion table, in plain and legible Spanish, the words of Scripture, the Ten Commandments and the Lord's Prayer. It is a church of the Reformed (Episcopal) Church of Spain. If you travel south to the fertile plains in which is grown the wine so well known by the name of sherry, from the town of Jerez, you will see, hard by the station, an elegant little chapel, in the style of the Scottish Gothic, with spacious schoolrooms on

either side, once the Mission of the United Presbyterian Church of Scotland, now the representative in Spain of the Presbyterian family. If you visit the ports of Spain (Malaga, Barcelona, Carthagena, and others), you find them all occupied by Spanish missions. At Saragossa, where there is a temple to the Virgin, as there was a temple of Diana at Ephesus, there are two Protestant chapels. If you pass to Madrid, you will find near the English embassy, and in the house which is reasonably believed to have been one of the dependencies of the Inquisition, the headquarters of this great society—in the spacious rooms of the old palace, with the three hundred languages in which the word of God is published by this society, exhibited in the principal room, and gathering round them the curious regards of the *literati* of the capital. If you enter the Athenæum, you will find Protestant pastors alternating with Romish priests and statesmen in that institution—the first literary society in the Peninsula. If you could have accompanied me two years ago to the closing speech of the President of one of the sections of that Athenæum, you would have heard the President declare that he took the verse of the Proverbs, with which he closed the paragraph from the Protestant version of Valera, which he went out of his way gratuitously to declare, "is now in the hands of every one."—*Bible Society Reporter*.

## GLIMPSES OF EVANGELISTIC PROGRESS IN PAPAL EUROPE.

NOTWITHSTANDING the lamented death of Signor Gavazzi, and various trials, Italy, through the agencies of the Scottish churches and the English Wesleyans, possesses many guides to the way of salvation. The year 1889 is memorable among the Waldensians in witnessing the bicentenary of the *Glorieuse Rentrée*. At La Torre Pellice, the scene of the principal demonstration on August 27, an unprecedented Protestant assembly gathered. Evangelical Christendom was represented by the gifted commentator and saintly disciple, Dr. Professor Godet, of Neuchâtel; Pastor L. Monod, conveying the greetings of the Union of the French Free churches; Sir A. H. Layard, the diplomatist and eminent explorer of Nineveh, who, as a descendant of the oppressed French Huguenots, carried the congratulations of the Vaudois from the southern Alps; Dr. Andrew Thompson, Edinburgh; the Rev. J. P. Pons, moderator, decorated with the Cross of the Corona d'Italia, and many popular delegates from the evangelical churches belonging to Switzerland, France, Germany, Belgium, Holland, England, Scotland, and the United States.

Where, two hundred years before, the gallant seven hundred exiled Vaudois made the return to their fair valleys at Balsiglia, some thousands of their posterity assembled to commemorate that event in August last. Many incidents lent a halo to the occasion. Foremost of these was the oration of the Rev. William Meille, of Turin. It appears to have been a masterpiece of sanctified utterance worthy of Cavour or Cairoli. When the impassioned speaker alluded to the taunts hurled at the Waldensians as "the people of the Bible" he delivered a sublime apostrophe to the Scriptures, exclaiming: "Beloved Bible, precious inheritance of our fathers and gift of God, thou wilt not be taken from us! We shall preserve thee intact; thy place is in our churches, thy dwelling in our schools. In our families, on the trembling knees of the old and in the weak

hands of the young, thou wilt ever have an altar and in our hearts a sanctuary, because thou alone hast the truth which we wish to profess. Let our young men wear it as the sword of God and as an impenetrable shield; nor let them forget that to thee we owe our life, our existence as the Waldensian people. For thy sake, and to maintain intact that truth which they thought unassailable, our fathers fought and bled even unto death. Some carried thee from rock to rock, from peak to peak, hiding thee in the remote caves of their mountains when the enemy pressed upon them; others drew from thee comfort and strength when buried in prisons or condemned to the galleys; thou wert a source of valor to our heroes, and gavest an immortal crown to our martyrs!"

Many prayers will ascend to the throne of heaven that the heirs of these hallowed traditions may preserve the faith and re-adorn it by lives of undivided consecration to Christ the Lord. In one of his last addresses, spoken on behalf of the Waldensian Church Missions in Italy, the good Earl of Shaftesbury said it was a church whose purity of doctrine had never been changed, and whose antiquity brought it close to the Church of the Apostles. Its sufferings and persecutions, endured with Christian heroism, filled the pages of history. He believed that it had been preserved under the providence of God for some great purpose in Italy, and, looking at the success which was attending the Missions, he predicted that its triumphs in the future would be a noble continuation of its work amid martyrdom in the past.

This ancient remnant has some fifty settled congregations, upward of forty mission stations, and two hundred localities visited by the evangelists. The leaders of Christian Europe look to the Waldensians for the evangelization of the Italian people.

Spain, together with France and Belgium, is one of the lands of which this year the British and Foreign Bible Society's secretaries give a gloomy report. It is reputed to

be the most ignorant and bigoted country in Europe. Unblanched by the intolerance of priest and magistrate and the blindness of the common people, the British Wesleyans and Presbyterians, and likewise kindred organizations, preach "repentance unto life" with encouraging favor. The spiritually barren soil of centuries has, in the course of twenty years' sowing, produced a holy harvest. A hundred sanctuaries with congregations in the aggregate ten thousand in number, regular communicants registered at 3,500, a ministry of fifty-six pastors, and thirty-five evangelists, besides flourishing Sunday and day schools having a capable staff of teachers, are proofs of God's smile. Strong in the name of Spanish Protestantism, the cities of Madrid, Barcelona, and Seville are stars in the crown of the King.

In France the outlook of the Master's cause is assuredly gratifying. An eminent French evangelist observed recently, "The work of Protestantism had met with great success in France, and everything filled them with hope as to the religious future of the country." Fame already gathers round the Paris Missions, generously endowed by the English and Americans.

Christian fellow-workers in France are remarkably united in spirit, yet retaining liberty to serve Christ by diverse methods. Numbering only one in forty of the population, the Protestants exert a powerful influence. They issue one hundred periodicals; tell out the Gospel in thousands of churches and mission *salles*; hold important civil and educational posts; and, in the conduct of large missionary societies, the "*Réformés*" are putting on the armor of a destined victorious crusade. "*La Centrale*," a vigorous national home mission, is developing, organizing gifts, and reaping a bounteous crop. Composed of provisional committees which have divided France into fifteen sections, working in harmony with the Synod Churches, directed by a permanent supervising council in Paris which apportions the expenses to each district, and having a band of able pioneer missionaries discovering fresh centres

and preaching in sanctuaries, halls, theatres, and the open fields, this body is accomplishing miracles for the regeneration of France.

The miniature kingdom of Belgium, whose flickering light at the Reformation was effectually quenched, remained the most Roman Catholic of European countries. Within its borders, however, the Protestant Church was rooting itself, made up of members who were originally of the Roman Catholic persuasion. It was scarcely realized that in 1837 the name Protestant was practically unknown in Belgium, whereas the intervening fifty years have looked upon an inconceivable advance. Over against the comparative failure in the Flemish districts should be placed the fragrant oasis of the Walloon Church, which may be commended as an evangelical challenge to other portions of Europe. Belgium has nearly thirty congregations, embracing seven thousand people, sixty preaching stations, and hundreds of sites where the gospel is occasionally proclaimed. The Evangelical Society has forty-two Sunday and eighteen missionary schools attended by Roman Catholic children, twenty-two ordained pastors, four missionaries, eight Bible readers, and five colporteurs. The leaven of truth is palpably telling on the social life of the masses in a country whose four millions of subjects are cursed with one hundred and thirty-five thousand public houses—that is, one place to every thirty or forty of the inhabitants. With such temptations the demoralized habits of the people are as notorious as they are deplorable. The history of Protestantism in Belgium has some unique features. It was not uncommon, as in the case of Paifre, adjoining Liège, to see a village born in a day. *En masse* a whole community will transfer itself from the Roman Catholic to the Protestant fold. No part of Europe needs or more deserves prompt assistance than the little realm of Belgium. Stations wait for pastors and the people thirst for the wells of salvation. The open doors of the last few years surpass the resources of the workers. Men are falling through the weight of the task, while young

and qualified preachers cannot be sent because of inadequate funds. The hearts of such as the Rev. Kennedy Anet, 123 Chauese

d'Ixelles, Brussels, would be cheered by a stream of sympathy for the sake of Belgium's redemption.—*Gospel in All Lands.*

#### WORK AMONG THE CHINESE IN CHICAGO.—By Mrs. W.

[At our request, a lady friend in Chicago kindly furnished the following sketch of work among the Chinese in that city. It came too late for the July number of *The Missionary*, but is inserted now because a number of societies consider the Monthly Concert topics one month later than in the schedule indicated in the magazine.—Eds.]

Twelve years ago the first Sabbath school for Chinese in Chicago was organized. There are now eight, and a mission. The latter is under the care of, and supported by, the Third Presbyterian Church.

In all of the schools there is probably an enrollment of three hundred, with an average attendance of two hundred. This is out of a Chinese population of one thousand. For the first five years, there were no baptisms. Since that time there have been more than fifty. The first baptism was in the Third Presbyterian Church, and the young man was pretty severely dealt with by an older brother just before he started for church. He has remained a consistent Christian ever since.

Four years ago last November, our mission was opened. It is the only place in our city that is furnished solely for the Chinese, and in it they feel perfectly at home and happy. Being in sad need of repairs this spring, the pupils have raised among themselves, over \$5,000 for that purpose, and we are now rejoicing in our clean and beautiful mission-rooms. Those who know the Chinese will bear testimony to their desire to show their gratitude to all who are kind to them, and it has given them great satisfaction to have this opportunity to let us understand how fully they appreciate this home. We have a large school on Sabbath evenings, and two on Monday. Sabbath afternoons, at the close of the schools, they gather at the mission to sing "Gospel Hymns," which they

dearly love, many of them staying until after evening school.

Since the opening of our mission, over forty of those who attended regularly have been baptized, fourteen in the Third Church.

Five of our pupils are preparing for mission work among their own countrymen. Three are in Canton, one in Northfield, Mass., and one in Chicago, who hopes to become a medical missionary. He is the youngest of three sons, all of whom were in Chicago. After his conversion, the two older brothers chastised him, and it was with difficulty he escaped from them. Since then, through his consistent life, and forbearance, one brother has become an earnest Christian, and is preparing for mission work. The father died, we firmly believe, a Christian. I have many touching letters from him. And now, to our great joy, the mother has given up her idolatry, and expresses a desire to prepare herself for Bible work among her friends in her own village. All this through the instrumentality of *one young* Christian, who a few years since had never heard the name of Christ.

Shall we not take courage and go on in this grand work? I would love to tell you of one dear pupil, who has gone home to glory. His death was a triumphant one. His life and death together were the means of the conversion of two of his Chinese friends, and the awakening of an American backslider, who said, "I cannot resist that young man's prayers."

Is it not a fact that the Christian Church of to-day is endeavoring, with only too great success, to imitate the world in regard to its financial affairs? Is it not a fact that it has forgotten, or disbelieves the promises contained in God's word relating thereto?

## WOMAN'S WORK FOR WOMAN.

## INASMUCH.

BY MARGARET J. PRESTON.

"If I had dwelt"—so mused a tender woman,  
All fine emotions stirred  
Through pondering o'er that life, divine yet human,  
Told in the sacred word—

"If I had dwelt of old, a Jewish maiden,  
In some Judæan street,  
Where Jesus walked, and heard his word so laden  
With comfort strangely sweet ;

"And seen the face where utmost pity blended  
With each rebuke of wrong ;  
I would have left my lattice, and descended,  
And followed with the throng.

"If I had been the daughter, jewel-girdled,  
Of some rich rabbi there ;  
Seeking the sick, blind, halt, my blood had curdled  
At sight of such despair,

"And I had wrenched the sapphires from my fillet,  
Nor let one spark remain ;  
Snatched up my gold, amid the crowd to spill it,  
For pity of their pain.

"I would have let the palsied fingers hold me ;  
I would have walked between  
The Marys and Salome, while they told me  
About the Magdalene.

"*'Foxes have holes'*—I think my heart had broken

To hear the words so said,  
'While Christ had not'—were sadder ever spoken?—

*'A place to lay his head!'*

"I would have flung abroad my doors before him,  
And in my joy have been  
First on the threshold, eager to adore him,  
And crave his entrance in!"

Ah, would you so? Without a recognition  
You passed him yesterday ;  
Jostled aside, unhelped, his mute petition,  
And calmly went your way.

With warmth and comfort, garmented and girdled,  
Before your window-sill,

Sweep heart-sick crowds—and if your blood is curdled  
You wear your jewels still.

You catch aside your robes, lest want should clutch them

In its implorings wild ;  
Or lest some woeful penitent might touch them,  
And you be thus defiled.

O dreamers, dreaming that your faith is keeping  
All service free from blot,  
Christ daily walks your streets, sick, suffering,  
weeping,  
And ye perceive him not!

## THE WOMAN'S EXCHANGE.

"EARNEST WORKERS" OF ST. CHARLES, MO.,  
AND THEIR WORK.

OUR little band was organized in 1887, under the name of "The Earnest Workers." At first we had sixteen or seventeen members, but, by removals, our number has now been reduced to seven. We support a little Chinese girl in Mrs. Stuart's school in Hangchow. We give thirty dollars a year for this purpose. Sometimes we have a hard time to raise this money, as our band is now so

small, but, by the help of God, we have supported her for three years, and we hope to support her for many more. We raise our money in different ways. Each member gives ten cents a month, and, semi-annually, we give each member five cents, which they are to invest ; for example, buying seed and selling the products. We have a president, vice-president, secretary, and treasurer. We hope in a few years to be able to support two or three girls in this school, and, by

God's help, we will strive to do the work "in His name."

MARTHA S., *Vice-President.*

#### PRaise SERVICE AT WINSTON.

A very interesting annual praise-service was recently held by the Ladies' Missionary Society of Winston, N. C. After singing the long-metre doxology and prayer by the pastor, the ladies read appropriate texts of Scripture, which they had written on their envelopes containing their gifts. The annual reports of the secretary and treasurer were then heard, and a touching tribute to the memory of Mrs. T. J. Brown, a deceased member, was read. One member had prepared an instructive essay on India; another recited a select piece of poetry and prose, and another read an impressive article on "Missionary Societies." The singing was excellent, and a collection of about \$22 was taken up for Foreign Missions.

#### A LITTLE BOY'S MEMORIAL.

I wish to write a few words about our children's missionary band for the gratification of the children who have come so regularly and worked so well, and for the encouragement of any who may be thinking of undertaking similar work. After much hesitation and prayer, a young lady friend and I decided to organize this little band, anxious to do *something*, however small, in this grand

cause of missions. We organized our band on the 9th of February with nineteen children under thirteen years of age. We named it the "Theodoric Cecil Memorial Mission Band" for a dear little boy of mine who had been taken to his heavenly home, but who had often said "when he got to be a man, he was going out to tell the heathen about God." We have no fees, but a collection is taken up by one of the little boys at each meeting (held every two weeks), and we always find quite a number of nickels and dimes in our little basket; and the best part of it is, they are almost all made by the efforts of the children themselves or by self-denial on their part. This feature we encourage, wishing to teach the children to *love* to give, knowing that they feel more interest in a cause they work for. We disbanded, for the summer, the 1st of June, having thirty-six members and with \$23 to send to the heathen as the result of our four months' work. A few dollars of this were given to us by friends and \$2.65 was little Theodore's money—his little savings in his bank—which was appropriated in this way, but most of the money was contributed by the little children themselves. They have attended well, and seemed interested throughout, and we have felt encouraged, and pray that the seed sown may be blessed of God and bring forth fruit to His glory.

*Murfreesboro, Tenn.*

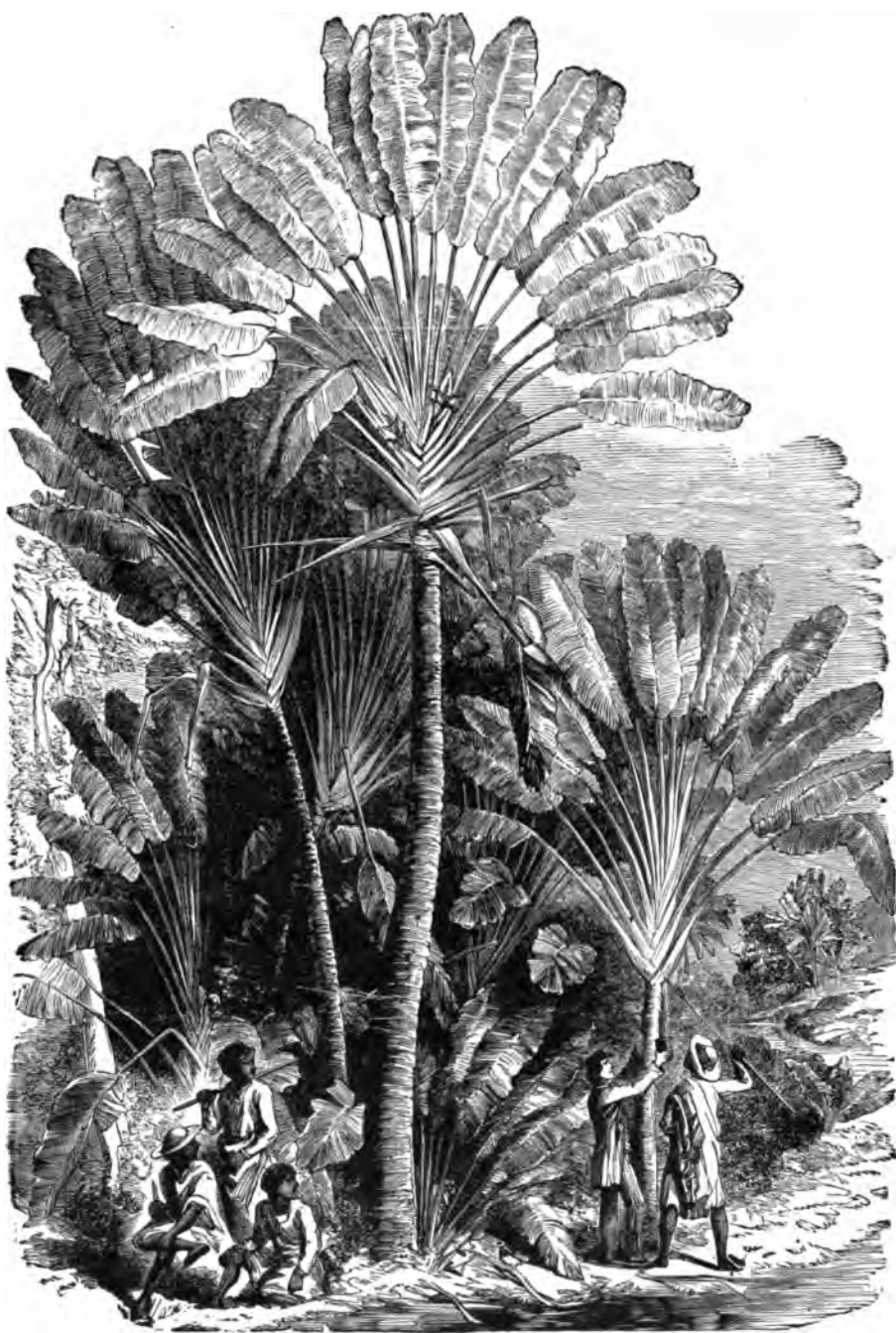
I. L. R.

### FOR THE YOUNG.

#### THE TRAVELLER'S TREE IN MADAGASCAR.

THE great Island of Madagascar lies about three hundred miles east of the southern part of Africa. It is nearly the largest island in the world. If one end of it were laid upon the city of Rochester, N. Y., the other end would reach to Jacksonville, Florida, and the width of the island would entirely cover up the State of Pennsylvania.

Through this fine region the hand of God has strewn the richest and most varied natural gifts. When the traveller lands on the island, he finds that it has a dark and low coast, with a moist and feverish climate; but as he goes to the interior, he soon reaches high and healthful table-lands. An elevated range of mountains runs the whole length of the



THE TRAVELERS TREE IN MADAGASCAR.

island, like a powerful back-bone of rocks, and some of the peaks rise as high as 12,000 feet above the level of the sea. There are many rivers and lakes and beautiful springs. The forest is always deep and dark, and sometimes it is so interlaced with creepers and other plants that no man ventures to go through it. Plants of rare beauty and wonderful size abound, and among them is the Traveller's Tree.

This tree, as you see in the picture, is a graceful and striking object, but it is more than this. It is very useful to those who travel through the land. It takes its name from the abundant store of pure water which it holds. It has twenty-four broad leaves spread out like a fan at the top of its smooth, branchless trunk. The leaves are often as high as thirty feet from the ground. Each leaf is from four to six feet long, and when the rain comes down it is gathered up on the surface of the leaf, and sent down its channelled stem to the natural bowl at the end, which holds a quart or more of cool, clear water, and this the thirsty traveller may be sure to find there even in the hottest weather. In the picture you see the native striking his spear into the bowl, while the English traveller catches the water in a cup as it pours down. Besides this tree, the forests of Madagascar also produce India rubber trees, glue trees, figs, cocoanuts, and pine-apples. So you see that Madagascar is full of the goodness of the Lord.

There are some things in Madagascar, however, which to the eye of one who is a friend of the Saviour must seem more beautiful than any tree. I mean the memorial churches, built in memory of the Christians who died in a bloody persecution, because they refused to deny Christ as their Saviour and Lord.

The first of these martyrs was a woman named Rasalama. She had seen some of

her fellow-Christians sold as slaves because they would not give up their religion, and she spoke about this very strongly. She said to the people that she was astonished that these Christians, who had not stolen property, nor spoken evil of anybody, nor stirred up rebellion against the government, should be sold into hopeless slavery. The enemies of the Christians hated her for this, and they sent an officer to arrest her. When the officer came, she declared that she was not afraid, but rather rejoiced that she was counted worthy to suffer for Jesus' sake, that her hope was in heaven. She was taken to the prison and beaten, and was then put in heavy, cruel irons. In the midst of her suffering she sang hymns of praise to her beloved Saviour. She saw that it was determined to put her to death. Early next morning she was brought out for execution. As she went along the fatal road she sang hymns of joy, and as she passed by the Christian chapel she said, "There I heard the words of my Saviour." The place of execution was on a hill in the city which is the capital of Madagascar. The ground at this place was strewn with the bones of former criminals, but the view from it over a wide and cultivated plain, dotted with villages and rice-fields and watered by mountain streams, was lovely. Yet it was to a fairer country than this that the spirit of Rasalama was now to take its flight. She calmly knelt on the ground for prayer. While she prayed the spears of the executioners were thrust through her body, which was left on the spot to be food for dogs.

Some of the people that stood by said, "Where now is the God she prayed to? why does He not save her?" Others said, "Certainly, this was a good woman." The executioners said that there was some charm in the Christian religion that took

away the fear of death which so haunts the heathen mind. One faithful friend, who saw her peaceful and happy end, exclaimed, "If I might die so tranquil and happy, I would willingly die for the Saviour too."

Thirty-one years after Rasalama was put to death a beautiful Christian church was built on the very spot where she gave up her life for Christ. As the traveller approaches the capital on the vast plains to the east, west, and south of the city, his eye distinguishes this chapel long before any other object. It was on the 17th of November, 1868, that the church was opened for public worship. The new

queen, whose name was Ranavalona II., and her court were present. The national anthem was sung. The Prime Minister made an address, in which he urged the people to become Christians. A nephew of the Prime Minister offered prayer. The Bible which was used had been lent by the queen herself for the occasion, and the day was one long to be remembered by the Christians for its bright joys. The memorial church stands to-day as a tribute to her who overcame by the blood of the Lamb, and by the word of her testimony, and who loved not her life unto the death.

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## LETTERS FROM THE MISSIONS.

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### CHINA.

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MR. STUART.

Yesterday it was my privilege to receive into the church three new members, all girls from the school; also to announce the restoration of two members who had been under discipline. One of these was the Elder Yü, who had been suspended from the communion, and dismissed from our employment as an assistant, for more than a year, on account of a grievous sin. Immediately after his dismissal, he went to the neighborhood where there was a company of inquirers, and, while supporting himself, labored among them. The faithfulness of his labors among them will be attested by the account which Mr. Painter has written of the examination of sixteen applicants, and the reception of nine to baptism and the Lord's Supper. We visited about a dozen villages where there are inquirers, and everywhere saw and heard of evidences of the zeal and earnestness of the old preacher while he was under discipline. Notwithstanding this work, and his expression of deep and sincere repentance time and again, the other two elders would not restore him to fellowship in the church until after the lapse of a year and two months, and then with a degree of reluctance. All the foreigners acquainted with the case suspected them of jealousy, but they assured us that, though they could not offer anything in evidence, they had their

suspensions that the old elder was not sincere. I believe that time or eternity will show that he was sincere, and that the Holy Spirit was with him. He was

### RESTORED TO THE COMMUNION,

but not to his office, nor to employment, and he is still at work among that people without receiving any support from elsewhere. We earnestly hope that it may continue to be a case of self-support.

There is another work of interest going on at the Great-peace-bridge chapel, in the city. For some months several opium smokers have been attending the chapel, and seem deeply interested. Several have broken off the habit. A few weeks ago they began to come at night, and brought other victims with them. Sometimes there would be a half-dozen or more, who seemed to be real inquirers, and as many more who came with more or less interest. A few days ago I was at the chapel in the afternoon, and a half-dozen tipsy rowdies came in to have a frolic. They talked quite ugly to the native preacher, and spoke of the "foreign devil." Some one said, "Oh, you ought to say 'foreign teacher,'" but the rudest one said, "I only know that he is a foreign devil." They did not succeed in disturbing the meeting much, and took their departure. When I started home they were standing at a bar, and abused me as I passed by. This was

unusual experience, and I felt rather indignant, but held my peace. A little further along some one called after me, but thinking it was more abuse, I did not notice it until he called me by name, and said, "We are all in here, and we want you to come in and preach to us." It was so unusual—so strange—that it startled me. How gladly I accepted the invitation! There were several women, and six or eight men in the house of a woman whose heart, as it seems, God has touched. They were all interested. They asked me questions, and listened attentively to my explanations. Many people came to the door, and some came in, and these inquirers spoke earnestly to them, and endorsed what I said by giving their own experience. It seemed so strange that I could hardly believe it was real. I have been

TWENTY-ONE YEARS IN CHINA, and nothing similar to this ever occurred before. It certainly was my happiest experience in all these years, and I wish to tell it out, that the church may rejoice with me, and that we may unite our prayers in behalf of this work. We are now on our way to the General Conference, which meets in Shanghai on May 7th.

During this conference, there will be a meeting of delegates from the various Presbyterian bodies in this land, to consult with a view to a union of the native churches into one Presbyterian Church. I look forward to this end with considerable interest. I think that our mission churches would find a real benefit by uniting with the other Presbyterians of the Church North who are contiguous to us in Central China. They have missions in Hangchow and Soochow, and their two Presbyteries of Ningpo and Shanghai, cover all the ground occupied by us, except our station at Tsing-Kiang-pu, which is not far out of range.

*On the Grand Canal, May 6th.*

#### MR. LANCASTER.

The season is nearly over in which the pilgrims to the shrine of Kwan Yin flock to our city, and I thought it might interest you to hear some of the incidents of our work among them. This year we rented a small house at the *Pine-Wood market* (Sung moh dyang), which we expected to use as a temporary chapel. And in this house we have had many a trial of our patience—if no other good. Sometimes the pilgrims would be afraid to come in, and our urging simply increased their fear; for why should the

foreigners be so anxious if they were not intent on some dreadful trick? At other times, when a few would come in, and by remaining alive, disarm the fear of the others, we had such crowds that we could do but little.

Of all our visitors the

TARTARS WERE THE RUDEST and most provoking. There is as much difference between a Tartar and a Chinaman, as there is between sour-kroust and sillabub, and along a similar line, a Chinaman may be bad, but he is polite, and generally timid. A Tartar has all the Chinaman's badness, but little politeness and no timidity. On one occasion, three of these Tartaric young Tartars came into the room where Mr. Sang and I were trying to preach. One of them came boldly to the front and seated himself by me, while the other two stood in the background to see the fun. It was not long in beginning. The fellow soon called my attention to himself by striking his feet roughly against mine, and saying, in a loud voice, that he wanted to hear me preach the doctrine. I told him to listen to Mr. Sang, as he was preaching the same doctrine that I would preach. "Oh," said he, "that man is a Chinaman, and I do not believe what he says; you are an American, and I will believe you." I then told him that if he would come back some time when he had not been drinking wine, I would talk with him. He then turned upon Mr. Sang, and mentioning five or six great doctrines which the Chinese hold dear, accused him of having violated every one—selling himself to the foreigner for money. Some of his charges were too coarse for decency to repeat. Leaving Mr. Sang for some time to defend himself, I thought at last it was time for me to interfere, so laying my hand upon his arm, I spoke to him. He paid no attention, only waxed louder. I tightened my grasp, and told him he must listen to me. He turned and, with his face quite near to mine, screamed, "What have I to do listening to you? You are a *devil!* DEVIL!! DEVIL!!!" (I confess I did not feel very much like a saint.) I rose from my seat and told the young man that he must go, for the house was ours, and he could not come in and act so improperly. The words may have been milder than the manner; but, at any rate, his friends saw fit to come forward and lead him out.

Another source of annoyance was the low-bred fellows who looked after the horses which were kept for hire. One of them came to the door, and, holding up three fingers, told me that

## A KITE WAS COMING.

It created so much merriment that I inquired into the meaning of it, and was told that the Chinese very commonly call a monkey the third brother, and they say that the kite will eat out the brains of a monkey, and so the monkey always runs at the sight of one. The Chinese seem very fond of this kind of enigma. They often say to a foreigner, "Oh, you are come! it will likely rain." Meaning thereby to call you a tortoise; for when it is going to rain the tortoise appears. I may say that this is one of the worst kinds of abuse from a Chinese point of view.

Not unfrequently during these days we have been

## CURSED IN ENGLISH,

all that the fellows seemed to know of English being the oaths that they had caught from some English-speaking rowdy. I wish that we could so easily teach them words of praise.

These are some of the little annoyances which come to the missionary who happens still to have some human nature left. Do pray for us that our human nature be not taken as an illustration of what the gospel is.

During these days we preached often and sold many tracts. Will you not pray that the Holy Spirit may now do what we came short of accomplishing, viz., enlighten and enliven the hearts of those who bought them?

HANGCHOW, *April 15th.*

## MR. PAINTER.

As the natives put it, I am "stranded," and so have time this A. M. to write an account of affairs in the Linwu district. Perhaps it is even a *duty* to do so, and that, too, whilst the events are fresh in my mind. First, however, let me define "stranded." A few friends—one of them in New England—made me a present of a comfortable house-boat in which to itinerate. It is quite luxurious in comparison with the native craft. But every rose has its thorn, and so on Monday night last I found my head boatman smoking opium, and, in accordance with my arrangement with him, I dismissed him at once. This entailed the necessity of a return to Hangchow to make new arrangements; hence the term "*stranded*." It is a serious blow to my comfort, too; for he was an efficient cook and knew his business as boatman well, so I must eat a little bitterness, I fear, from the change.

In November last seven persons applied for ad-

mission to the church. We promised to receive four of them, after a probation of four months. On the 11th instant I went to the neighborhood, to let them know that the session would follow me on the 18th to examine whether any obstacles existed to prevent the carrying out of our promise, and also to examine other candidates. The time chosen for this visit was unfortunate, as the silkworms were just hatching and it was a very busy time. I also felt that my reception in other respects was not as cordial as usual—the reason being first, that I had not submitted to the discomfort which they themselves do in their houses of allowing everybody to crowd into my boat. You know their idea is, that when one wants privacy it is because he wants to do something wrong. Second, I have felt that the old man Yu would much prefer to be left pretty much alone in his work, and was not favorable to such frequent visits as I have been making. Any way, I was made sad by the outlook. I might have added, too, that such frequent visits subjected the Christians to fresh insults from their neighbors. However, arrangements were made, the session of the Hongchow church came, and

SIXTEEN CANDIDATES FOR BAPTISM APPEARED before them. Of these, four were the probationers, three of whom were admitted without further examination. The fourth was put off, because he and his wife were at loggerheads and it was not quite apparent that all the fault was on her side—it takes *two* to make a quarrel, you know. Of the remaining twelve, three had been examined in November. Of these, one was received and two put off. Again, one of these two is an old woman whose three-score and ten are nearly run. I felt that she ought to have been received, but the session was very rigid. The evident grief which the old lady felt pained me sorely. Of the remaining nine five were admitted, after very searching and prolonged examinations—nearly three-quarters of an hour to each candidate. It must not be supposed either that because some were rejected, that the session were not satisfied with their examination. On the contrary, at least three stood

## AS FINE EXAMINATIONS

as I ever heard. Nor did their answers in the least partake of that parrot-like accuracy with which we are often pained and perplexed when examining candidates from our boarding-schools. True, I sometimes felt that if their answers came from the heart and were true, they had a richer Christian experience in some lines than I had, but then I felt it was nothing to boast of if they had,

and I could only hope it was true. The examinations of the three women were particularly satisfactory and impressed us all that none but the Holy Ghost Himself could have taught them so accurately. If you ask them why the three mentioned above were rejected, I answer, that the session thought that inasmuch as only four months had elapsed since two of them first heard the truth, time should be allowed them to become confirmed in the faith. As to the third, he was a very lazy man when converted. At first he seemed changed and went manfully to work, but for a month or so past had not been so diligent as under the first impulses, and so they thought he ought to wait. Perhaps they ought to have made allowances for the hot weather. Just think what a

#### THINNING OF THE RANKS

would occur in our home churches, if all *lazy folks* were suspended! I think I may add, that it is *highly probable* that not ten out of a hundred could have stood the examinations any better than did these recent idolaters; and I am *sure* not one in a hundred is ever subjected to such searching tests in the United States of America. I assure you, it was a rare treat to listen to their testimony. Heretofore no duty I have had to perform as a missionary has given me more anxiety or left me so perplexed as to duty, as examining candidates for church-membership. This occasion was one of the most joyous, and when, on Sunday, the 20th, I baptized the nine who now constitute the nucleus of this infant church, and Mr. Stuart administered the communion of the Lord's Supper, I felt that it was

#### THE HIGHEST PRIVILEGE I HAD EVER ENJOYED.

Still, the day was one of sad trial, too. The discontent, spoken of above culminated on that day. Two persons who had signified a desire to be examined did not appear before the session, and they, with several others, but poorly disguised their ill-humor. They assigned as reasons for not coming, that the head-boatman on my boat was seen smoking opium, and was also known to have dishonored lettered paper. Before too harshly judging them, we should remember that China is not the only country where other people's real or imaginary sins are made an excuse for keeping back from church-membership, and also you must remember that, though the native reverence for their characters is real idolatry and to be condemned, yet we ought to aim our efforts at the general principle, and not shock the hea-

then or subject believers to their reproach by ruthlessly trampling under foot their deep-seated sentiments on this subject. Thus, you see, I had the opposite extremes of trial and of pleasant experience on this one trip. One trial was that the man who seems head and shoulders above the rest in zeal and fitness for leadership did not apply for baptism, his mind being apparently filled with Quaker notions as to its necessity.

#### THAT WHOLE SECTION SEEMS DEEPLY

moved in favor of Christianity. In one village I was met at the boat by a man, who asked me to go to his house and talk to the people. They all gathered and a very informal and pleasant hour was spent, when an old man came up, and, by storming at his nephew, tried to disperse the crowd. Failing in this, he went round to the rear, and eventually took a seat out of sight. By and by the evening chores had to be done, and all left me except the children and the old man. His eyes were downcast, and he was gruff as I tried to win attention. Gradually I got his ear and he proved a not unwilling listener; but when I appealed to him personally, he said it might be well enough for young people, but for him it was too late. In reply to my query he owned he had no hope for the future, and expected to be lost. Of course, this led me to dwell on the folly of remaining so, when salvation was offered so freely. Before this was over the neighbors reappeared, and now the conversation became one of the intensest interest. One man said he had twice gone to hear preaching at the Lin-wu place of worship, and had not the least doubt we were right and they wrong. Here another man added that the same remark applied to their whole village. But, he added, what can we do, tied hand and foot as we are by native customs, and a mere handful of us among all these multitudes. This was said in a tone of voice and in a manner that

#### WRUNG THE TEARS FROM MY EYES.

What a natural feeling, where faith is weak and where Satan has forged such heavy chains, and so many of them, as hold these poor Chinese in a state of galling slavery! But the hope found a lodgement in my heart that in that section, where we have for so long a time gone forth weeping, bearing precious seed, and returned again weeping at the seeming hopelessness of the task, God is at last showing us that He has not been slack concerning His promise. The heaven is at work. The village temple, in the centre of the district, is said to be almost deserted. In another village,

## A KITE WAS

It created so much merriment into the meaning of it, and the Chinese very commonly call their brother, and they say that the brains of a monkey, and always runs at the sight of one very fond of this kind of thing. I say to a foreigner, "Oh, so likely rain." Meaning there is a toise; for when it is going to appear. I may say that this is a kind of abuse from a Chinese.

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## CURSED IN ENGLISH

all that the fellows seemed to be being the oaths that they had learned English-speaking rowdy. I was so easily teach them words of profanity.

These are some of the little annoyances that come to the missionary who happens to have some human nature left. Do you think our human nature be not taken advantage of what the gospel is.

During these days we preached many tracts. Will you not pray that the Spirit may now do what we came to accomplish, viz., enlighten and enliven those of those who bought them?

HANGCHOW, April 15th.

## MR. PAINTER.

As the natives put it, I am "stranded" have time this A. M. to write an account in the Linwu district. Perhaps it is better to do so, and that, too, whilst the event is in my mind. First, however, let me be "stranded." A few friends—one of them from New England—made me a present of a comfortable house-boat in which to itinerate. It is luxurious in comparison with the native boats. But every rose has its thorn, and so on the night last I found my head boatman taking opium, and, in accordance with my arrangement with him, I dismissed him at once. This is the necessity of a return to Hangchow for new arrangements; hence the term "stranded." It is a serious blow to my comfort, too; for I had an efficient cook and knew his business as a man well, so I must eat a little bitterness from the change.

In November last seven persons applied for

preaching at night. Being unable to secure a hall, we were compelled to have our services in a small room of a private house, and for this reason our hearers were few. Steps were taken toward buying a lot and erecting a church building, and the movement was joyously hailed by the believers and warmly seconded by many others who were willing to show their interest by giving us substantial aid. I think before long we shall have a neat house of worship in this place. Many persons, and among them some of the most influential business men of the town, while having no personal interest in religion, are ready to help us as the best means of freeing their country from the hated yoke of Romanism.

Encouraged by the outlook in Amparo, we pushed our way to some coffee farms (*fazendas*) about fifteen miles distant. The first half of the journey was made by rail, and the last half by private conveyance, (our vehicle being an open carriage in which we rode when not walking out of sympathy for the little mules). On two adjoining *fazendas*, owned by brothers, there is much interest in the gospel, not only among the landowners (*fazendeiros*) themselves, but also among the employees. This insured us a warm welcome. The Brazilian *fazenda* has many features in common with our

## OLD SOUTHERN PLANTATION;

there is a large house occupied by the *fazendeiros*, and near it a number of cabins, the homes of house slaves and employees; and when all these persons assemble they form a very respectable congregation. Here again we spent two days, visiting and preaching, having our hearts cheered by the interest that was manifested. On Saturday morning we retraced our steps to Amparo, thence to the main Mogyana line, and in the afternoon were at Mogy-mirim, the home of my companion.

This trip, while short, gave me an insight into missionary work in Brazil. Even in a small congregation there will be some who will wish to know what will this babbler say? others will

"We will hear you again of this matter,"

"All others will hear the word gladly."

"Inexpressible joy in telling the news"

"People who have never heard, and"

"How did I so fully appreciate the"

"who said he would like"

"with, from nation to"

"words of the"

"father of John."

"the readers of"

*Missionary* to know something of the beauty of mountain scenery or of the richness of tropical landscapes on which I feasted my eyes. They might be amused, too, at the humorous features of the overland part of the journey, which became at times little more than a game of "ride and tie" with the little mules. I am sure many would enjoy a full description of the immense coffee orchards. They stretch for miles along the mountain sides, from summit almost to base, their dense, dark foliage forming a sea of green, pleasantly relieved here and there by banana, lime or orange trees, loaded with their golden burden. But I have already consumed too much of your space, so will wait for these things until another time.

*Mogy-mirim, May 22, 1890.*

## INTERIOR BRAZIL.

MR. COWAN.

BREJO ALEGRE.

I wish to relate a few facts about our work which verify the old adage, "truth is stranger than fiction." Only six years ago, Mr. Boyle entered, for the first time, the town of Araguary, a little more than forty miles from Bagagem. The place is familiarly known as "Brejo Alegre," which means "a happy swamp," so-called, I suppose, because the swamp near the town has been a famous drinking-bout from time out of mind. It is a town noted for public brawls and street riots. So when Mr. Boyle arrived, bearing the hated name *Protestant*, the intolerant spirit of Romanism rose against him, and only the protection of two or three influential men, saved him from personal violence. Even the women became furious, and banded together put him out of town on the worst specimen of force to be found in it. But they did not succeed, and we hope that it will not be a *saw-horse* are ever compelled to make such a graceful

at that time, many Protestants have visited. For some time Mr. Thompson held services there, and it is visited regularly by Boyle. It was my privilege to be with him on his last trip. I want to tell you how people receive him. We made quite a number of visits to the people, and no one has any difficulty in calling upon him. The mother

He treated us with all the courtesy possible, and in this he was sincere. We held our services in the parlor of the best house in town, which, strange to say, was offered to us by the *mother and brother of a Romish priest*. The room was filled with people at every service, and three men, all heads of families, were received into the church during our last two visits. One evening more than thirty business men in a body waited on Mr. Boyle, and after a little complimentary speech through their leader, they urged him to come and live among them. Some months ago, a similar deputation waited upon him here, and begged him not to leave Bagagem. Blessed is the church that preaches the *truth* and *practices* what she preaches.

At Araguary we now have a church of (18) eighteen adult members, who are busily rearing a house of worship. The people are very poor, but (thanks for the gift of \$100, sent out by the children of Georgia), the work can be pushed to completion before the railroad reaches the town. "This is the Lord's doing, and it is marvelous in our eyes."

## JAPAN.

MR. GRINNAN.

Our work here is going along as usual; in some places, especially, it is making good progress. The last Sunday in March I took a trip to the town of Ahi, which lies about thirty miles east of us. On the night before, I examined thirteen candidates, all of whom we passed as satisfactory. The next morning they were baptized, and, in addition to these five children, in all eighteen received baptism. There was one very remarkable thing, namely, that seventeen of these belonged to one family—that is, were near kin, fathers, mothers, brothers, sisters, children, and two first-cousins. By this the number of believers in this place has grown to over thirty, excluding children. There is now a class of five or six candidates who will be ready next month.

In this place there is one very interesting case, the wife of one of the first and best believers in the place.

SHE IS A MUTE,

and cannot read, and only her husband can in any way communicate with her. He has been teaching her of Christianity, but what her ideas are we cannot tell. She has thrown away her idols, and will not have anything to do with them. She points upward as her idea of the Being she now

worships, and she bows her head most reverently in public and private worship, but what she prays for none can tell. She is eager to go to all the meetings, and is fond of looking at the pictures of Christ, and takes them to church with her. She has signified her desire to be baptized. Exactly what her thoughts are we do not know; but during the past year she has progressed wonderfully in interest and in apparent knowledge.

Again, about a week ago I went to the town of Takaoka, about nine miles from here, and baptized four persons on confession of faith and also three children. We celebrated the Lord's Supper, and, with the children's meeting and Bible class, we had a truly happy day, despite the fact that it was pouring down rain all the time. There are about thirty believers in this place also, and there would be more but for the fact that six or seven of the men have moved to other places. This is one of the troubles we have to contend with in the smaller towns; we make a good start and then the believers move away, and those left get discouraged. The work in Sakawa has been nearly broken up through removals; all the leading Christians moved away, and the poorer ones left were not able to appear as teachers or leaders, and consequently the work has not progressed. Thus the work in some places is prospering and in other places there does not seem to be much progress.

I have baptized since January 1st twenty-two persons on confession of faith and nine children, all of these in the country towns around; in the city about twenty persons have been baptized, making over forty in all since the 1st of January.

The rice crop last year was short, and this year the price of rice has risen so that there is a vast amount of suffering in this country. I have seen in the papers that in the city of Osaka ten thousand people are

LIVING ON GRASS, WEEDS, and rice bran. In Tokyo, also, is great suffering. Here in this city the stories that come to us are simply dreadful. The girls of the school found a sick man with three children that had had hardly a mouthful for three days. They had sold everything for food, and were dying because there was nothing more to sell. I found out a family yesterday that had sold everything they had, even down to the flooring of their house; nothing was left save the cross-pieces for them to sit on, and nothing to lie on. Many of these poor wretches even have no clothing to go out and beg in, and many, also, will not beg; they

will starve to death without even telling their next neighbor of their want. These latter are persons who have seen better days in old times and have now gotten down, and the only way to help them is to seek them out. Some men are working hard, but cannot make enough to support their families. One person can

LIVE ON FROM TWO TO THREE CENTS A DAY, and people are dying for the lack of such small sums here in the midst of plenty, for there is a plenty to eat, only it is high in price. Two men have been found dead here recently, starved to death, and simply because ashamed to tell their condition. We are doing what we can to help, and have regular helpers, who examine into the cases and send them to us with tickets for so much rice, according to their needs. There are yet five months before the new crop comes in. The barley has just come in, and that is not half a crop, owing to the heavy spring rains, so the outlook is very bad. Cheap Chinese rice is being brought, in, but most of the people do not like it; only the poorest will eat it. From what I have seen of it, it is truly bad.

We are anxiously looking forward for several new helpers by next fall. Each station needs a lady for school work, and, in addition,

WE OUGHT TO HAVE FOUR NEW MEN AT LEAST to strengthen our present places and help us to get ready for new work, of which there is a plenty. It is a mistaken idea to think in a few years this country can be called a Christian land, and the sooner the church at home gets rid of this last idea the better.

Not long since, when I went to Presbytery in Osaka, Mr. McIlwaine, a young Japanese, and myself went overland one hundred and twenty-five miles to Tokushima. We had a beautiful trip over some very wild and exceedingly grand scenery, especially along the Yoshinogawa, the largest river on this island. We went down this river some distance in a boat, at times rushing through wild rapids, with huge rocky cliffs rising perpendicularly several hundred feet high on each side of us, reminding me of some of the scenery of the Arkansas river in the Coloradas. We passed out into a broad valley over fifty miles long, following this river all the way to the city of Tokushima. This is a rich and

BEAUTIFUL VALLEY, THICKLY POPULATED with several hundred thousand people, who are mostly engaged in raising indigo. In that great plain no work of any consequence has as yet

been done. The Episcopal brethren from Tokushima have been preaching some in a few places, but we may say that the whole work has to be done yet. This is only one portion of our island, and there are such places all over Japan. We need workers, workers, both foreign and native. The native worker is a great problem with us, and we need the best young men in this country to train up an able native ministry. With a good native ministry, the church in Japan can be safe, but without it, never. This is an important part of our work in Tosa, where we have many young men of exceptionally fine character. Seven have gone out from us already; two are just entering on their work, namely, Messrs.

Shimananchi and Oishi; five others are taking a theological course—all men of fine prospects. We have others coming on yet, and we hope that a number of these may enter the ministry. The Lord has put us in an important field here in Kochi. There are not very many provinces where the people have the stable character of the Tosa men. We ask earnestly for wisdom and grace to lead us in our often-difficult work, and that we and the people may be baptized with "power from on high." Pray for the descent of the Spirit on this people, that this land may become Emmanuel's land.

KOCHI, May 14.

THERE is one thing that Christians ought to guard against: If we refuse to give according to the rule laid down in God's word, we must not expect to receive according to His promise, for thereby we also dishonor Him and prevent the fulfilment of the promise. Many a man is poor because he has given nothing in return for what he has received. Many a church lacks the blessing, promised in such abundance that there will not be room enough to receive it, because

the tithes have not been brought into the storehouse. Let us all give of our substance according to the scripture rule,—“Upon the first day of the week let every one of you lay by him in store as God hath prospered him”—systematically, and according to means, and then we may claim the blessing promised that “he which soweth bountifully shall also reap bountifully.”

## RECEIPTS FOR FOREIGN MISSIONS, JUNE, 1890.

SYNOD OF ALABAMA.—*Pres. of N. Alabama*, \* Stone River, 5.80; Piedmont, 5.65; West Anniston, 7.10; Bessemer, 7; Jacksonville, 16. *S. Alabama*, Buffalo, 3.75; Lowndesboro, 10.50; Pea River, 16.40; Pleasant View, 90c.; Franklin st. (M. C. C.), 1.80; Baldwin, 3; Clayton, 5; Government st. ch., Mobile, 4.80; Franklin st. (balance for May), 50c.; Palmyra, 3.60. *Traskalaosa*, Oak Grove, 15.23; Faunadale, 12.40; Valley Creek, 5.80; Eutaw, 52; New Hope, 31; Livingston, 7; Newbern, 1.75; Selma 1st, 48.15; Mt. Pleasant, 4, 269.13

ARKANSAS.—*Arkansas*, Searcy, 15; Little Rock, 66; *Indian*, Chishoktac, 5; Sixtown, 3. *Ouachita*, Camden, 9; Scotland, 6; Ebenezer, 2; Arkadelphia, 29; Hot Springs, 65. *Pine Bluff*, Hamburg, 8.10; Fordyce, 4; Monticello, 7; Calvary, 2.75. *Washbourne*, Dardanelle, 5;

Prospect, 1.50; Centreville, 1.50; Morrilton, 14, 238.85

GEORGIA.—*Athens*, Maysville, 5; Hebron, 10; Hoschton, 4; Mt. Zion, 1.45; Lexington, 6.75. *Augusta*, Augusta 2nd, 75; Milledgeville, 9.40; Eatonton, 11.83. *Cherokee*, Cartersville, 40. *Macon*, Geneva, 7.15; Smyrna, 2.70; Dawson, 2.70; Ephesus, 5, 180.98

KENTUCKY.—*Ebenezer*, Madison ave., 1.25; Augusta, 74.32; Millersburg, 48; Richwood, 15.61; Sharon, 20; Union, 3.36; Maysville, 22.50. *Louisville*, Portland ave., 17.75; Owensboro, 65; Glasgow, 2.75; Taylorsville, 34.67; Cane Run, 4; Harris's Creek, 9.30; Anchorage, 47.88. *Transylvania*, Silver Creek, 10; New Providence, 26.68. *West Lexington*, Mt. Horeb, 10.60; Bethel, 14.50; Nicholasville, 152, 580.17

MEMPHIS.—*Chickasaw*, Ripley, 3.10; Lebanon, 10; Hopewell, 18.70; Tupelo, 32; Ebenezer, 3.15; Baldwin, 8.15. *Memphis*, Somerville, 16.80; Ebenezer, 3.50; Germantown, 7; Os-

\* In the April number of *The Missionary*, the figures given for Renfro and Oxford churches, should be reversed, i. e., Renfro should be credited with \$5, and Oxford with \$1.

celo, 6.40; Memphis 2nd, 260.25; Mt. Carmel, 40.56; Collierville, 8.85; Macon, 16.30; Hickory Withe, 30; Macon, 4. *N. Mississippi*, Sand Springs, 3.20; Red Banks, 9; Senatobia, 12; Sardis, 11.40; Graysport, 1; Grenada, 33.75; College (add'l), 1. *West. Dist.*, Bethel, 2; Zion, 9.30; Eaton, 1.35; New Hope, 4.15; Brownsville, 48.35; Dyersburg, 8.45, 613.71

**MISSISSIPPI.**—*Central Mississippi*, Winona, 14.55; Lexington, 12; Yazoo City, 26.30; Bethesda, 4.75; Greenville, 20; Mt. Hermon, 2.50; Concord, 1. *Louisiana*, Midway, 9.50; Hazlehurst, 44.50. *Mississippi*, Natchez, 166; Providence, 10.15; Red Lick, 5. Union, 11.50; Bensalem, 13.50. *New Orleans*, Summit, 5; Handsboro, 2; Napoleon ave., 5.35. *Red River*, Oxford, 7.85; Smyrna, 1.20; Good Hope, 1. *Tombeckee*, Houston, 5; Friendship, 2.50; Bethesda, 5.45; Knox, 20; Pine Grove, 5; Newton, 5; Meridian 1st, 18.44, 441.94

**MISSOURI.**—*Missouri*, Aurora Springs, 4; Auxvasse, 15; Brunswick, 20.85; Auxvasse City, 13.75; Augusta, 6.40; Prairie Chapel, 5.60; Mexico, 69.45; Vandalia, 13; Fulton, 183.65; Union Chapel, 2; Montgomery City, 44.28. *Palmyra*, Pleasant Hill, 7.50; La Grange, 2.80; Big Creek, 13; Paris, 2; Florida, 5; Alexandria, 10.20; Perry, 10; Monroe City, 11.85; Shelby, 10; Philadelphia, 2.60. *Potosi*, Irondale, 3; Jackson, 20; S. Bellevue, 7; Clark's Creek, 10; Bellevue, 7. *St. Louis*, Central, 161.75; ditto, 5; Mizpah, 20.07; Des Peres, 25.10; Troy, 14.10; Dardenne, 54.50; Joachim, 7; ditto, 4.20, 337.72

**NASHVILLE.**—*Columbia*, Spring Hill, 15.76; Peterburg, 10.35; Bethany, 4.60; Young's Chapel, 4.23; Pulaski, 28.85; Cornersville, 13.50; Lewisburg, 15; Summertown, 8.35. *Holston*, Morristown, 44.18; New Providence, 4.81; Providence, 4.35; Cold Spring, 24.54; Arcadia, 10.50; Mossey Creek, 6.80. *Knoxville*, Chattanooga 1st, 70; Sweet Water, 74.82; Knoxville 1st, 207. *Nashville*, Gallatin, 28.80; Woodland st. (for Greek Mission), 66.40; Franklin (for Greek Mission), 119.36; Stone River, 5; Zion, 8.70; Shellyville, 121; Hartsdale, 5; Woodland st. (for Greece), 5; Bethesda, 8; Cripple Creek, 2.50; Woodland st. (for Greece), 21.50, 938.90

**N. CAROLINA.**—*Albemarle*, Tarboro, 10.25; Nutbush, 20; Cann Memorial, 9.30; Oak Hill, 10; Henderson, 77.50. *Fayetteville*, Tirzah, 22.76. *Mecklenburg*, Ashville, 172.00. *Orange*, Bethel, 22.35; Durham (ch. and S. S.), 65; Eno, 3.07. *Winston (M. C. C.)*, 8.43; Cross Roads, 26.10; Speedwell, 3.36; Little River, 9.25; Alamance, 26.49; Springwood, 7.41; Madison, 10.65; Alamance (add'l), 10.60; Madison, 8.30; Greensboro, 1st, 3.23; Bethesda, 2.70; Yanceyville, 3; Stony Creek, 6; Winston (for Liner's Memorial Chapel), 25; Westminster, 11.83; Midway, 3.80. *Wilmington*, St. Andrews, 205.31; Rockfish, 5; Union, 10; Burgaw, 5.60; Clinton, 8; Wilmington 1st, 219.35; Jacksonville, 1; Clarkton, 7.74; Whiteville, 4.14; Bladenboro, 4.45; Keith, 80c.; Mt. Williams, 5.05; Rockfish (add'l), 7.20; Topsail, 8.33; Beth Carr, 10.31, 1,075.06

**S. CAROLINA.**—*Charleston*, Charleston 2nd 15; Wilton, 5. *Enoree*, Wellford, 1.80; Cane Creek, 2.90; Clifton, 3.60; Grindal Shoals, 2.50; Glenn Springs, 6; Pacolet, 2.50; Mt.

Calvary, 3; Fair Forest, 9; Centre Point, 6; Fountain Inn, 1; Antioch, 3.35; Mt. Tabor (Greenville), 2.08; Mt. Vernon, 3.25; Fairview, 9. *Harmony*, Manning, 22; Indiantown, 12.14; Wedgefield, 10.50; Salem, 18.15; Summertown, 4.20; Mt. Zion, 51.08. *Pee Dee*, Red Bluff, 20; Great Pee Dee, 29, 243.

**S. GEORGIA AND FLORIDA.**—*Florida*, Smyrna, 1; Iamonia, 1.15; DeFuniak Springs, 3.47; Mikesville, 10; Magnolia, 1.05; Euchee Valley, 5.80; Monticello, 91.55; Cedar Key, 5; Marianna, 5.60. *Savannah*, Bethany, 4.25; Dorchester, 1.45; Blackshear, 2.50; Poula, 2; Clinax, 10.50; Thomasville, 64.49; Bryan Neck, 22.20; Savannah 1st, 95.31; Waycross, 5.55. *St. Johns*, Silver Lake, 22; Apok, 4.10; Lake Maitland, 5; Orlando, 70; Johnson's Lake, 3.14. *Suwanee*, Luraville, 3.40; Centre Point, 5, 445.

**TEXAS.**—*Brazos*, Huntsville, 28; Wheelock, 5; Giddings, 2.50; ditto, 11.70; Houston 1st, 109.70; Columbia, 6; Lubbock, 6; Waverly, 2; Willis, 1.25. *Dallas*, Anson, 4; Files, 5; Sherman, 93.25. *East Texas*, Crockett, 15.85; Tyler, 43; Nacogdoches, 2.15; McRae, 3; Antioch, 1.40; Tenaha, 1; San Augustine, 3.50. *Paris*, Honey Grove, 5; Blossom, 1; Clarksville, 1.45; Detroit, 2.95; Texarkana, 33.85. *Western Texas*, Westminster, 11.95; San Marcos, 5; Cuero, 16.90; Edna, 5.25; Gonzalez, 9.42, 437.0

**VIRGINIA.**—*Abingdon*, Rich Valley, 3.25; Glade Springs, 22; Wytheville, 38; Bell Springs, 6.50; Newbern, 3.61; Pulaski, 10.56; New Dublin, 34.39; Sinking Spring, 20; Anchor of Hope, 10.38. *Chesapeake*, Grove, 10; Litchfield, 15.46; Mitchell's Station, 21.44. *E. Hanover*, Namozine and Hebron, 5.25; Bethany, 9.47; Olivet, 4.96; Richmond 2nd, 151.98; Suffolk, 16.13; Norfolk, 16.63; Aberdeen, 2.74; Colley Memorial, 20; Byrd, 2.50; Norfolk 1st, 29.65. *Greenbrier*, Oak Grove, 46; Hamlin, 1; Union, 10; Muddy Creek, 5; Kanawha, 33.70; Charleston 1st, 75. *Lexington*, Monterey, 3; Timber Ridge, 10.25; Bethesda, 31.09; Mt. Carmel, 24; Shemariah, 16.13; Walker's Creek, 5.12; Augusta, 13.04; Staunton 2nd, 24.25; Glenville, 1.70; Harrisonburg, 49.97; Greenwood, 8.54; Healing Springs, 3.83; Massanutton, 12.55; Lexington, 143.57; Colliertown, 10. *Maryland*, Franklin Square, 67.81; Rockville and Bethesda, 62.47; Laurel, 11.07; Hancock, 10; Wetheredville, 14.36. *Montgomery*, New Castle, 2.57; High Bridge, 10; Lynchburg 3rd, 3.88; Lynchburg 2nd, 62.96; New River, 6.50; ditto, 1; Glen Wilton, 6.70; Lynchburg 1st, 4.88; Riverside, 1.74; Christiansburg, 54.69; Falling Spring, 18.07; Mt. Emory, 1.80; Fincastle, 9.55; Mt. Union, 2.92; *Roanoke*, South Boston, 3.03; Hat Creek, 10; ditto, 4; Douglas, 35; Danville, 65; Buffalo, 6.87; Rustburg, 3; Cascade, 3.70; Hermon, 2; Providence, 1.77; Wylliesburg, 1.90; Briery, 9.90. *West Hanover*, Waddell, 13.03; Appomattox, 6.81; Rivanna, 5; Arvon, 4.19; College, 34.60; Orange (1889), 6.37; ditto (1890), 7.50. *Winchester*, Charlestown, 6.07; Harper's Ferry, 29.33; East Branch, 36; Strasburg, 34.62; ditto, 50c.; Springfield, 20.32; Mt. Hope, 18.03; Moorefield, 50.24; Gerrardstown, 80; Capon, 2; Bloomery, 2; North River, 3; Cedar Creek, 15.52; Davis, 6; Elk Garden, 21;

Smithfield, 3.18; Stone Chapel, 2; Cedar Cliff, 25; Shepherdstown, 35.16; Martinsburg, 112.95; Berkeley Springs, 16.62; Gerrardstown (add'l), 7.46; Bunker's Hill, 6.40; Round Hill, 17.65; Loudoun-st., 10.60, 2.119.96

Total from churches, - - - - \$8,358.68

### SABBATH-SCHOOLS.

**SYNOD OF ALABAMA.**—*N. Alabama*, Anniston 3rd (C. D.), 3; Birmingham 2nd (C. D.), 4.80; West Anniston, 8.25; Anniston (C. D.), 28.43; Columbiana, 15. *South Alabama*, Union Springs, 17; Bethel (C. D.), 9.32; Palmyra (C. D.), 4; Franklin-st., Mobile (C. D.), 8.95; Clayton (C. D.), 10; Geneva (C. D.), 8.50; Brewton (C. D.), 4.71. *Tuskaloosa*, Gainesville, 5.66; Eutaw (C. D.), 16.50; Newbern (C. D.), 4, 142.12

**ARKANSAS.**—*Arkansas*, Lonoke (C. D.), 3; Black Rock (C. D.), 8.35. *Ouachita*, Carolina, 12; Richmond, 19.75. *Pine Bluff*, Fordyce (C. D.), 5.10; Pine Bluff (C. D.), 25.35. *Washbourne*, Fayetteville (C. D.), 10.25, 83.80

**GEORGIA.**—*Athens*, Athens (C. D.), 6.02. *Atlanta*, West End (C. D.), 5.52; La Grange, 10. *Augusta*, Milledgeville, 20.10, 41.64

**KENTUCKY.**—*Ebenezer*, Richwood, 1.10; *Maysville*, 13.70. *Louisville*, 46.90; *Laylorsville*, 7. *Muhlenburg*, Hopkinsville (C. D.), 9.10. *Paducah*, Paducah 2nd, 5.51; Tenth and Clay-st. (C. D.), 1.25. *Pennsylvania*, Campbellsville (C. D.), 5; Harrodsburg (C. D.), 7.82; *W. Lexington*, Troy and Wilmore, 13.80; *Cynthiana*, 13, 124.18

**MEMPHIS.**—*Chickasaw*, Ripley, 5.46. *Memphis*, Landerdale-st., 51.53; Covington, (C. D.), 17.55; Memphis (C. D.), 9.45; Hickory Withe, 12; River Bethel, 5.25; ditto, 4.05. *N. Mississippi*, College, 12.80; Tunica, (C. D.), 5.45; Byhalis, 2. *West District*, Humboldt, 1.35; Trenton (C. D.), 14.45, 141.34

**MISSISSIPPI.**—*Central Mississippi*, Jackson, 17.75; Edwards, 5.51. *Louisiana*, Centerville, (C. D.), 7.50. *Mississippi*, Crystal Springs (C. D.), 14.60. *New Orleans*, Prytanian-st. (C. D.), 21; New Orleans 1st (C. D.), 41.10; Summit (C. D.), 5. *Red River*, Mansfield, 3.80; Monroe (C. D.), 20.50. *Tombeckbee*, Houston (C. D.), 2.50; Aberdeen, 3.55, 149.81

**MISSOURI.**—*Lafayette*, Longwood (C. D.), 8.07. *Missouri*, White Cloud (C. D.), 2.85. *Palmyra*, LaGrange (C. D.), 7.90. *Potosi*, Potosi (C. D.), 16.40; Bellevue, 3; Jackson, 27, 65.22

**NASHVILLE.**—*Columbia*, Fayetteville (C. D.), 10; Columbia 1st (C. D.), 20. *Holston*, Morrisown, 13.17; ditto, 2.90; Rogersville, 32.02. *Knoxville*, Mission Ridge (C. D.), 10.42; Chattanooga 1st, 15.69; Knoxville 1st (C. D.), 65. *Nashville*, Nashville 2d (C. D.), 8.25; Franklin 12.50; Hendersonville (C. D.), 7.50; Gallatin (C. D.), 80, 227.45

**NORTH CAROLINA.**—*Concord*, Centre (C. D.), 18. *Fayetteville*, Montpelier (C. D.), 7. *Orange*, Alamoce (C. D.), 50.61; ditto (add'l), 50c.; Milton (C. D.), 23.97; Red House (C. D.), 17; Winston, 13.25; Winston (C. D.), 25.22. *Wilmington*, Mt. Oliver, 2.75; Wilmington 1st, 43.60; South River (C. D.), 2, 203.90

**SOUTH CAROLINA.**—*Charleston*, Charles-

ton 1st (C. D.), 22.37; Mt. Pleasant (C. D.), 7. *Enoree*, Woodruff (C. D.), 6.50. *Harmony*, Maysville (C. D.), 3.26; Manning (C. D.), 2.61; Summerton, 3.80; Liberty Hill (C. D.), 7.81; Mt. Zion, 31. *S. Carolina*, Anderson (C. D.), 12.15; High Shoals (C. D.), 3.50, 100.00

**S. GEORGIA AND FLORIDA.**—*Florida*, Monticello, 8.45; Tallahassee (C. D.), 3.26; Euchee Valley (C. D.), 7.10; Mikeaville (C. D.), 7.64. *Savannah*, Waycross (C. D.), 14.96; Darien, 1.56. *St. Johns*, Silver Lake, 18, 60.97

**TEXAS.**—*Brazos*, Waverly (C. D.), 3.35; Houston 1st (C. D.), 71.55. *C. Texas*, Gatesville (C. D.), 8.10. *Dallas*, McKinney, 10.30; Milford (C. D.), 42.45; Ebenezer (C. D.), 5.20; Collinsville (C. D.), 1.50; Sherman, 25.38. *E. Texas*, Crockett, 1.70; ditto (C. D.), 11.95; Palestine (C. D.), 12.05. *Paris*, Texarkana (C. D.), 8.25. *W. Texas*, Goliad (C. D.), 7; Westminster, 1.55, 210.33

**VIRGINIA.**—*Abingdon*, Walnut Grove (C. D.), 5.90; Anchor of Hope, 7; Pulaski (C. D.), 10.50; Abingdon, 8; Sinking Spring (C. D.), 25. *Chesapeake*, Grove, 10; Mitchell's Station, 10. *E. Hanover*, Norfolk (C. D.), 16.44; Richmond Presbyterian Union, 23.60. *Greenbrier*, Hillsdale (C. D.), 3.43; Oak Grove (C. D.), 10; Charleston 1st, 8.49; Kanawha, 4; Mt. Pleasant (C. D.), 17.82; Point Pleasant, 9.50. *Lexington*, Bethesda, 9.38; Waynesboro, 50; Shemariah, 1.61; Lexington, 25.43; Glenville (C. D.), 3.30. *Maryland*, Maryland ave. (C. D.), 19.08; Sykesville (C. D.), 21.50; Springfield (C. D.), 9; Laurel, 2.93. *Montgomery*, Lynchburg 1st, 50; Lynchburg 3rd (C. D.), 13; Lynchburg 2nd, 5; Lynchburg 1st (C. D.), 149.35; Liberty (C. D.), 28.13. *Roanoke*, Hat Creek, 50c.; South Boston, 8.71; Buffalo, 5.50; Bethlehem (C. D.), 19.25; Hat Creek 1.08; Briery (C. D.), 5.18. *W. Hanover*, Fannsdale, 11.04; Waddell (C. D.), 12.18; South Plains (C. D.), 13.43; Fairview (C. D.), 3.22. *Winchester*, Elk Branch, 2.52; Piedmont, 8; St. Luke's, Romney, 2; Harper's Ferry, 6.50; Berkeley Springs, 9.68; Loudoun-st., 22.56, 688.74

Total from Sabbath-schools, - - - \$2,245.60

### MISSIONARY SOCIETIES.

**SYNOD OF ALABAMA.**—*Pres. North Alabama*, Children's Miss. Soc., Jacksonville, 7.20. *S. Alabama*, Wilson Miss. Soc., Union Springs, 10; Bagdad Mission Band, 12; Stuart Miss. Soc., Jackson-st. \* 10.15; Anna Safford Mission Band, Franklin-st., 40. *Tuskaloosa*, C. B. Soc., Camden, 2.47, 102.47

**GEORGIA.**—*Augusta*, Lad. Miss. Soc., Eatonton, 2.38. *Macon*, Woman's For. Miss. Soc., Macon 1st, 60, 62.00

**KENTUCKY.**—*Ebenezer*, Lad. Miss. Soc., Catlettsburg, 8.80; Lad. Miss. Soc., Augusta, 15. *Louisville*, Lad. Miss. Soc., Louisville 2nd (for Ceara), 73; Mission Band, Bellewood Seminary, 51.75, 148.55

**MEMPHIS.**—*Memphis*, Little Gleaners, Mt. Carmel, 5. *North Mississippi*, Catherine Watson Miss. Soc., Holly Springs, 46.68; Lad.

\* In the April No. of *The Missionary* the "Stuart Missionary Society, Jacksonville," should read, "Stuart Missionary Society, Jackson-st."

Aid Soc., Batesville, 2.50; *Western District*, Hattie Graybill Band, 10, 64.18

MISSISSIPPI.—*Central Mississippi*, Earnest Workers, Vicksburg, for native preacher in Sockow, 25; Little Lights, Edwards, 10; Willing Hands, Winona, 7.50 *Mississippi*, Fayette Mission Band, 4.85; ditto, for girls in Mrs. Stuart's school, 3.85; Earnest Workers, Rodney, 7.45; Crystal Springs, Lad. Miss. Soc., 5. *New Orleans*, Lad. Miss. Soc., New Orleans 1st, 50. *Tombeckee*, Lad. Miss. Soc., Columbus, 10; Children's Miss. Soc., Knox ch., 10, \$143.65

MISSOURI.—*Missouri*, Auxvase, Lad. Miss. Soc., 26.05; Brunswick, Lad. Miss. Soc., 13; Bethel, Lad. Miss. Soc., 8.40; Columbia, Lad. Miss. Soc., 21. *Potosi*, Bellevue, Lad. Miss. Soc., 10. *Palmyra*, Little Workers, Big Creek, 11. *St. Louis*, Lad. Miss. Soc., Mizpah, 11. *Upper Missouri*, Lad. Miss. Soc., St. Joseph, (for Miss Dysart), 50; ditto, 36, (for Mr. Graham); Lad. Miss. Soc., Central ch., Kansas City, for McPheeters Mission, Japan, 50, 236.45

NASHVILLE.—*Columbia*, Children's Miss. Band, Betherei, 10; Ladies' Miss'y and Benevolent Society, Lewisburg, 22.32; Ladies' Working and Benevolent Society, Union ch., 5. *Holston*, Lad. Miss. Soc., Morristown, 20.65; Lad. Miss. Soc., Mt. Horeb, 13; Lad. Miss. Soc., Rogersville, 11.70; Lad. Miss. Soc., Cold Spring, 5. *Knoxville*, Lad. Miss. Soc., Chattanooga 1st, 150, (for Mr. Graham). *Nashville*, Lad. Aid Soc., Nashville 1st, 23.56; Y. P. Soc., Nashville 1st, 1.55; Little Coral Workers, Franklin, 23; Lad. Miss. Soc., Mt. Zion 30.67; Theodorice Cecil Memorial Miss'y Society, Murfreesboro', 23, 339.45

N. CAROLINA.—*Albemarle*, Children's Miss. Soc., Henderson, 8.82; Girls' Miss. Soc., ditto, 6.45; Lad. Miss. Soc., Raleigh 1st, 30, (for Miss Kirkland); Peace Institute Young Ladies' Miss'y Society, 42.50, (for Miss Hattie Jones); "Busy Bee" Band, Raleigh 1st, 52.50, (for Mrs. Wardlaw). *Concord*, Lad. Miss. Soc., Elmwood, 10.20; Lad. Miss. Soc., Third Creek, 12.66; Lad. Miss. Soc., Statesville, 30.30; Lad. Miss. Soc., Central, 16. *Fayetteville*, Earnest Workers, Maxton 13.36. *Mecklenburg*, Lad. Miss. Soc., Charlotte 1st, 25; Society of Woman's Work, Asheville, 20; Lad. Miss. Soc., Charlotte 2nd, 25. *Orange*, Lad. Miss. Soc., Cross Roads, 5; Wiley Mission Band, Winston, 11.82; Lad. Miss. Soc., Springwood 11.95; Men's H. & F. M. S., Greensboro' 1st, 3.90; Woman's Miss'y Society, Greensboro' 1st, 6; Men's Miss'y Society, Winston, 178.15, (for Rev. H. B. Price); Lad. Miss. Soc., Winston, (praise service), 22.42; ditto, general collection, 12.75. *Wilmington*, Lad. Miss. Soc., Oak Forest, 5.50; Lad. Aid Soc., Mt. Olivet, 15.20; Lad. Miss. Soc., Horeb, 12, 578.48

S. CAROLINA.—*Charleston*, Little Sunbeams, Columbia 1st, 20; Lad. Miss. Soc., Charleston 1st, 60. *Enoree*, Juvenile Miss'y Society, Spartansburg, 8; Lad. Miss'y Soc., Rocky Spring 5; Caldwell Miss'y Soc., Union ch., 46.64. *Harmony*, Lad. Aid and Miss'y Soc., Florence, 37.10; Summerton Lad. Miss. Soc., for Leighton Wilson Memorial Mission, 10; Lad. Miss. Soc., Kingstree, 5; Lad. Miss. Soc., Sumter, 30, 245.24

S. GEORGIA AND FLORIDA.—*Florida*, Children's Miss'y Society, Mikesville, 1.80;

Adult M. S., Mikesville, 3.56. *Savannah*, Lad. Miss. Soc., 19

BAND OF HOPE, 86 60.5  
TEXAS.—*Brazos*, "Pagoda Lights," Gulf Prairie, 11. *East Texas*, Lad. Aid Soc., Tyler, 6.00, 17.4

VIRGINIA.—*Abingdon*, Lad. Miss. Soc., Dublin, 21.35; Lad. Miss. Soc., Sinking Spring, 10. *East Hanover*, Lad. F. M. Union, (for Miss Kirkland, 38); F. M. Gleaners, 12; Lad. Miss. Soc., Olivet, 2.20. *Greenbrier*, Lad. Miss. Soc., Lewisburg, 24.50; Randolph Miss'y Soc., Union ch., 20. *Lexington*, Nellie Sprunt Soc., 15; Lad. Miss. Soc., Pisgah and Crab Bottom, (for Miss Emerson), 6; Willing Workers ditto, 61 cents; Lad. Benev. Soc., New Providence, 12.90; Woman's F. M. S., Lexington 42.61. *Maryland*, Lad. Miss. Soc., Springfield, 5.50. *Montgomery*, Lad. Miss. Soc., Christiansburg, 7.25; Lad. Miss. Soc., Lynchburg 2nd, 40; Lad. Miss. Soc., Falling Spring, 13; Children's Miss'y Soc., Christiansburg, 10. *Roanoke*, Lad. Miss. Soc., Hat Creek, 10; Lad. Miss. Soc., Danville, 20; Sunny Side Society, Clarksville, 30. *West Hanover*, Penny Gleaners, Charlottesville, 69.55. *Winchester*, Lad. Miss. Soc., Berryville, 18.65; Mite Soc., Cedar Cliff, 10; Lad. Miss. Soc., Charlestown, 10, 449.1

Total from societies,

\$2,317.4

#### MISCELLANEOUS.

SYNODICAL.—*Alabama*, Monroe Jones, Waverly, Ala., 6.05; A Lady in Tusculum, 1. *Arkansas*, J. A. Pattillo & Son, "Free-Will Offering," 20; Miss Mary J. Moore Fayetteville 1; J. Moore 5. *Memphis*, Mrs. D. M. McKnight, 1; Miss E. S. Cummins, Covington, Tenn., 5. *Mississippi*, F. W. Scott, Houston, 25. *Missouri*, M. J. Y., 1; M. G. S., 10; S. Fitzgerald 1. *Nashville*, M. F. M., 10. *North Carolina*, Rev. S. O. Hall, Madison, 5; E. W. Robeson Tar Heel, 10; Mrs. S. C. Ives, 25 cents. *South Carolina*, Henry Harrell 17; Rev. T. H. Law, 25; Laura Harrell, 10; E. W. B., 20; Mrs. F. J. Hay, Liberty Hill, 2.50; E. H. S., 2; Eddie Mills (sale of canaries), 5; Mrs. M. B. Bratton, Bethel, 3; Rev. J. B. Adger, D. D. 30. *South Georgia and Florida*, Mrs. Carrie Liddon, 50 cents; Member of Savannah 1st ch. 50; Miss Moreman, 5. *Virginia*, M., Greenville, Va., 40; Mrs. J. F. Bean, (for Miss Hattie Jones), 40; John W. Larrick's Children's Missionary Pig, 10; Mrs. E. H. A's mite-box, 4; C. C. D., Oak Dale, 30; Unknown, (for Brazil), 1; An Afflicted One, 2; M. L. L., 5.50; Cash, 20; Prof. J. A. Quarles, Lexington, 25, 8420.1

GENERAL MISCELLANEOUS.—C. H. Gaus, San Antonio, Texas, 10; Young Ladies' Missionary Society of Charlotte Female Institute, 28.05; Mrs. Hall's Mexican Mission School, 1.75; J. D. Lewis, 1; J. M. Chamwick, 5; Y. M. C. A., S. W. P. U., 2.35; Miss Fanny Jencks, 5; Unknown, 5; Exchange, 12.42, \$70. LEGACIES—Interest on Elizabeth Gibson Memorial Fund, 35; Milton M. Moffett Legacy, 1,000; Miss Ella Martin's Legacy, 323.57; A deceased daughter's bequest, 6.10, 1,364.

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THE DINNER AT THE RESIDENCE OF THE PRINCE OF TSINGARON, JAPAN.

# THE MISSIONARY.

VOL. XXIII.

SEPTEMBER, 1890.

No. 9.

## EDITORIAL NOTES.

If people knew the joy which springs from joining heartily in the mission work for the world, no appeal would be needed to awaken their interest in it. In a letter from Mr. Gammon, our missionary to Brazil, written to Mr. Lane in this country, we find an expression which aptly fits the case. Mr. Gammon had been preaching in Jundiahy, and says: "The *sala* was crowded, and the people listened with an inspiring interest. I have not before preached with so much interest, or with so much ease and pleasure to myself. I left the place feeling that *I had met with the Lord.*"

It is not every one that can be a missionary and preach. But every one can be in full sympathy and coöperation with Jesus Christ, who will have all men to be saved and to come unto the knowledge of the truth. And the Lord meets with such.

On the other hand, let no one fail to consider the consequences of neglect. Henry Drummond, in his address before the students at Northfield, Mass., speaking of love as the test of a man in the day of judgment, said: "By what we have not done, *by sins of omission*, we are judged. It could not be otherwise. For the withholding of love is the negation of the Spirit of Christ, the proof that we never knew Him, that for us He lived in vain. It means that He suggested nothing in all our thoughts, that He inspired nothing in all our lives, that we were not once near enough to him to be seized with the spell of His compassion for the world. It means that—

I lived for myself, I thought for myself,  
For myself, and none beside—

Just as if Jesus had never lived,  
As if He had never died.

"It is the Son of *Man* before whom the nations of the world shall be gathered. It is in the presence of *Humanity* that we shall be charged. And the spectacle itself, the mere sight of it, will silently judge each one. Those will be there whom we have met and helped; or there, the unpitied multitude whom we neglected or despised. No other witness need be summoned. No other charge than lovelessness shall be preferred. Be not deceived."

Are pastors arousing their people, are Christians arousing their fellow-Christians, to understand this truth and act on it?

THE two hundred and four missionary ladies assembled in the recent missionary conference at Shanghai issued a tender and earnest appeal to Christian women in all Protestant lands for help, especially for more laborers, in making known Christ the Saviour to the many millions of their sisters in China. They say that it is not claimed that the evangelization of the women in China cannot be done at all by men, but that there is *more* of it than men can do, there is *much* of it that can never be done unless women do it, and much that men cannot do as well as women can. By the work already done "many lives have been uplifted from the degradation of idolatry and sin, many sad hearts comforted, many darkened minds enlightened, and much solid good effected."

THE Missionary Conference in Shanghai also issued an appeal to the "home churches" to send out "within five years many hun-

dreds, indeed, as many as can possibly be obtained, of well-qualified, ordained men." The appeal says:

"In view of this most difficult language, of the hoary and subtle superstitions, together with the vast influence here accorded to intellect and education, and in view of the fact that China must, after all, be evangelized by a trained native agency, we would burn into the hearts and consciences of young men of commanding practical and intellectual as well as spiritual endowments the appeal to give themselves to evangelistic and literary work in China, and to the thorough education and training of natives for various positions of influence, but pre-eminently for the gospel ministry. We pray that, along with others, God may bring many such to feel 'woe is unto me if I preach not the gospel to the heathen.'

"We call upon individual congregations to greatly increase their contributions for the support of one or more of these men.

"We urge upon Christian men of wealth to prayerfully consider the duty and privilege of personally supporting their representatives in this work.

"We recommend that these men be sent under the regularly constituted boards of the various denominations, and that these boards search out suitable men before they are committed to the work at home.

"With the highest appreciation of the claims of the home churches and of the responsibilities of the ministry at home, we would yet urge young pastors to consider whether the places of some of them might not be filled by men who could not come out to the mission field, while they might bring their experience to spheres of work in China, which must otherwise be left wholly unoccupied.

"Finally, we beseech the Lord of the harvest to move you mightily by his Holy Spirit in behalf of this vast and ripening field."

LETTERS from Mr. Lapsley and Mr. Sheppard were received just too late for publication by us last month, stating that they ar-

rived on the Congo May 10th well and hopeful. It was the "winter" season there, and Mr. Sheppard, writing from Banana, at the mouth of the river, remarks that "it is not much hotter than our Southern summer." The missionaries expected to spend the cool season in studying the Lower Congo and the cataract region, and then proceed to the upper river, where the climate is considerably cooler. Interesting extracts from their letters will be found on another page. Their address will be, Boma, Congo Free State, Africa, *via* Lisbon.

It must not be supposed that our missionaries, in landing on the shores of the Congo, find only an unbroken wilderness. The wedge of modern civilization has already made a good entrance at this point. We have just said that the post-office address of Mr. Lapsley and Mr. Sheppard will be Boma, which is the capital of the Congo Free State. Twelve years ago at this point there were only about half a dozen mercantile houses, with a population of eighteen or twenty whites. The grassy hills behind the little settlement were blank and desolate. Now as the missionary lands, he finds a street railway, with the cars drawn by steam. The little train climbs the slope to the once deserted plateau. Here he sees a fine hotel, a hospital, a convalescents' home, and other buildings. Boma now can boast of her shops and warehouses and many conveniences, and the merchant rides on the "dummy line," as we would call it, from his place of business to his meals at the hotel.

Going higher up the river, he comes to Matadi, at the foot of the Livingstone cataracts. It is the terminus of the Lower Congo navigation, and the starting point of the new railroad around the falls. Twelve years ago one lonely little hut, built on the rocks by English missionaries, was the only human habitation at this place. Matadi means rocks. Bula Matadi, Rockbreaker, was the name given by the natives to Stanley when he was engaged in constructing the caravan road around the falls, and now all the officials of

the Congo Free State are known as the Bula Matadi. Until recently Matadi was supposed to be inaccessible to any craft larger than a canoe. Now a solid stone pier is fast advancing into the water, which proves to be deep enough for the largest ocean going steamers. Last April the "Queen of the Belgians," an elegant and powerful new steamer of 1,000 tons, built expressly for the traffic of the Lower Congo, arrived at anchor alongside Matadi pier, bringing 160 Kroo boys to work on the railroad, besides carrying passengers and crew. At Matadi, as at Boma, improvements are being rapidly made. Instead of the gloom and silent desolation which reigned when the first missionary selected this spot as a landing-place, because he could take his boat no further, the missionary now sees substantial and spacious European structures built to shelter the staff and workmen on the new railroad. The business houses of various commercial companies and the State Station are also to be seen. Working on the railroad are a staff of some twenty to thirty Europeans and about 2,000 laborers. Of these 400 are from Zanzibar, and it is interesting to observe that, since the day Stanley first led the Zanzibar men in his caravan down the waters of the Congo, the men of this island, now happily under the protectorate of England, by the recent agreement between England and Germany, have taken a part in the development of the Congo region. The African laborers are all well officered, fed, housed and paid, and it is said in *The Regions Beyond*, from which we gather most of these facts, that they pick and dig and delve with a vigor that astonishes their employers. They have caught the spirit of advancing civilization, and are proud of their task. Expectation is alive among the natives also, and rumor has carried far and wide among them the strange news that "a steamer to run on the land" is coming.

The track of the railroad is marked out, and the stony sides of the hills that here enclose the Congo are being mined and blasted into level terraces. The engineers have come

upon an excellent stone for bridges and viaducts. The original rockbreaker has been succeeded by a whole generation of rock-breakers. The hum of many voices, the constant explosion of mines in the quarry, the rolling of trucks, the whistle of the steamer, the bells of the workmen, conspire to banish the dismal silence which once hung over these stern rocks, and a new world is being evoked out of a wilderness. At present all goods going to the Upper Congo must be carried by men over the caravan road. Mr. Lapsley writes that the Dutch company has furnished him carriers for the first loads of supplies that he expects to take with him to the upper river. Happily the road from Matadi to Stanley Pool has been much improved. Twenty-seven bridges have been constructed over as many different rivers and streams, diminishing greatly the exposure of the traveler to wetting, to say nothing of the economy of time. There is one feature, however, connected with all these improvements which we must not overlook. Heretofore all goods have been allowed to enter the Congo Free State without payment of duty. But the general improvements of travel and residence must be paid for, and it is evidently only fair that, as the natives are still too poor to pay taxes, moderate custom dues should be paid on foreign goods entering the State. Accordingly a duty, not to exceed 10 per cent. on values, is now charged on all goods taken into the country. As the salaries are in barter goods, this means an addition of 10 per cent. on the cost of missions on the Congo. Belgium has pledged herself to prohibit the introduction of liquor and fire arms among the natives. She cannot maintain this prohibition without an efficient police, and it has been justly said that no one interested in the country can grudge the revenues which alone can enable her to redeem her pledge.

The activity shown by merchants, engineers, transport agents, and builders on the Congo may well inspire the church to a nobler activity in the work which is before her. *The Regions Beyond* well remarks:

"The world is giving to the Church an example of enterprise. Life and wealth are being freely consecrated to the opening up of Africa under the influence of motives which are not of the highest order, though having a mixture of benevolence in them. Should not the love of Christ constrain us to be even more energetic?"

"Does it? Where are volunteers? Where are the investors? Where are the wise and talented leaders? Where are the unselfish heroes and heroines, who give their lives gladly that Africa may be evangelized? Do Christians understand the solemn nature of the crisis which is now upon us in Africa? Within the decade or two will be virtually decided the question, Shall Islam rule Africa?"

"Unless the Church arouses itself to more earnest activity, and to more generous endeavor, that question will answer itself in the affirmative. The last great struggle between Islam and Christianity will be over the possession and domination of Central Africa. May God, in mercy to the Bantu races, save them from the sway of the false prophet!"

MR. SYDENSTRICKER writes from China:

"You will no doubt rejoice with us in the plan of union adopted by five of the Presbyterian missions in this land, and that in forming the plan we were not under the necessity of throwing the Confession of Faith and Catechisms overboard. It is an encouraging fact to us that one-third of the native converts in China have been gathered by Presbyterian missions.

"Looking over the whole field, we find four or five districts where there seems to be something of a general awakening among the people—Manchuria, Shantung, Fuhkien, Formosa, and Northeastern Canton. In the remaining parts of the field there seems as yet to be but very little interest in the gospel. The greatest interest is by no means always where the most preaching has been done. "The wind bloweth where it listeth"; equally free and sovereign is the working of the Holy Spirit.

"The work in my own field is still enaging. There has been very little, if abating of interest, while it is widening extent. I am laboring under great duties in some places, but hope everything work for the furtherance of the gospel."

THE most recent statistics of the Presbyterian Church in Brazil, 1888-'9, show following summary: Elders, 47; deacons added by profession, 389; total number communicants, 3,199; baptized children, 1,461; contributed, \$13,856. The editor of *Brazilian Missions* remarks that the membership of baptized children is not nominal but real. They are carefully watched and nurtured.

As showing the variety of causes that affect contributions for Foreign Missions, we observe that Bishop Goodsell, of the Northern Methodist Church, estimates that "largely diminished the receipts of the Foreign Mission treasury in that church by \$50,000. In a letter from Miss Bias, we learn that the cosmopolitan malady was in the family of Mr. Boyle, at Bagagem, our most remote mission station in the interior of Brazil.

ROBERT CUST, LL. D., of England, who has seen much of mission work among the heathen, lays down the following as the characteristics of a true missionary, by which we may know him: "1, He must count the cost before he begins to build; 2, He must be a man of sanctified common sense; 3, A man of worldly spirit and unselfish aim; 4, A man of purpose and intention; 5, A man of peace in his house, in his speech, and environment; 6, Simple and contented spirit; 7, Personal holiness; 8, Inexhaustible patience; 9, Unshakable faith; 10, Full of prayer, and a reader of the Bible; 11, Dauntless, but quiet; 12, Forceful in deeds rather than in words; 13, Sound judgment, a chastened spirit, a ready and soft answer, but truthful; 14, Loyalty to his church, his society and his God."

In speaking of the relation between

foreign missionaries and the native Christians, Dr. Cust uses a striking metaphor: "The black net to catch souls must be let down, but held in its place by white corks."

In regard to caste in India, he says: "The civil government, in its schools, its railroads, its ferries, its courts of justice, refuses to recognize caste. Let the missionary draw the same line, and insist that in the school and chapel and at the Lord's table there is no caste, but not attempt love-feasts and social gatherings and forcibly unite in marriage converts of different castes." Dr. Cust does not approve of missionaries "running a tilt" against caste.

THE frequent mention in letters from India of the use of pictures in evangelistic work, seems to indicate that there is an increasing appreciation of their value for making known scriptural truth to the heathen. An English Baptist missionary, writing of special evangelistic services that were held at Barisal, says:

"The week's work opened with an exhibition of fifty beautiful pictures on Mr. Jewson's verandah, to which 'all lovers of art and literature' were cordially invited. The pictures were, of course, colored illustrations of Scripture narrative, amongst them being some of the latest and best productions of the Religious Tract Society, and the Sunday-school Union. The exhibition was opened for two hours each afternoon on Monday and Tuesday, March 31st and April 1st. It attracted a large number of students, notwithstanding the fact that Mr. Jewson's house is situated quite a mile from the town. Our chief, Mr. Spurgeon, acted as principal showman, and, pointer in hand, explained scene after scene to the groups gathered around him. One native gentleman came in his carriage, and brought his children with him. The thirty little girls who compose our Zenana boarding-school, were among the first to troop up the steps, and certainly took away with them a very intelligent grasp of gospel story. The students, chiefly sons of educated Hindus, declared their conviction, with

Oriental (another name for hyperbolic) politeness, that 'the pictures were marvellously beautiful,' and that they had 'understood the Bible completely.' They certainly learnt a good deal, and are not likely soon to forget it. Truth gains a firm place in the mind when it opens both eyegate and eargate. Bazaar preaching scarcely touches men of this class. If they linger a moment to listen, it is but with languid interest, and often a supercilious smile. Hence the value of variety of method in presenting the gospel message, as well in India as in England. It was a happy thought, that exhibition."

Speaking of pictures, we may remark that the title of Mr. DuBose's latest Chinese publication is, "An Illustrated Life of Christ, with no Picture of our Lord." There are fifty-three pictures in the book, presenting gospel scenes, and in none of them is the person of our Lord seen.

WE have heard of the Englishman who, when he was asked to contribute to the Zenana Mission, said, "Where is Zenana?" But he seems to have his rival in an American merchant who refused to contribute to Foreign Missions because he was opposed to them; and declared that what he gave to missions, he would give to the "*American Board*."

BISHOP THOBURN, of India, has recently visited Singapore, where he attended the Methodist Conference of the Malaysia Mission. During the visit he baptized thirteen Chinese converts, and, with his usual sagacity, he makes the following remarks on the emigrants from China, who are scattered throughout the Malaysian region:

"The more I see of our mission work in this part of the world the more do I become confirmed in the conviction which I received the first time I visited Rangoon and saw the Chinese there, mingling as they were with the Burmese, that God would use them as a great evangelizing agency all up and down these coasts. They are not only the most energetic people to be found in this region,

but, strangely enough, they seem more accessible to the gospel than any others, and those of them who are born in Malaysia will be able to speak the vernaculars of the country in which they live, and this, added to their knowledge of English and Chinese, will qualify them for usefulness on the widest possible scale. Strange are the ways of Providence.

"The history of the Chinese Empire seems like a great enigma, and yet God, who knows the end from the beginning, has His own great and gracious plans concerning this wonderful people, and will use them, I verily believe, in such a way as to make them a great blessing to humanity. Some people look upon them as the great peril of the coming century. The world has either much to fear or much to hope, from the myriads of untaught people who live in the great Chinese Empire, but, for one, I venture to believe that there is vastly more to hope from them than to fear.

"The Chinaman is better in all this region than the native whom he supplants, and he is abundantly able to receive Christian civilization, modifying it, perhaps, to suit his own peculiar temperament, and yet not in any way eliminating its essentially Christian character. So far from fearing their coming, I wish I could see a million more Chinese workmen scattered all over this island. I shall probably see it. They are coming by ship-loads; they are flowing out in all directions; settling upon all coasts; pushing up all the rivers, and in every place holding tenaciously the ground upon which they settle. It is for us to give them the gospel, and thus make it possible for them to assist in the redemption of this beautiful island empire from sin and darkness."

It has been said that the prosperity of a missionary society is too often measured by its subscription list. A better standard would be its praying list. How many earnest, believing souls are praying at the Throne of Grace for the work for which the society was organized? The answer to this ques-

tion will determine whether the society is prospering or not.

MISS SALLIE H. CHAMBERS, who sailed from New York for Brazil, July 1st, in company with Mrs. Wardlaw, goes to Ceara with her to engage in mission work. Miss Chambers is the daughter of Dr. P. H. Chambers, an elder in the church at Lexington, Missouri. All the expenses of her travel and support are paid by the church at Independence, Mo., a church which is not connected with our General Assembly, but holds an independent position. Mrs. Wardlaw, who, from the necessities of the mission work at Ceara, has borne much loneliness there when her health was weak, is also happy in being accompanied by her mother, Mrs. Hoge.

THE REV. H. C. DuBOSE and his family arrived in New York from China July 30th. He returns to this country temporarily to make arrangements for the education of his children.

We stated in the July *Missionary* the circumstances which led the Executive Committee to request Mr. Graybill to make a visit to Cuba. He arrived in Havana on June 4th, and met with a cordial reception from the Christians, of whom Sr. Collazo had written. We give extracts from Mr. Graybill's letters as showing the situation in which he finds himself:

"Sr. Collazo has friends here who have lived in the United States, and are Presbyterian in sentiment. He was struck by the doctrine that the baptism of the Holy Ghost is the principal thing, and that there is no evidence in the Bible that baptism of water is immersion only. He had also caught the idea of government by elders as the scriptural model. He has two congregations. A third is abandoned temporarily on account of small-pox. I have preached in each of these congregations one in the central part of the city, in the house of Collazo, the other in the suburbs, in the private house of a believer. Last night in the house of Collazo we had a hundred people. The night before

in the 'Cerro,' about thirty. These people recognized the gifts of Collazo, and begged him to preach to them, and act as their pastor. I feel that there is a work here for us. The Great Head of the church is evidently directing us to take part in it. I am exceedingly busy."

On June 13th Mr. Graybill writes again: "I have received twenty-three members here on profession of their faith. They are those who invited Collazo to preach for them, and have been with him, most of them, from the beginning of his work. There seems to be material for elders and deacons. I am preaching almost every night, with three services on Sunday in three different places. I am examining Collazo, and giving him daily instruction in theology, church history, evidences of Christianity and the Sacra-

ments. He has studied the Bible with profit, and is rather a forcible speaker. He is certainly able to instruct his people, and they love him and have accepted him as their pastor. He and his wife—a good, attractive woman—are devoted to the work, as is evinced by the fact that he works in a cigar factory, at from one to two dollars a day, to support himself, and she teaches the evangelical school gratis, in their own hired house, and does her own work. I think the way will be clear to organize the church in a week or so."

Mr. Graybill's visit seems to have been most timely. May the band of Christians whom he has instructed and organized have indeed the baptism of the Holy Ghost, and be filled with power to save those around them.

#### FOR WORKERS.

"Always abounding in the work of the Lord."

"Take My *yoke* upon you . . . and ye shall find rest."

I ask no ease from restful toil,  
My toil is rest:  
Who at the Master's table serves  
Is also guest.

For toil is rest, reflection sweet,  
When toil is love,

And work itself its own reward  
Here as above.

For there His servants shall Him serve,  
And, serving, rest;  
Conveying blessings but to find  
Themselves *most* blest.  
Lord, deepen here the love which there  
Thou perfectest.

—Selected.

#### ENCOURAGEMENTS.

Our venerable friend in Wisconsin, Dr. William I. Morton, writes that he will give eight hundred dollars to send the Rev. J. Wallace Moore, of Huntersville, N. C., and his wife to Japan. Mr. Moore goes out to take the place of teacher in the school at Kochi, Japan, where he will be supported by the salary received from the Japanese trustees. In view of these facts the Executive Committee determined to send Mr. and Mrs. Moore at once to Japan. In the letter from Dr. Morton promising the money, there occurs a sentence which we hope we will be pardoned for quoting. He says: "Before I began this correspondence my religious feelings had much abated, and prayer of the

right kind seemed almost impracticable; now this is reversed, with an unusual tenderness and facility for prayer." Our aged friend has realized the promise, "The liberal soul shall be made fat." How many there are in the church who might be richer in spiritual joy if their more abundant alms came up with their prayers as a memorial before God!

A pastor writing from Kentucky says: "I am willing to make a sacrifice of part of my inheritance rather than that some good man be turned from the field." In a subsequent letter he says he will give five hundred dollars.

"Friends at Oak Grove," who do not give their names, write: "A little company, gath-

ered together in a social visit, had our attention called to the fact that eight of our missionaries, now under appointment, could not be sent out for want of means. We agreed that something must be done by somebody. But what can we do? One said, "I will give five dollars" (afterwards doubled). Another followed, and each promised to try to get others interested, but meantime we send the amount from this little company, hoping soon

to send a larger amount, as we may be able to get others to see their privilege and duty." That is a "social visit" which may be remembered with joy when "the little company" meet in the house of many mansions.

So, did space allow, we might mention various other tokens of God's goodness shown in the favor and liberality of His people towards this work.

#### KINDNESS TO THE INFERIOR RACES.

IF we were called to name one quality that above all others has brought success to Stanley in his perilous explorations through "darkest Africa," we should designate without hesitation his sympathy and kindness towards the natives. It is a God given and a Godlike trait of character. As Stanley took up the unfinished work of Livingstone, so he seems, in his intercourse with that noble pioneer in the hut at Ujiji, and on the waters of Tanganyika, to have received through him the mantle of a broad and tender charity toward the African. The white men who have served under the American explorer, one and all, bear testimony to his consideration towards the natives. "In his dealings with them," writes Braconnier, "he is invariably kind, merciful, and polite. He palavers with them, he respects their customs, their religions, and their traditions. There is not an atom of truth in the accusations of cruelty against him." In the caravans that have accompanied him, he has had to deal with hundreds of semi-savages. A more rascally and ungovernable mob than the crowd of porters from Zanzibar, who have sometimes followed his leadership, could hardly be conceived. On one occasion at least the jails of Zanzibar were opened to supply him with the men he required. But he has always sought to have his men regard him as a kind, considerate father; and in the crises of his hazardous enterprise, when everything depended on the *morale* of his men, it was the affection which they had for him, and the power with which the appeal of his heart

went to their hearts, that turned the scale on the side of success.

We read Stanley's account, written on the first Congo expedition, of his intercourse with a village of the most degraded natives. He describes how they crowded around him on their village common, so repulsive in appearance that he humorously remarks he could have given some silver dollars to any man who would disprove for him any connection by race with such beings. And yet see how his heart goes out towards them, as that of a man towards men. In the uncouth features of the chief he discerns the sly humor which is an attraction in every part of the world. He requests the African to sit with him on a mat, that they may talk together as brothers. Some children playing in the crowd knock over a pole, which falls on the head of one of Stanley's men, and at once Stanley observes the quick sympathetic thrill of pity among the women who see the accident. The tenderness of woman's heart in that heathen village is like that of her sister in the drawingroom of London. The explorer negotiates with the savages for provisions, and in all his intercourse with them, as in water face answereth to face, so his heart responds to theirs. As he parts from them with his caravan, the whole village follows him, and bids him farewell with a wish that it may be in their power to treat him better when he returns.

Or see how his humanity is conspicuous in his dealings with the dwarfs, in the forests of Ituri. His gigantic Soudanese followers,

who are six feet four inches in height, have captured two of the pigmies, a man and a woman—one about four feet high, the other thirty-nine inches. The captors bring the little creatures before Stanley as they would have brought a big hawk, or a giant moth, for inspection. As the captives stand trembling in the presence of the white man, he names the little man Adam, and the miniature woman Eve. He observes the nervous twitch about the angles of the nose, and the quick up-lifting of the eyelids, and the swift searching look of these little human beings, to know what fate may be in store for them. It is not every man that, under these circumstances, would have thought of the honor that was due to these little fellow-beings; yet Stanley did not forget the honor. He remarks that the dwarf, so far as natural intelligence was concerned, within his little experience, was certainly superior to any black man in the camp. The mysteries of woodcraft, for instance, he knew better than any of the party, white or black. He knew what wild fruits were wholesome, and what fungi were poison. He could have given the caravan valuable lessons how to find their way through the forests. "I saw also," says Stanley, "that he could adapt himself to circumstances. If the pot was to end him, a very little shrinking only would betray his fear of pain; if he were to be treated affectionately, none could be so ready to appreciate affection and kindness."

Then the explorer goes on to detail the conversation by gestures between himself and the dwarf, and the sense of humor comes out when he asks the little man, "Do you know where we can get bananas?" As the dwarf catches the cue, nods his head rapidly, and grasps his leg, to show the size of the fruit, meaning that he knows where to find bananas the size of his leg, Stanley remarks, "One sees that he can exaggerate as well as Mark Twain!"

It is this quick perception of the human traits in an inferior race, this frank readiness to acknowledge whatever is superior in them and to honor them for it; this consid-

erate kindness and generosity, which win the way for a man, whether he be explorer, or missionary, or trader, when he goes among the weaker nations of the world. And it must be said that the absence of this spirit of true humanity among many Anglo-Saxons who have gone to heathen lands has done more than anything else to hinder the progress of the Gospel among the natives. We read, for example, in letters from Japan, that the anti-foreign feeling is on the increase there. The Rev. Henry Loonis, the well-known agent of the American Bible Society in Japan, says in a recent letter, "The feeling of jealousy or dislike to foreigners is becoming more and more evident, and is likely to hinder Christian work of all kinds."

As a potent cause of this anti-foreign feeling, the *Spirit of Missions* remarks on the race pride and prejudice of Americans and Europeans and the withholding of respect due to the Japanese. The presence of non-missionary foreigners, it remarks, is after a time undesired in any Asiatic country because of their contemptuous and overbearing conduct towards the natives of the lower classes, and their condescending and patronizing airs. As an instance, it mentions that a minister of the United States to Japan, in a public address just before he left home for his post, spoke of the Japanese as "Our little brown friends over the water." The Emperor of Japan and his ministers naturally took umbrage at such words spoken on such an occasion by one who was the accredited representative of his country. The Japanese are a sensitive people, and feel keenly what they have to endure from both the official and unofficial classes of foreigners. And yet the treatment of the Japanese by Anglo-Saxons has been far less exasperating, as every one knows, than that which has been laid on the Chinese by both the people and the government of the United States.

There is but one remedy for all this. Let every white man who is brought in contact with an inferior race remember that his conduct towards them will be a true touch-stone of his character. He may be deferential and

courteous to those above him, because he fears their power, or hopes to receive something from them. He may be civil and courteous towards his equals, in order to receive similar treatment from them. But it is with an inferior, from whom he may hope or dread nothing, that his true character will come out; and it is just here that magnanimity and genuine humanity make their highest display. If a missionary fails in this, he fails in everything. True nobility of con-

duct is expressed in the Divine commands, "Be pitiful," "Be courteous," "Honor all men."

We may add, that as Christians at home appreciate the traits of humanity which exist among those whom we call heathen, so will their hearts go out in sympathetic interest and love towards them, and the desire to make known the salvation of Jesus Christ among them will become a power indeed.

#### THE EVIL OF OPIUM.

WERE a citizen of the United States told that nearly one third of all the people in this country had become the victims of drunkenness; that the evil existed among all classes, every third man whom one might meet, every third woman, every third child being a drunkard, what a vast spectacle of misery would be presented to the mind! Twenty millions of people given up to the drunkard's career of shame, of sorrow, of death! Yet this is the number of people in China who are addicted to the opium habit, and the smoking of opium no less surely undermines and destroys health, enervates and corrupts moral power, induces woe and degradation, poverty and death, than does intemperance in alcoholic drink.

The rapid increase of this evil in China is no less appalling than its extent. A century ago opium was imported to China under the head of medicine, as it is now with us. A very small number of persons then used it as a pleasurable narcotic. That the demand for it had not become great is shown by the fact that the East India Company about that time freighted a vessel to Canton with opium, which was valued at \$550 a chest. So small was the demand for the drug that the company was obliged to sell the lot of sixteen hundred chests to Sinqua, a Chinese merchant, at \$200 a chest; and he, not being able to dispose of it to advantage, re-shipped it to the Archipelago. The veteran missionary, Dr. Happer, states that when he came to China, forty-six years ago, the number of opium-

smokers was but two millions, and the smoking was confined to adult males. Now the number has not only increased ten-fold, but it embraces many women and children among the victims. At first the opium was all imported. Now the poppy is widely cultivated in China, and the supply of the native drug is more than two-fold that which is brought from India. Such is the broad and terrible curse which now rests on China.

The conditions of the opium traffic which combine to give it support are akin to those which maintain the enormous liquor traffic in our own land. On the one side are the greed of gain and the concern for state revenues; on the other hand is the depraved appetite of the victim to the drug. Good and upright men have protested and continue to protest; but the selfish interests involved are too great to be cried down by the voice of reason and conscience. At first the evil was so small as to attract but little attention. As it grew, sagacious Chinese statesmen began to call the attention of the throne to the necessity for some repressive measures. One censor stated that, as foreigners never smoked opium in their own country, but brought it all to China, it was evident that they wished first to debilitate and impoverish the people, in order that they might seize the country as their own. Various measures were suggested for putting an end to the traffic. One proposal was to stop the entire foreign trade; another was to guard the ports and arrest smugglers;

another was to close all the opium shops; still another was to give a year's warning to all opium smokers, and at the end of that time to put to death any one found smoking. The Emperor, Tao Kwang, chose one of his most energetic officials, named Lin, and directed him to proceed to Canton, and put a stop to the importation of the drug. It was reported among the Chinese that the monarch, as he recounted the evils which opium had brought on his subjects, paused and wept, and then exclaimed: "How, alas! can I die and go to the shades of my imperial father and ancestors until these direful evils are removed?" Lin executed his mission with vigor, if not with good judgment. He made a requisition on the foreigners at Canton for the immediate delivery to him of all opium in their hands, whether on shipboard or on land. More than twenty thousand chests were surrendered, whose market value was \$9,000,000. The entire lot was destroyed. In parcels of two hundred chests it was thrown into trenches, lime and salt water were mixed with it, and then the mixture was drawn off into an adjacent creek at low tide. Can another instance be found in the history of the world in which a pagan government sacrificed millions of dollars in order that its subjects might be saved from vice? Yet this it was, with the complications attending it, which brought on the "opium" war with England.

The effect of the war was to legalize the importation of opium. And now India exports to China every year at least 85,000 chests of opium, amounting to more than 5,000 tons; and the revenue to the Indian government from this source exceeds thirty millions of dollars. China derives a considerable revenue from the import of the drug; and so there is a moneyed interest on both sides that contends against the suppression of the traffic.

In view of these widespread and deeply-rooted evils, what can be done? We answer the question by quoting the interesting statement which was read before the late Missionary Conference in Shanghai, in a letter

sent by the Society in Great Britain for the Suppression of the Opium Trade. It says:

"We are glad to be able to tell you that there are signs of renewed interest in our cause, especially amongst the Christians of the United Kingdom. The attention given to it at the Missionary Conference held at Exeter Hall in the summer of 1888, led to the formation of a Christian Union for prayer to God on this subject, which now counts 3,038 members. To day some of us have attended a prayer-meeting intended, henceforth, to be held regularly on the first Wednesday of each month, at the Mildmay Conference Hall, London, in connection with this Union. In answer, doubtless, to the prayers which His own Holy Spirit has taught His people thus to unite in offering, the past year has witnessed greatly renewed activity in connection with the work of our own and other similar organizations. The division in the House of Commons during the past session showed a larger number of supporters of our cause than we have ever before been able to rally, and we have good reason to believe that, owing to special circumstances, it by no means represented the full amount of support upon which we can count in the representative House of Parliament. An appeal for a special fund to enable us to conduct a more vigorous agitation during the present season, has already met with a generous and encouraging response. During the past three months, meetings held in some of the most important centres of population, as well as in smaller towns, have elicited cordial sympathy with the movement on the part of some influential leaders of public opinion, as well as amongst the masses of the people, though to audiences of the latter class the sad history of our national dealings with regard to opium generally comes as a strange surprise. Some, again, who had begun to despair of putting an end to the opium trade with China, have been aroused to fresh activity by the information that has lately reached us with regard to the spread of the opium vice amongst our own fellow-subjects in India, through the opening of state-li-

censed opium-dens in many of the cities of that country; and the revelations made on this point have materially assisted us in gaining the ear of the public on the whole question.

"We are encouraged by these tokens of progress and blessing; yet our dependance is not placed on them. It will be by persistent Christian effort, accompanied and inspired by earnest prayer to Almighty God,

that the wished-for consummation will be attained."

This is a matter in which the whole world is interested. If the opium vice has spread to the people of India, why may it not spread to the people of the United States? Let us be at one with our brethren who are praying that this great stream of evil may be checked and driven back.

#### SCHEDULE OF TOPICS FOR THE MONTHLY CONCERT.

**JANUARY**—General View of the Foreign Mission Work.

**FEBRUARY**—China.

**MARCH**—Mexico.

**APRIL**—India.

**MAY**—Territory yet without a Missionary.

**JUNE**—Africa.

**JULY**—Indians, Chinese and Japanese in America.

**AUGUST**—Greece and Papal Europe.

**SEPTEMBER**—Japan and Korea.

**OCTOBER**—Mohammedan Lands.

**NOVEMBER**—South America.

**DECEMBER**—Islands of the Sea.

#### FOR THE MONTHLY CONCERT: JAPAN AND KOREA.

##### "UNITARIANISM IN JAPAN."—REV. C. K. CUMMING.

A NEW force has been introduced into the moral and religious thought of Japan. Its introduction has been in a manner very unlike that of the gospel of Christ, which cometh not with observation; for it has been ushered in with the blare of bugle and the blast of trumpet, yet not altogether without some preliminary preparation, or testing of the prospects for future success.

He who is the avowed leader in this new movement spent a year or two in the capital of the empire, mingling with the leaders of thought in educational and editorial circles in that central spot, and availing himself of every opportunity, not only of expressing his own ideas, but also of finding out the spirit in which those ideas were received.

As a result of his reconnoissance, so sanguine did he become from the thought that his code of morals and of religious truth was just the thing that Japan needed for its highest development, that he hastened homeward—to New England—and there pictured in glowing colors, to those of like faith, the

success which would most assuredly attend any efforts that they might put forth, in this island empire, for the spread of their belief. So confident does he seem to be, that he expresses himself as follows in his report to the association that sent him to this country: "If for an empire ready to fall into its hands, the American Unitarian Association cannot raise the small sum required, it will be well to abandon entirely all thought of entering the field of foreign missions."

The Unitarian Association determined to enter the field. That it might appear as broad and catholic as possible in its character, an Englishman was added to the Unitarian Embassy that was to revolutionize Japan. They reached this country about the beginning of this year. It was by no means their plan to commence their efforts in a quiet way, as missionaries generally do. Their central station must be Tokyo, and their formal introduction to the nation must be in a large banquet given to celebrate the appearance of their new magazine, *The*

*Unitarian*, which is to be the medium through which they expect to disseminate their doctrines. At this banquet were present such men as the Vice-Minister of State for Education, the President of the Imperial University, several of the nobility, and the leading editors of the capital. Their presence, however, did not stamp these gentlemen as Unitarians, and in the speeches which followed, some of them were independent enough to say so very emphatically.

An indefinite number of the first issue of the magazine has been circulated far and wide throughout the country. The movement is receiving an additional advertisement in a controversy which is going on now in the columns of the *Japan Mail*, the leading English paper, between the Unitarian leaders and a missionary.

Whether it is wise or not to carry on an open discussion, such as this, I shall not say. Certain it is, that the first efforts of the Unitarians here seem to have been to wilfully misrepresent the doctrines of orthodox Christians, and to depreciate the results of their labors. In the report above referred to, we find the following: "The new movement in Japan, in one year, has attained results which all the orthodox missions have failed to achieve in twenty years. One advantage, at any rate, results from this public discussion. The views of the different members of the Unitarian Embassy are presented in a language intelligible to all missionaries, and the principles they advocate are thus known to natives and foreigners alike. For it is to be supposed that the principles advocated in *The Unitarian* (printed in Japanese) are the same as those set forth in the *Japan Mail*. And, inasmuch as the three representatives of this movement have openly expressed themselves in this discussion, it may not be uninteresting to read what they have to say, and to notice how the leaders of

various positions. In his speech at the banquet, Mr. Knapp said: "Unitarian interest is no longer a theological, but a humanitarian interest. Unitarians no longer care to dispute about the *unity of God*. Their emphasis is laid upon the idea of the *unity of man*. With the controversy about the Trinity, has also disappeared from Unitarian thought all vital interest in the questions of biblical infallibility, atonement, and salvation, all these being, or coming to be, dead issues in the religious life of America. Nor are Unitarians, in the least degree, interested in idle speculations or fears as to what may happen to them in the next world. All these things are to them, in the new life of this modern time, the deadest of issues. They are thrilled with the modern consciousness of the *unity of mankind*; and upon that unity, and upon what may be done to advance it, they put their chief emphasis."

The following is from Mr. Macauley: "Unitarians have no creed, in the ordinary meaning of the term. They have some well-defined fundamental principles, *i. e.*, they have as the basis for their opinions *the human reason working through philosophy and science*. They use perfectly free inquiry as their method. Their aim is to secure, or to develop, among mankind the highest possible character, both personal and social. These principles have not been imposed upon Unitarianism by denominational legislation. They are part of the forces of the world's new era, and, as such, attract or repel their adherents by natural processes. Besides these fundamental principles, Unitarians have generally a consensus of opinion about social, ethical, and religious problems. This consensus, however, is not held as a condition for fellowship, nor is it the subject of dogmatic propagandism. Like the fundamental principles, it acts by natural repulsion and attraction. It undergoes steadily modifications and changes like any other body of thought which depends upon advancing knowledge. The Unitarian Mission to Japan has been made for the purpose of establishing these principles in Japanese re-

THIS "CREEDLESS" RELIGION  
agree (?) among themselves with regard to what we consider fundamental truths. I quote only as much as seems to be necessary in order to give a clear conception of their

ligious thought and life, and, as far as possible, to make known and to gain adherents for these opinions. These opinions are of two kinds—those which have been formed through the relations of Unitarianism to historical Christianity, and those which have resulted from free philosophic and scientific speculation upon many of the problems confronting human life. By the first class of opinions, Unitarians are Christians. In many articles of faith, they differ from the orthodox creeds of Christendom. But these differences notwithstanding, they claim to be Christians by their faith in God; their discipleship to Jesus Christ; by their view of human nature; by their doctrine of sin and righteousness, and by their hopes for humanity, both in this world and hereafter.

"THE SECOND CLASS OF OPINIONS referred to, make Unitarians philosophers, theists, scientific moralists, and sympathetic students with all the forms of religion which mankind, under the natural religious impulse, have found."

Mr. Hawkes, the English representative of Unitarianism, writes as follows: "The denial of the Trinity arose from an affirmation of the Fatherhood of God, which was a return to the central point in the teaching of Jesus. The awful failure of God's purposes as taught in the fall of man, the total depravity of human nature, the fiendish dogma of everlasting hell-fire, the inoperative scheme of salvation whereby so few are saved, the fiction of substitutionary sacrifice as an atonement,—all these vanish before the divine Fatherhood. The deity of Christ is only important as one piece of that theological puzzle, and becomes a dead issue when the other dogmas die out. . . . Our view of the Bible as a great revealer of God, but not as infallibly inspired, is now rapidly being adopted by reasonable men."

These quotations will serve to indicate the views of these men. It is not necessary to discuss them here. Each one can judge for himself, somewhat, the character of the religious principles that will be put forth by such persons. Having as a "basis for their

opinions" the human reason working through philosophy and science, it is difficult to see in what way they can deduce therefrom a system of truth whose main object is to lead back to God his wandering and erring children, and to save their souls from death through the willing sacrifice of another. Philosophy and science do not teach anything with regard to expiatory suffering—the just taking the place of the unjust in the presence of violated law. The human reason, working through this channel, presents a lasting antagonism to the truth as it is in Jesus. To such the simple story of the Cross is foolishness. It becomes "the dearest of issues." And "a consensus of opinion" about social, ethical and religious problems, acting by natural repulsion and attraction, undergoing steadily modifications and changes dependent upon advancing knowledge, which may or may not be believed and accepted according to the preference of each individual, such a consensus seems to be a very vague and uncertain and unsatisfying thing to offer to a people who are surrounded by heathen ignorance, and who are sitting in the darkness of the death-shadows.

To a soul that is groping blindly in the darkness, and striving, in one way or another, to find the light—a light clearer and brighter than that which shines from human reason or human speculation—what have they to present? To a people fast drifting away from the moorings that bound them to a former faith, and tossed wildly on the billows of doubt and uncertainty and skepticism, what hope have they to offer as an anchor of the soul, both sure and steadfast? In times of danger the sailor cares not to hear an elaborate exposition of the science of navigation. He only desires to know how he can secure for himself present safety. And so those among this people who realize their condition before God are desirous of knowing how they may make their peace with him, rather than how they may, by the human reason, strive to wend their way through the labyrinthine mazes of philosophy and science.

And yet, in this new movement, there is a danger that presents itself to the rising generation in this country, to the young men of Japan. This blending of science and philosophy and religion into one, making them coördinate factors in the accomplishment of their ultimate object,—the awakening of the people to the idea of “the modern consciousness of the unity of mankind,”—this blending is something that, in a way, is specially attractive to the youth of this country. We must remember that the people of Japan have not the reverence for the religion of Christ that we ourselves have. Living in an atmosphere in which His name was regarded as sacred, and His character as holy, and His worship as a willing and reasonable service, His claims upon us have ever been recognized as far transcending those that spring from any other source, and our relations to Him as closer than those that bind us to any earthly tie.

Not so with the people of Japan, of course. The inflowing of Western ideas of any and every character—mechanical, scientific, philosophical, social, moral, religious—throughout the whole of the empire, in volume like the flow of the Amazon, and all coming together, have put these different modes of thought and of action on a level to a degree that is painfully striking. The ideas of a mechanical character, which could be readily accepted or rejected, were soon segregated from the others. But in the realm of thought in the sphere of scientific, philosophical, social, moral, and religious ideas, there is still a vagueness and a lack of discrimination. Young men frequently present themselves, saying that they desire to study Christianity, expecting to study it just as they would a system of philosophy; and in presenting to such a class of students questions of a scientific and philosophic and religious character as of equal value and importance, the danger of having their minds blinded to the truth is readily seen. I would not be understood as saying that Christianity has not made an impression firm and deep and abiding upon the heart and mind of the nation, and that

this impression is the immediate result of the power of God working upon those who believe by the influence of the Holy Spirit; but only that, when young men whose previous environment has been of a heathen character come into contact with the new thought that confronts them on all sides while pursuing their studies, they can see no great difference between Christianity as a system of truth from other truths that are presented to their minds. They are studying simply to learn; to broaden the field of their intellectual vision in every direction in which they can. After they come into frequent contact with missionaries or native Christians who can teach them, their views change. Frequently, however, their main object in visiting missionaries is to learn what English they can, and when the truths of Christianity are presented to them in a direct and personal way, their visits often cease. To these young men, whose main desire is to familiarize themselves with Western thought and Western ideas, irrespective of their special character, whether scientific, or philosophic, or religious, to such this new movement presents elements of danger.

The special attraction that questions of an abstruse and metaphysical character possesses for the Japanese mind also increases the extent of this danger. The Japanese are

#### THE GREEKS OF THE EAST.

They are bright, quick-witted, and fond of discussion. Like the Athenians in the days of Paul, they spend a great deal of time in either telling or hearing some new thing. The ease and fluency and force with which they can express themselves are but the result of long continued practice, a habit that has become as second nature to them; and so, of course, they are specially fond of giving utterance to any new thoughts that flood in upon them from the Western world. They would discuss with equal freedom and with equal lack of reverence a problem in geometry or the question of the divine nature of Christ. The question of the existence of God would receive scarcely more reverent treatment than that of the existence

the absence of fire, do not mind the cold.

Returning to the meeting in this theatre, whenever a speaker appeared on the platform he would be greeted with a violent clapping of the hands and other demonstrations. As soon as the crowd became quiet he would commence, and would have comparatively good attention until some remark was made which the audience did not like, and then, in a crowd of about one thousand persons, at least two-thirds would unite in crying out, "No, no, no, no," causing such a noise that the speaker could not be understood even by persons sitting quite near him. Most of the speakers would talk straight on, seemingly as little disturbed as a person addressing one of our orderly congregations at home. After the first outcry of "no, no," it seemed to take almost nothing to rouse the cry, and one could not help laughing at the way they would cry out at something to which there could not be the slightest objection. But they seemed to be possessed by a spirit whose only language was "no, no," or "hear, hear," and a few such expressions. But the crowd was not satisfied with vocal opposition only, for at times, as if at a given signal, the majority of those in the pit would rise as one man and rush back to the door, as if bent on getting out from perfect disgust at the speaker. Finding the door closed, back they would come and resume their former seats, seemingly well satisfied at the performance. Those in the gallery moved in concert with those in the pit. As the floor was only one plank thick, it performed the office of a sounding board. When the two sections acted in concert it was so nearly impossible to hear anything that after the first night all were excluded from the up-stairs. After looking at the crowd a few moments, I noticed an old man sitting on one of the cross pieces of the pit, who seemed more attentive than any of the others. His body was bent forward, his hands behind his ears, and his eyes fixed intently on the speaker, as one most anxious to hear, as in fact he was. Numbers seemed to have a kind of infatua-

tion for him, and as soon as his attentive ear would catch a number, his voice would ring out in repetition, immediately after the speaker. As Japanese words are rhythmical in their construction, the year of our Lord in Japanese (*happyaku hachi ju ku nen*, 1889,) would be sounded forth with peculiar effect by him. After this feat he would look around upon the crowd with the most self-satisfied expression, and then subside until the next number would attract his attention. Thus it went on for several hours, with a song between each speech as a kind of rest and quieter to the crowd; but music seemed to have lost its traditional calming power, until at last the first night's meeting closed and the crowd left. The second night was

#### A REPETITION OF THE FIRST,

only the galleries were empty and the caller-out of numbers was absent. I learned afterwards that he only attended preaching on Sabbath nights. After the third night it was determined to issue tickets, in the hope that in giving them out the children and the worst of the grown men might be kept out. Accordingly 500 tickets were printed, and only the bearers of these could enter, except, of course, the Christians and those who came with them.

The change in the conduct of the crowd after that was not very marked, if any change at all could be noticed. After that the excluded crowd would gather at the door long before the time for commencing, and attempt by every means, except violence and direct force, to effect an entrance. Owing, however, to the strength and vigor of the police and doorkeepers, forced entrances were rare. On account of this crowd at the door, speakers and Christians were sometimes kept out for some time, or even a whole evening.

One evening, reaching the theatre about thirty minutes before the time for closing the door, I found that it could not be opened on account of the great pressure of the crowd. I went around to the rear, but found it impossible to enter there. So I returned to the front once more, determined to try again. At last a special effort was made to

let me and a few others enter. The great crowd then made such a rush for the door that, pushing as they did from all sides, I was held as in a vise, within about five feet of the door. The doorkeepers tried to keep the door open for us, but at last they gave it up, and we were left on the outside. We were then guided through a house, at the side of the theatre, into a back yard. By means of a ladder we soon climbed over the fence into the theatre yard. The ladder was then placed against the projecting ledge of the first floor, and climbing up to this, we removed some of the sliding planks and began to enter. In order to prevent attracting too much attention, we went in one or two at a time, and at last, after forty or fifty minutes' waiting, we made an entrance. That night, as well as on the preceding ones, the crying out and rushing to the door continued. The crowd on the outside, finding it impossible to enter, would stone the building until stopped by the police. They would also make such efforts to get in at the door that at times you would think the crowd was in, when the people within would rush back to their help, but not being permitted to do anything, they would soon return to their seats. One night an atheist, as he called himself, came upon the platform, in order to argue with the chairman. He was taken behind the stage, and was quieted after a time with the promise that some one would meet him the next day and argue with him. On another night, at the close of the meeting, a man came upon the platform and spoke in a most insulting manner to the chairman, who, being very mild with him, soon quieted him. Thus the meeting went

on night after night, with noise and opposition on the one hand and faithful speaking on the other. The opposition did not, however, limit its efforts to the theatre, but after the meetings would close a party of some seventy or one hundred would go to the house or chapel of the Episcopal missionary and stone them. They even ventured one night to seize the Episcopal evangelist, who went out to speak to them. He was not hurt, however, as the crowd said, "Oh, these Christians are harmless people; they love everybody." No decided attempts were made on any houses in connection with our mission or those of the native Christians.

During the whole meeting the police attended in quite large numbers and did what they could to keep peace. They were very mild with the crowd, but perhaps that was the best plan to check anything very violent.

As to the ladies' meetings, I will simply state that they were very well attended, and conducted without any disorder at all.

The students' meeting, after a few days, was moved to a private house, and was pretty well attended by a number of the smaller boys.

After eight days and nights of such work the *Daienzetsu Kwai* closed, and things settled down into their ordinary grooves. As to the results growing out of this faithful preaching and determined opposition, only eternity can reveal. The direct results seem to have been small, but the indirect ones may have been large and good. But whatever the results are, we leave it all in God's hands.

Pray, dear friends, for a place which, above all others in Japan, seems to need the prayers of God's people.

## WOMAN'S WORK FOR WOMAN.

### WOMAN'S WORK IN TOKUSHIMA.—MRS. C. G. BROWN.

DOUBTLESS my friends will be glad to hear something of my work in Tokushima. There are things transpiring continually which would interest the dear home people if we could remember them, but they slip from us just when we need them.

Fourteen months have passed since we first landed on the outskirts of Tokushima. In the morning, just as the sun was rising, we left our little steamer, in which we had spent the night (the trip from Osaka, or Kobe, to Tokushima, can be made easily in

one night), and taking jinrickishas, sped our way through the narrow streets of the city to our Japanese home. Everything seemed new and strange to us, as we had been here only a short time, but Japanese cities are very much alike, and after living in one, you find very little difference in the appearance of any, except the ports, where there are many foreigners and foreign buildings, which give to those cities a different aspect. We have labored under many disadvantages, but have great cause for thankfulness. The people of Tokushima care little for the Christian religion. Their main object seems money-making.

You will be glad to learn that the

#### WOMAN'S WORK IN TOKUSHIMA

is very encouraging. When we came here there were only four baptized women in our church, now there are twenty-four, several of whom received baptism elsewhere, but are now living here. Five of these are active, zealous Christian workers, always willing to assist me in any undertaking, take their places in conducting our woman's prayer-meeting, or doing whatever their hands find to do. We have three regular meetings every week for the women, all of which are well attended. My Bible class is attended principally by the Christian women, and they are very regular.

Every Monday night we have a class of native women, in which the first half of the time is spent in knitting, crocheting, etc. The remainder of the time is devoted to religious exercises. The Christian women take great interest in assisting with this class, as it is composed principally of those who are not believers. Many will come to learn to knit or crochet, who care nothing for religion, but the results from this have been very satisfactory. Our prayer meeting is regularly attended by those who show special interest in the work. My work has been confined to the women and children.

The children's class of Thursday P. M., has been well attended, and from it we have gathered a nice, interesting Sabbath-school class of more than twenty. There are three

baptized Christians in this class, and most of them are quite bright. These children enjoy so few pleasures that, on the fourth Saturday of every month, we either invite them to our home, where we play games together, or take them out for a little excursion. I find many parents can be reached through their children. Many of my young friends at home would be surprised to hear how well some of these children recite from the Catechism, and the number of Bible verses and Sunday-school hymns they can repeat.

#### THE CHILDREN'S WORK

is delightful, and the little things are so affectionate and kind, constantly bringing me flowers, Japanese cake, etc.

We have a class of girls in a distant part of the city, which we meet once a week at the house of one of our Christians. I try also to do as much visiting as my time will allow, but am not able to do as much as I would like. Our most earnest desire is to have another lady at our station, and, I am sure, could the Church at home see the pressing need as we do, and the great pleasure that we feel in teaching these benighted women, some one would gladly come to my assistance. As doubtless all of my friends know, the work among the women must be done by one of their own sex. I being the only lady missionary of our Church in Tokushima, all that is done, so far as foreign work is concerned, must be done by me. I feel that it will be impossible for me to carry on the work without an assistant. One who comes must expect to do different kinds of work, as that is the only way we can accomplish much. Our earnest prayer has been that help will be sent to us. I have a very nice Japanese girl as teacher and interpreter, who has been invaluable to me. This young woman is supported entirely by the little girls of New Providence Church. These little friends are doing a noble work, and may they receive a rich reward.

Pray for us and for these women, who know nothing of the true God.

TOKUSHIMA, June 10th.

## NEWS, WORK, THOUGHT.

[In accordance with the suggestions embodied in the following clipping from a valued exchange, societies and bands are again reminded that the office in Nashville will gladly furnish mite-boxes, constitutions, thank-offering and other collection envelopes, a large variety of interesting leaflets and other helps to the interest, success and usefulness of their meetings. These may be obtained by addressing the Foreign Mission Rooms of the Presbyterian Church, P. O. Box 324, Nashville, Tenn.—Eds.]

I have been asked to write one of a series of letters to be exchanged by our workers, the object being our mutual acquaintance. If I can in this way be a "helper of your joy," it will give me great pleasure. And is not our joy the doing of His will? And one very important part of His will is preaching the gospel to every creature. Certainly the great aim of our Christian life is to aid in the establishment of His kingdom in the world. For the successful accomplishment of this, two things are necessary—interest and information. We certainly cannot expect people who know nothing about it to be interested in mission work. To one who knew nothing of Dr. Judson and his work, the recent centennial services at Malden, Mass., would have been unmeaning, but no one who knew the story of his life could have failed to be deeply interested. So our first great aim should be to inform our young people about our work.

In this we see the need of regular attendance at the monthly meetings, for it is there, in studying the programmes that are so

kindly prepared for us, that we gain our information. So large a variety of tracts and helps for study are furnished at so small a cost that we are certainly inexcusable for ignorance. Many guilds take up at each meeting penny collections for the purchase of literature, and in this way come to possess quite a missionary library for circulation among their members. I think when we come to know about the condition of the "world that lieth in darkness," when we know of the four hundred millions of women and girls who are living sad lives to-day, with no hope beyond the grave, *then* we shall not fail to be interested in them, and so in foreign missions. Shall we not then, as a token of our gratitude for lives blessed with all the happy influences of Christianity, devote some of our time and strength to the building of this great temple of the Lord? Don't let us wait till we have done all the *other* things we want, and then give what is left to the Lord who has redeemed us with His own precious blood; but let us give Him the very best of time, strength, and service. Perhaps He has called some to this work in distant lands; but whether there or here, let us do our work so faithfully that, when the Master Builder shall see it, we may receive His "Well done."

"The work of our hands, establish thou it,"

How often with thoughtless lips we pray.

But he who sits in the heavens shall say—

"Is the work of your hands so fair and fit

That ye dare so pray?"

Softly we answer, "Lord, make it fit,

The work of our hands, that so we may

Lift up our eyes and dare to pray,—

The work of our hands establish thou it

Forever and aye!"

## THE WOMAN'S EXCHANGE.

## AN EXTRA-CENT-A DAY BAND.

The following, taken from *The Missionary Herald* (Cong.), is full of suggestions to our own churches and bands:

TO THE EDITOR OF THE MISSIONARY HERALD: I hand you herewith a check for twenty-five

dollars, to be used, if you approve, in the work of the Board in Austria, conducted by Rev. A. W. Clark. This amount, as well as the twenty-five dollars I had the pleasure of sending you a few weeks ago for Rev. Charles Harding's work in India, is from the "Extra-

Cent-a-Day Band" of the Congregational Church of Newton Centre.

Our band, in which I am sure you will be interested, grew out of the thought that a large number of people, each giving an extremely small sum, would together give a large amount, and easily. At our Missionary Concert in November last it was proposed that all who were willing should agree to give one cent a day for missionary work, and some very simple ways were suggested by which the few cents a week required could be easily saved; for it was not intended that this plan should draw from any other ways of giving. It was hoped that we might have ultimately as many as fifty who would adopt the proposition. The immediate response was very gratifying. About forty gave in their names, faster, indeed, than they could be recorded. Since that time, without any urging, the band has grown to one hundred and seven members. With us it is very popular, many having joined from time to time as soon as they have heard of it, not waiting even to be invited. And when the members pay, once a week, or once a month, or at irregular times, their seven or thirty cents or other sums, they do it with real pleasure.

Our band will produce in a year, even if it does not grow any more, \$390.55, and this amount will practically all be *extra*. We divide our funds equally between home and foreign work, and we shall hope to provide for considerable work that would not be done without extra donations, such work as, through your suggestion, we have undertaken in the Sholapur district of India.

There must be many who do not realize how much additional money can be raised by extra gifts of a cent a day. If a general movement on this line could only be started, it seems to me that it would sweep through all our churches and take in, perhaps half, possibly three-quarters, of our entire membership. If three hundred thousand of our five hundred thousand Congregational Church members should each give an extra cent a day, their combined gifts would add

to the missionary treasuries the magnificent sum of \$1,095,000 per year. And most of them could do this so easily! One of our members, a young business man, told me that he saved his cent a day by omitting from his luncheon once a week a piece of pie, the cost of which was ten cents. In how many ways just as simple as this could cents be saved if saving were necessary.

There are in our country to-day probably fifteen million Protestant evangelical church-members. Suppose only one in five should give one cent a day beyond his present giving. That would mean almost eleven million dollars a year—enough to more than double our entire present missionary work. With 1891 begin the last ten years of the nineteenth century. Oh, that this present year of our Lord might be a year of systematic preparation for making the closing decade the grandest epoch of this world's history since the Christian era! Shall we obey Christ's command to preach the gospel to every creature, or shall we keep our money? For is it not now largely a question of money how soon the "old, old story" shall be told throughout the world? Almost nineteen hundred years have gone since the great commission fell from the Master's lips, and yet even now vast realms are still the homes of benighted nations.

To carry the good tidings to the whole creation, that is the great and proper enterprise of the Church of Christ. If we will, we can do it in our day, before the close of this century. We can help on the work by Extra-Cent-a-Day Bands. Almost unnoticed, minutest particles of moisture rise from the oceans to descend again on the needy earth in copious and refreshing rains. If many bands should draw together the extra cent a day of many givers, then over the home land and beyond the seas the myriads of little gifts transmuted would fall continually in gracious showers of gospel truth.

I would be very glad to correspond with any who wish to form bands, and state our very simple methods. Sincerely yours,

Newton Centre, Mass. S. F. WILKINS.

## MISSIONARY LITERATURE.

THE question may come to us, What has literature to do with our Woman's Missionary Society? This can be answered in part, at least, when we consider what use literature has been in other departments of life and work. If there were no literature, how could we carry the glad news of the gospel of peace to lands which were to us unknown and unheard of? No, we must read. It is the duty of every woman in the Missionary Society to know something of what has been going on in the past, and something of what is going on in the present. To know how to give, you must know to whom you are giving. To have the desire to give, you must know something of the wants. To be able to pray, you must know what is needed.

God has, through His various agencies, brought about means of acquainting us with all the nations on the face of the earth, and to-day it is more possible to place ourselves in communication with the distant lands than it has ever been before.

Let us recognize the duty before us of reading more and studying diligently and carefully of the people for whose Christian enlightenment we are responsible to our common Father.

One of the most comfortable things in the line of missionary literature are the leaflets or tracts. This is truly a busy age, and although we may glance longingly upon libraries of missionary books, we have for the most part to read condensed articles, and glad are we that this want is met at every hand by the inexpensive, but interesting leaflets. They combine many advantages. Its cost is small, it takes little space, it embraces a wide range of subjects, is handy to loan, and is the very thing for busy housewives; that she who runs may read. It is impossible to calculate the influence of some of them. It was only a little leaflet bringing the word, "In the beginning God created all things," written in the Chinese language and floating in the water, that has been the indirect means of Christianizing a nation; for a Japanese boy picked up this scrap and

wanted to know more of this God, and through a series of circumstances following this, Japan to day opens wide her doors and invites the Christian teachers.

Sisters! let us buy missionary literature, let us read it, fill ourselves with it, and then send it forth to bless others. Every woman of every Auxiliary should, for her own sake, for the sake of her Auxiliary, for the sake of society at large, for the heathen's sake, and for Jesus' sake, take an earnest, conscientious interest in our literature, and according to her means buy it.

Dear sisters, we are watching a struggle between the forces of life and death, the life and death of immortal souls.

Do we send out our missionaries, and then forget them? Do we ask for no tidings of their contest with the mighty forces of heathenism? Do we leave their messages and appeals unnoticed? Do we carelessly neglect to know the enemy's strength and numbers? Do not let this be so. What opportunities we shall miss, what souls will be lost through our neglect!

Let us read and know, work and pray, and then, and only then, can we honestly claim the promise, "God giveth the increase."—*Lutheran Missionary Journal.*

## HELPS.

ELLEN'S window, the small gable window of a little cottage at the end of a long village street, was her favorite resort in moments of leisure. I say "moments" advisedly, for her life was a busy one. Besides the time spent in school she was her mother's cheerful assistant in household duties. Then her young brother Jack counted upon her help in all troublesome lessons, so there was no time for idle reveries in that little home. But working and thinking could be combined with an occasional peep out this window at the broad view over fields to the distant hills, behind which the sun set; and I think both went on better for this reminder of a world wider than the cottage or the schoolroom.

This was especially the case after Ellen had

borne public witness to her faith in the Saviour. "Thy kingdom come" then rose oftener to her lips as she thought of the distant countries over which the sun, going down from her view, was rising to set in motion the activities of another day.

One evening she closed the pamphlet she had been reading, and unconsciously asked aloud the questions that had been burning within her.

"How shall the kingdom come? What is my share in its coming? Why should I feel this strong desire to advance Christ's cause when my mouth is stopped and my hands are tied? I cannot join these noble women that I have been reading of in India, China, Africa! It would be glorious to devote one's life to fulfilling Christ's last command. Why cannot I? Why must I stay in this little village where there are none ignorant of the word of life? Why must my time be spent in humdrum cooking, sweeping, sewing? It is true that I cannot leave mother to struggle with ill-health and poverty. Dear mother! staying with you I love so tenderly cannot be in any sense that self-denial which Christ calls for!"

She dwelt upon these thoughts very often, until the day came when she was to call at the parsonage to return the missionary magazine which had been the means of arousing these reflections.

Mrs. Bliss welcomed Ellen warmly, and seated her near herself in the cosy corner of the porch.

"Mrs. Bliss," said Ellen, "your book has opened my eyes to a duty which I cannot perform. I am thankful to hear of some women who are obeying Christ's command to carry the gospel to every creature. But it grieves me to realize that this is out of my power. I have not talents nor money to devote to this. I have thought it all over, and there is no way in which I can obey the last words of my Saviour."

"Do you think, Ellen, that our Lord would impose upon you the burden of a command that you could not fulfil?"

"But how is it, then, that I feel those

words are His message to me? I never could be a missionary, for, leaving out of the question the impossibility of leaving my dear, suffering mother, I have a hesitating tongue that bars me from free speech even with familiar friends. You are very patient, dear Mrs. Bliss, and I can talk with somewhat more ease to you. But I could never teach. Indeed, the door is shut before my face just when I most desire to enter in."

"My child, God never shuts out any earnest worker. He may so order it that the work is not what the worker desires or feels fitted for, but be assured, some work is waiting for every child of God. Have you looked in your Bible for instruction?"

"It seems that I have only found in my Bible what I cannot do."

Mrs. Bliss's Bible was never out of reach of her hand, and she took it up now, as Ellen felt, with a loving reverence in her touch. Familiar as the book was to her, the thought always associated with it was, "My Father's message."

"Ellen, I turn to the twelfth chapter of First Corinthians. That treats of work, and says there are diversities of working. It is clearly stated that the varieties of work are owing to the differences in the gifts that are bestowed by the Spirit on the workers. And, just by the way, let me call your attention to the fact that when one complains that he has not certain talents, he is judging the Holy Spirit, who 'divides to every one severally even as He will.'"

"That reproof comes home to me, Mrs. Bliss," said Ellen.

"Well, the work of the Spirit is to reprove, we know. But as to His gifts the twenty-ninth verse says: 'Are all apostles? are all prophets? are all teachers?' and so on, reminding us of the lines of Christian work, which do not conflict, but have each their aim and object. Now, if you and I have not gifts that enable us to follow any of these lines, we may be sure that other directions lie open to us. Indeed, in the enumeration of workers in the church, which we find in the twenty-eighth verse, there is a modest

department, as we might call it, in which all of us could be engaged."

"You must mean *helps*, Mrs. Bliss," Ellen quickly interrupted. "How delightful to find such a plain, homely phrase among the grand names of apostles, prophets, miracles, and governments! That whole chapter always seemed so far above the attainment of ordinary Christians that I never dreamed of looking there for any gift for me."

"How wonderful is the condescension of the Master, who accepts the service of His weakest servant and calls it a help!" said the Christian of long experience.

"Dear Mrs. Bliss, I often feel a thrill of happiness when I help my mother with some task that she understands far better than I. She accepts my willingness and overlooks my lack of skill. Do you think it is presumptuous to say that the Lord would be like my mother in judging my work?"

"No, not presumptuous! How often He has compared His love to that of parents in order that through our earthly relationships we should understand the spiritual union that He has designed. I think from this day you will have new views of your connection with the onward movement of His kingdom upon earth. You will realize hereafter your dependence upon the Holy Spirit for gifts

that will enable you to help His cause. You will no longer sigh for great openings to do marked good, but will watch for every opportunity to help. You will not confine your helpfulness to the mother who so lovingly accepts it, but you will carry it to those who may neither recognize it nor give a grateful look in return. And, what is more, though I seem to speak of *helps* as if they were trifling services, remember that our measure is not God's measure. The order of 'helps' is named among the classes of great and useful workers. Now, Ellen, I have preached you quite a sermon!"

"Dear Mrs. Bliss, I came here feeling like the men in the parable who were standing idle in the market-place. But now I am assured that I am in the vineyard. I am thankful for this little word 'help.' It has opened to me a prospect of real service."

Ellen quietly took leave of Mrs. Bliss, and, in the absorption of a new thought, walked home with looks bent toward her path. Not until she reached her room and window did she lift her eyes to the setting sun, and from her lips came the words, "I will lift up mine eyes unto the hills, from whence cometh my help. *My help* cometh from the Lord which made heaven and earth."—*Woman's Work*.

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## FOR THE YOUNG.

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### LETTER FROM MISS BIAS, BAGAGEM, BRAZIL.

MY DEAR CHILDREN: I have been sixteen months in Brazil, and have not written you a line from this far country.

Now, you may just tell the "grown-up people" that this letter is not for them; it is for you all by yourselves.

#### WHAT BRAZIL IS LIKE.

I wonder what is your idea of Brazil? Do you think that as it is so far down on the under side of the globe, it cannot possibly be anything like our beautiful coun-

try? Perhaps you imagine that because the Torrid Zone lies between us, it must be always hot,—that parrots and other birds of brilliant plumage are always flitting around; lizards, and horrible looking things creeping through the windows towards you at all times; and you would expect to see monkeys making grimaces at you from the thick foliage of every tree, and feel constantly in danger of being devoured by an anaconda.

You boys would think it capital sport to stroll out some morning with your guns, and return with a couple of monkeys, an armadillo, a young tiger, or have an exciting chase from a boa-constrictor. But such encounters are rare. Such animals and reptiles keep themselves to the wide-rolling plains or the dense forests. Let me tell you about some of these things. You know, Brazil is a very large country, as large as the United States without Alaska, and there is great diversity of climate,—difference in the varieties of fruits, flowers, as also in the range of animals. I shall tell you principally of Sao Paulo, for my home (Campinas) is in that State.

#### NO ICE.

The climate of Campinas is delightful. The warm season is tempered by cool breezes. The houses are all built to promote coolness, and we rarely suffer with heat unless exposed to the sun. We have a few frosts in the winter season—June, July, and August—never a freeze or snow. I often meet with persons who have never seen a piece of ice! Miss Kemper tells of giving a piece to some one, who was so ignorant of its nature that she laid it carefully away, and when she wanted it was surprised to find it had disappeared.

#### COFFEE FARMS.

I must tell you something of the chief staple of Brazil—coffee. Campinas is in the great coffee section. The coffee tree is not large, from twelve to fifteen feet high. It has glossy green leaves and white flowers. The berries are first green, then a brilliant red, changing to brown when ripe. I have watched the crop with interest through all its stages. Last June I spent several weeks on a “fazenda” (coffee farm), and saw the negroes gathering it, stripping it from the long, limber twigs, hauling it up in an immense cart,

drawn by ten yoke of oxen. These carts with their tall bodies of woven reeds, are a curiosity which baffles my descriptive powers. The wheels make a screeching ear-piercing noise, unlike any other on earth. I have been told that once a law was passed forbidding the use of such musical vehicles, but the oxen refused to draw and the law was repealed!

I gathered a lesson for you while watching the negroes wash and separate the berries. The berries are all thrown into a trough of running water. The green and imperfect ones go to the bottom, the ripe ones float on top, and are put by themselves on the drying-ground. There they lie in the sun until thoroughly dry. Did you know that the same tree may bear all the different qualities of coffee? Mocha is the little round berry, only one grain to a pod. The sizes are separated by machinery.

#### BRAZILIAN BIRDS.

Brazil is noted for birds of brilliant plumage, and among them are some fine songsters, but even in the country they are shy. I saw very few, but Mr. Rodrigues shot quite a number—the beautiful Soraqua, red, yellow and green; the Toncan, with its large red and black beak its breast striped red and yellow. I admire the rich, brown plumage of the “Alma de Gato” (soul of cat).

The only bird that really carries me back to Old Virginia is the robin, with the familiar red breast, dignified bearing, and clear, thrilling note. The wren and English sparrow look homelike, but they must speak Portuguese, for their twittering is very different from their North American cousins. When I had been here only a short while, it struck me as rather humiliating that the cats, dogs, and chickens knew more Portuguese than I did. They paid no attention whatever to my remarks

unless a tempting morsel was in view. But the latter, at least, can no longer crow over me.

#### SNAKES, SPIDERS, AND ANTS.

I shall postpone discussing the animals until I have some personal encounters. I have only seen four little snakes; they were very poisonous. I have one preserved in alcohol, also a little scorpion, both captured in our house, but they are rare visitors. Tarantulas call quite often—large ugly black spiders; but they move slowly, and I have never heard of their biting any one. Ants are the plague of Brazil—all sizes and species. It is quite a curiosity to watch, by moonlight, a vast army of them marching, each with a leaf in his mouth. It gives me decided pleasure to break into their ranks, knowing that by morning, unless I stop them, my favorite rose arbor will be stripped of every leaf. It is wonderful what broad, smooth paths they make, even through thick grass. The plains are dotted with ant hills, some six feet high, and I have seen a few of the white ant-houses built up on the bodies of trees.

#### THE TOWN OF BAGAGEM.

You will see I am in the home of Woodson, Gaston, and Lewis Boyle, with whom the readers of *The Missionary* are already acquainted. You would enjoy a visit to their pleasant home. Gaston and Lewis are prostrated with that world-renowned monster, "La Grippe." Who would have believed he could have found his way to this little town, over one hundred miles from the railroad! But here he is prostrating nearly every one, although acting as if his force was nearly spent.

I enjoyed the long trip up here for its novelty, and have been complimented upon my equestrianism, making the 108 miles in less than three days. But the morning after my arrival, I fully enjoyed

the luxury of not having to rise at daylight and partake of breakfast in gypsy-camp style.

Bagagem is a picturesque, tropical-looking little town, all buried in orange, banana, and other trees. A rapid little river courses its way through it, cheering us with its incessant music. This is the diamond region. I can see from my window where once the river's course was changed in quest of them. *I have not picked up any yet*, but I have seen some of the first water that were found here.

What a pity that a people surrounded by the beauties of nature should be so utterly careless towards beautifying their inner nature in preparation for a happy eternity!

#### JUDAS ISCARIOT.

At the risk of having this letter devoured by that letter monster, the Editor, I am going to tell you of the treatment "Judas Iscariot" receives every year in this town. On Good Friday night an effigy of him is paraded through the town by boys, each with a horn, "making night hideous." At daylight Judas is hung up in a tree, where he remains until Saturday evening, when to an assembled crowd his will is read. This year he bequeathed *his old Bible* to the Protestants. Then, amidst the firing of rockets, he is burned. That morning Mr. Cowan, the boys and I walked over to see him. He was dressed in a black suit, red cravat and white gloves, with long hair extending from underneath a tall beaver, his dough face ornamented with a black moustache, forming altogether an unpleasing, sad spectacle.

#### CHILDREN OF BRAZIL.

Now, I have saved the most interesting subject for the last—the children of this beautiful land of palms and ever-blooming flowers. Their general appearance is not

unlike you little North Americans. Some have light hair, blue eyes, and fair complexion; but the greater number are brunettes. There is very little difference in their style of dress and yours. As a rule, they have very bright minds, and memorize quickly. They are just as fond of dolls, games, etc., as you are. I love to hear their little voices singing the "Gospel Hymns" in Portuguese. All they need is Christian fathers and mothers to train them to love Jesus while they are young. Very few of them ever hear about the Bible stories you love so well, or of the child Jesus that came into the world to die for them. The children gathered into our schools hear of these things. When you give your pennies to Foreign

Missions, would you not like to picture in your mind little Adalina de Souza, who is supported in our school? She is a bright, pretty little girl, with soft, brown hair, large, expressive brown eyes, and very gentle manners. Then, I want you to remember, never to give a penny without asking God, in your heart, to use it as a means of leading these little ones into the way of eternal life, and He will surely do it. I want you, too, to pray especially for Campinas, that large city which has been so sorely scourged by the yellow fever for the past two years, bringing so much sorrow into our mission homes.

May God bless each and all of you, making you strong to work for and fight in this Christian warfare.

### A JAPANESE MATSURI.

A MATSURI is a religious festival that is held by the Japanese. The people turn out dressed in their gayest clothing, many of them in the most fantastic style. They form a long procession, sometimes four or five miles long. The immense images of their idols are brought out, and carried through the streets. These images do not represent their god, but their devil. They fancy that they have defeated the hideous monster, and captured him, and

cut off his head, and now they carry around the head in triumph. So they move along with the wildest mirth, and many of them get drunk. Alas, for the poor revellers! It has been truly said that instead of their capturing the evil one, they are themselves caught by him. May they all soon learn that they can triumph over him, not by dragging his image, but by wrestling against him in the strength of the Lord.

### LETTER FROM MRS. WOODS.

CHINKIANG, CHINA, June 7, 1890.

DEAR CHILDREN: I am staying in Chinkiang for awhile. I went to a wedding here, and thought you might like to hear about it. The bride is a nice, pretty girl from our boarding-school in Hangchow. She used to be there when Mrs. Randolph had charge of the school, but for about two years and a half has been teaching in the Methodist boarding-school at this place. The groom is employed at the

Methodist hospital in Nankin. I think he is studying medicine. They are both Christians, and it was so nice to see a Christian wedding in a heathen land. They were married in the big school-room; the parlor would hardly have been large enough. The room was decorated with a big flag, evergreens, and flowers, and there was a bridal-bell, too.

The bride's upper garment was pink, trimmed in blue. The Chinese think that

very pretty. They do not wear white at weddings; they wear white for mourning, when one of the family dies. Red is the color for a wedding-dress; a heathen Chinese girl dresses entirely in red from head to foot; even her veil is red. The groom's long gown was of red silk, and his upper garment black. I thought the red and black looked very nice together. After

containing jelly, sugared walnuts, fruit, water-melon seed, and also some cold chicken and cold ham. The hot things were brought in one dish at a time, so it kept us sitting at table a long while. We had chicken, duck, and fish, but it was all cooked in Chinese fashion; so I am sure you never tasted any just like it. There was also seaweed, hog liver, dumplings,



A Japanese Matsuri.

they were married they sat down, and we all went to speak to them and wish them happiness. Then we sang a hymn.

After waiting awhile the feast was ready. The men and women ate in separate rooms according to Chinese custom. The bride sat at the table with her head hanging down, and would neither speak nor eat. That is also a Chinese custom, and one that seems very foolish to us. The first course at a Chinese feast is always sweetmeats. When we sat down the table was covered with little dishes.

and pastry filled with a sort of jam made of beans and sugar. Then there was some sort of a sea animal, cooked with ham. There were so many dishes I am sure I have not mentioned them all; but, of course, we had tea and rice. The rice was brought in last of all, but we drank tea all through the dinner.

When we were done, wet towels were passed around for the guests to wipe off their faces and hands—a very good notion, only there are never as many towels used as there are people present! We

like our customs and the Chinese like want the Chinese to become Christians, their customs. Unless theirs are sinful, but do not want them to become Americans. it is a good thing to let them alone. We

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## LETTERS FROM THE MISSIONS.

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### AFRICA.

MR. LAPSLEY.

BANANA, CONGO RIVER,  
WEST AFRICA, *May 15, 1890.*

Ineffectual attempts to get up something suitable for *The Missionary*, as you desired, determine me to write you full accounts of what we see and do personally, with permission to use if you like. It is far easier for me to write to personal friends than for the public, and my interruptions make the latter very difficult now. So if you will pardon my alteration of your plan for me, I will gladly authorize large editorial liberties in clipping my letters.

We had, when we left Nashville finally, two things to get in America—missionary information and introductions for Europe. We visited Washington first, and got valuable introductions to the Congo people in Europe and in Africa. My father and I visited Mr. Harrison at the White House, and secured the official presentation. The President expressed cordial interest in our undertaking, and remarked that a foreign mission nowadays is a very different thing from what it was when the missionary had to say farewell to his friends for life. We had our last Godspeed from our Southern friends at Dr. Pitzer's church Wednesday night, and next morning were in New York city.

The Northern Presbyterian Board and the New York office of the Congregational Board were very kind to me; but I found a prize at Dr. Dowkont's Medical Missionaries' Institute, in the unpublished letters of Dr. Summers, whose death, in 1886, left the great native empire of the Lunda, in the southern part of the Congo Free State, without a missionary.

On Saturday, February 22, I was in Boston with Dr. Murdock, Secretary of the American Baptist Missionary Union, whose mission is the largest on the Congo. Besides other aid, he presented me to Dr. H. Grattan Guinness, of the East London Institute for training home and foreign missionaries, and the veteran organizer of African missions. Dr. Guinness invited us to

stay with his students while in London, and gave me a letter to Mrs. Guinness.

On February 26, the fifth anniversary of the RECOGNITION OF THE CONGO FREE STATE by the powers in conference at Berlin, Brother Sheppard and I sailed from New York for Liverpool by the steamer *Adriatic*. Monday, March 10, found us in London, where we soon found comfortable quarters near the East London Institute, usually called Harley House. We found that we were in perhaps the best place in the world for detailed information on Congo mission work; for two of the largest Congo missions, the Livingstone Inland Mission, and the new Congo Balolo Mission were organized by Dr. Guinness. We found also a delightful Christian home. The mingling of nationalities in training for Christ's work, especially the various accents distinguished when we sang together, made one think of that goodly chorus already forming in heaven out of all nations and kindreds and peoples and tongues. Across the old "Bow Road," as the street is still called, is

DORIC LODGE,

where the young lady students live. Although they cross only once a day for morning prayers, the young ladies pursue the same course of training in English branches and the elements of Christian doctrine and of medicine. Each student has his or her regular part in the extended city mission work carried on by the institute, night schools, Sunday-schools, chapel and open-air work, and visiting, etc. I think I have nowhere enjoyed the Spirit's presence more than in sharing the daily life and daily worship of these young men. Bro. S. had also opportunity for sharing largely in the mission work, and was most cordially appreciated.

As we had to get in London everything we expected to need for many months in an unknown and possibly dangerous climate, our time was quite occupied for some weeks in learning what to buy and where to buy it, digesting missionary outfit lists, catechising returned missionaries, and visiting missionary headquarters. We found some time, indeed, for sight-seeing, though to me

the main interest was in studying the great city itself, the world's commercial, intellectual and religious capital.

On our first visit to Westminster Abbey we had the guidance of Dr. Mathews, Secretary of the Alliance of Reformed Churches. Another busy day I almost stumbled on the graves of the Wesleys, Watson, Owen, Isaac Watts, and

JOHN BUNYAN,

in Bunhill Fields and City Road Chapel, near by (now in the heart of London).

Another time I crossed Green Park from Piccadilly, where I had had business, to see Buckingham Palace, and in a few minutes saw her majesty the Queen come out for her afternoon drive.

After ten days in England, a gentleman to whom I had a letter of introduction, wrote me to visit him in Brussels. He presented me to the managers of the great Belgian Congo Trading Company, and the ministers of the Congo Free State. He also mentioned my errand in a letter to King Leopold II., and took me to the palace to inscribe my name in the visitors' book. Before long, a note from the marshal announced that the king would see me next morning at eleven o'clock. At the hour appointed I was ushered into the ante-room, and in due time into the royal presence. By the time my head stopped swimming enough for me to see before me, I heard

#### A KIND "GOOD MORNING"

from the centre of the chamber, where stood a tall and graceful gentleman in simple dark green military frock coat, with no decoration besides the epaulettes. His countenance was kindly, and showed signs of, say, fifty busy years, and his beard and hair were quite gray. He extended me his hand (two fingers); and when he had learned my mission, he began to warn me that the country I was going to is still wild and barbarous. "We have a few military stations, but the people can only be civilized very gradually," he said. "Domestic slavery, for example, is forbidden, but it would be most unwise to suppress it by force at once, even if we were able to do so." It was with a firm conviction that

#### A GREAT FUTURE

awaited the Congo State that he undertook its government, he told me; and he dwelt at length on the variety and abundance of its resources. These must develop rapidly when the railway around the Livingstone cataracts is completed,

four years hence. His majesty went a little out of his way to say that he admired the great extent of our country and its wonderful progress, intimating that the latter was not a characteristic of the Belgians. After some twenty minutes he bade me good-bye, saying, "I am sincerely, if you will allow me,

#### "WARMLY INTERESTED

in your mission."

I went back to my "English-speaking hotel" wondering how God had so changed the times that a Catholic king, successor to Philip II., could talk foreign missions to an American boy and a Presbyterian!

#### A GREATER KING

granted much of the joy of His presence to Bro. Sheppard and me while we were making ready for His work in Africa. It was a refreshing time to us both. Among other kind and encouraging friends, I want to mention Mr. Archibald G. Brown of the *East London Tabernacle*. We often enjoyed his services, and especially the wonderful prayer-meetings, in more than one of which our mission was specially remembered.

On April 15th we

#### LEFT EUROPE AT LAST,

a party of three English, seven Swedish, one Scotch and two American missionaries to the same dark land. We sailed by the staunch little steamer *Afrikaan*, of the Dutch Congo Trading Company.

April 23 we spent in a springtime climate, much like home, at Fonchal, on the Island of Madeira, as guests of the kind English missionary to the Catholics there, Mr. Smart. I should like to commend him and his difficult work to the sympathy of our people for his Christian kindness.

When our party had got used to the sea, we had many good prayers together, and with our young Dutch companions, who know English pretty well. Often we read or sung in groups, or played games; and when flying fish, the strange phosphorescent light on the water at night, the porpoises and the sharks got too familiar to amuse, we enjoyed a magnificent waterspout, just in good view, and going the other way.

On Monday morning, May 5, we crossed the line, and changed the North Star for

#### THE SOUTHERN CROSS,

and spring for autumn, such as it is inside the tropics.

When within a day-and-a-half of land, the captain showed us how the indigo blue of the tropical ocean had turned to green by mixture with the yellow Congo water, even so far out at sea.

Ten o'clock last Friday night we began to slow up and ply the lead for bottom. At eleven o'clock we anchored in seventeen fathoms of water, with the light at Sharks' Point, Congo mouth, twinkling in the horizon. At half-past five o'clock we were aroused by

"LAND HO! ON THE STARBOARD BOW!"

and soon we were steaming up the great river along its Southern bank, which extends many miles further out to sea than the North bank. Rounding Banana Point (North bank), we anchored about nine o'clock, Saturday morning, May 10, in Banana Creek.

Banana, as you approach, is a long strip of green, with white patches peeping out (the intermingling of cocoanut palms and the low houses of traders with sides and roofs snow-white), and flags wave above all these snow-white roofs.

The first boat that came alongside was manned by natives, and

#### I FELT AT HOME IN A MOMENT.

Just our own colored people, manner, feature and voice; one of them at the helm had a cap and shirt, the rest had neither, only the invariable cloth, usually worn as a skirt from waist to knees. The crew that rowed us ashore sang capitally a curious, genuinely African song. Fifty traders, I should say, in their brown linen or white drill suits, with pith helmets, and perhaps as many natives, make Banana. Not a single white lady lives here, I believe. The behavior of the natives is far better than I expected.

We are here at last, and very glad; very, very well too, so well that we can't realize that this is so different a climate from home. It is not so warm now, and winter (!) is coming on. But we shall be very careful for many months, until we know the climate. We take two grains of quinine every morning. . . .

It does me much good to think, away over in this far-off land, that we have your sympathy and prayers.

BANANA, May 16.

Mr. Clark, of Palaballa, A. B. M. U., has been very kind and cordial. I hope to visit his sta-

tion soon. We are waiting for a steamer to take us to Boma. It is very pleasant at Banana now, but the hotel charges are highway robbery—twelve shillings a day for each of us. Why the missionaries have tolerated it I cannot see. There is no escape but to leave now. I have made with the Dutch company similar arrangements to those made by all the other missions: I opened an account with them, covering hotel bill and such trifles as I need from their store (solder, oil and matches) at a trade discount, saving a little. They receive my goods, soon to come, from England (barter), store and forward promptly for seventy per cent. on European freight to Banana. This gets them to Matadi, the head of lower river navigation. There, for large quantities of goods I must find my own carriers; but for the present trip they promise to find me a dozen men whom I shall pay. Accounts are to be settled by cheque on London. None of the missionary societies get goods from the stores here in any quantity, for prices are at about two hundred per cent. advance on Europe.

The two problems are *expense* and *health*. It may be that even we Southerners will find difficulty with the latter. I rather hope not, with due care and God's blessing. The main expense is carriage around the falls, thirty francs a load of sixty pounds (£1 5s). I have arranged for all mail to be forwarded from Boma. Direct via Lisbon, remembering that the postage is eight cents.

## AFRICA

REV. W. H. SHEPPARD.

BANANA, AFRICA, May 17, 1890.

Our long desires were realized on Saturday, May 10th, when we landed on the Dark Continent. Shortly after our arrival Mr. Clarke, a missionary, informed us of a mission about seven miles by water. We were anxious to see an African mission, to get some idea of our future work. Early on Monday morning we secured a canoe and two natives as pilots, and we were soon under way. The sun was shining brightly, but not unpleasantly. Now and then we would pass other canoes, and a sign of recognition would be given by our pilots. Mr. Lapsley asked many questions about the country, and received helpful information through "pigeon English," which was spoken by one of the pilots, whose name was Malappue. After two pleasant hours we landed within three hundred yards of the mis-

sion station. We were received pleasantly by Mrs. Seil, one of Bishop Taylor's missionaries. Many questions of interest were discussed. We were escorted by a native brother to visit his majesty

#### KING DOMGOLIA.

We were soon seated on a mat spread upon the ground. In a few minutes he and his attendant, or prime minister, made their appearance. There was much scraping and bowing for a few seconds. Then we resumed our seats. Mr. Lapsley asked the guide the king's name. He replied, with a downcast look, "I am no fit to call him name." The king has not learned to wear pants, hat, or shoes yet. He had a piece of cloth around his shoulders and waist, and a staff in his hand. He spoke in a low voice, suggesting his importance. On leaving his most gracious majesty, we gave him (as is the custom) a *dash* (twelve pence). In return, he gave us three eggs and an invitation to come again. I am fond of eggs, so I did not refuse.

Many of the huts were visited. All the children wear a little trinket around their necks to keep off disease. Many of them flocked around to see the American faces.

On returning, we retired to the mission and had a nice dinner, which is always acceptable. On our return Mr. Lapsley asked about the growth of the mango tree. Malappue informed him, "plenty root, all one" (many roots, but one tree). "Well, Malappue, can you take us to Boma in your canoe?" asked Mr. Lapsley. "My canoe, massa, no fit to catch Boma." "Are there any alligators in this river?" With a big smile, he exclaimed,

"ALLIGATOR PLENTY!"

and in a few minutes we saw two sunning on the sand. Mr. Lapsley made Malappue promise not to buy "malaro" with his money. Drinking and other evils are the curses of Africa.

We will leave on the first for the upper river to find a suitable place (according to instructions) for the mission. The Master's hand has gently and kindly led us thus far, and we know his promises are true; so we press on without fear.

I am told it is now winter. It is not much warmer than our Southern summer. The flowers are blooming beautifully, and the shade of the palm-tree is pleasant. I have learned a little of the language. I will be more than glad to have any papers from you which you can spare after you have read them.

I am certainly happy in the country of my forefathers; glad to be in this heathen land to preach

Christ to dying thousands. I know you are praying for us. We often mention you and yours in our prayers.

#### JAPAN.

MR. BROWN.

If I had written for *The Missionary* as often as I have thought about it, my name would have appeared in every number, but those who are kept busy from Sunday morning till Sunday morning well know there is not much time to spend in letter-writing.

Doubtless friends will be interested to know something of the work at our station, which is but a little over a year old. In that time our little band of Christians has grown from twelve to forty-eight. Ten of these have been baptized since last October—our year really beginning with October. There are others who will receive baptism before the year closes. The meetings are very well attended. Of late there have been quite a number who have come in and taken their places with the Christians. That requires a good deal of courage in Tokushima, where the enemies of Christianity are so many and so strong, and where, if a man countenances Christianity so much as to go and hear the gospel preached, his name is put into the newspapers and he is ridiculed in every imaginable way.

We have reason to believe the Spirit of God is moving slowly upon the hearts of the people. The word is being faithfully preached and taught. The seed must first be sown, the harvest will come afterwards. And I may remark here that there are not enough of men and women on the field to scatter the seed.

Not long ago I received a letter from a young man who desired to give himself to the heathen, and among other questions he asked was this: "I have seen it stated that the present force in Japan is sufficient to Christianize the whole nation in a few years. Is it so? Is there really no *urgent* need of more laborers?" "Facts are the fingers of God," and I will mention one fact and let the reader answer the above questions. There are in the Empire of Japan over thirty-seven million inhabitants, and of that number there are something over thirty thousand,

#### NOT OVER FORTY THOUSAND CHRISTIANS.

Exact figures are not at hand. What think you, reader? Is there any *urgent* need for laborers? Remember, too, that it is possible to reach every town in the whole of Japan.

That same gentleman asked another question, which gives a little insight into what people at home know about the condition of religion in Japan. He asked: "Are there sections of country near you where idolatry is openly *practiced*?" Usually the first thing I hear in the morning is the clapping of hands or beating of drums to wake up the gods that they may offer their morning devotions. If one is out on the streets early in the morning, numbers are seen praying to the sun, or in the evening praying to the moon. What a pitiable spectacle it presents to the eyes of a Christian! Some spend as many as four hours worshipping every morning. How much better prepared we might be for our work if we spent so much time every day in close communion with our God. Within five minutes' walk of our house are fifty or more temples where, I suppose, so many hundreds worship every day.

There is a prevalent idea at home that Japan is almost a Christian nation, that it is useless to send men and money any longer to Japan. How absurd! All things are possible with God, and we have a right, and it is our privilege, to expect great things of Him; but, if we can at all read the signs of the times, it will be a long while before Japan can be called a Christian nation, unless a miracle is wrought by the hand of Him who alone can convert a single soul. We need both foreign and native helpers—*foreign* to advise, give counsel and direction to the work, and *native* to enter the homes and teach and preach the gospel, where it is not prudent for a foreigner to go.

#### A GREAT DISAPPOINTMENT.

The last mail brought us the news that only three new missionaries had been appointed for Japan.

Our mission, feeling the imperative need in our work for more men and women, sent in a request to the committee for four men and three single ladies. We shall wait and pray God's own good time to send others.

#### JAPAN'S PRESENT DISTRESS.

Owing to the failure of the rice crop last year, there is a great scarcity of food, and in many places people dying of starvation. Beggars can be seen everywhere, and most distressed-looking creatures they are. The greatest distress seems to be in Tokyo, the capital, where so many people congregate. I will mention a single instance of distress in Tokyo a few days ago. A mother with three children, not having had any food for several days, received a pittance of rice, which

was stolen from her. The last ray of hope for her life and that of her children being taken away, she killed her children and then committed suicide. The government is now taking steps to help the needy. Private individuals also have given liberally, a fact which shows that the people are not without sympathy for their fellow-sufferers. This is the season of the year to plant a new crop of rice, and as it will be a long time before it can be harvested there will necessarily be great suffering. Let us pray that God may not only give them food for the physical man, but that food of which, if a man eat, he shall never die.

### CHINA.

#### MR. STUART.

The General Conference, to which we have been looking forward for so long a time, has come and gone. There were present four hundred and thirty-two missionaries, mostly from China, though there were a few from Corea, Japan, and Siam. About thirty different societies were represented. Nearly all the members of our mission were present. We secured a large vacant house and rented some furniture, and carried with us bedding, etc., and took care of ourselves during the Conference. There were fifteen adults and seven children to sit around our mission table, and we enjoyed each other's company for two weeks. The meetings began on May 7th, and closed on the 20th, three days later than had been proposed. There were sixty papers read and six prepared addresses delivered, besides the *extempore* discussions of the papers and matters of business. The Conference was eminently practical, and gave its time and attention to business to such an extent that there was no patience with mere sentiment, and it would not be diverted from the matter in hand to side issues raised by any of those who had pet theories. Some questions which have divided the missionaries from time immemorial, and which it was thought could never be settled, were adjusted in a satisfactory way and by the *unanimous* vote of the Conference. One of these was

#### A UNION BIBLE.

There has been great difference among us as to the style in which the translation should be made, some favoring a *high* classic and others a *low* classic style. The Conference decided to have both a *high* and a *low* classic, and also a *mandarin*, all based on the same text and expressing

the same shade of meaning, so that it would be the very same Bible, only different in the style of the composition.

Another question in which we are all interested, but differ as to its accomplishment, was

#### ORGANIC UNION.

Some favor the organic union of all the Chinese Christians, but a larger *some* do not. The plan proposed by the Committee on Union was to have a Central Committee of Correspondence, with local associations at all the missionary centres, to be represented by corresponding secretaries. In this way we can collect and publish information and statistics, and also obtain the views of the missionaries on matters of common interest. This plan was adopted unanimously.

One day was devoted to hearing the papers of the ladies. The first paper was that of Miss Safford, which was read by another, as she was not able to attend the Conference. After the reading of her paper, a vote of sympathy with her in her sickness was passed, and Dr. Blodgett offered prayer on her behalf. The ladies also had several meetings to themselves, to which no gentlemen were admitted.

One evening was devoted to questions from the younger missionaries to the older, and it was very interesting. It elicited the experience and the views of the veterans on many questions which perplex those who have newly arrived on the field. The oldest *veteran* was Dr. Happer, who has been on the field forty-six years, and is still hale and active. Three had served forty-three years. A number had served between thirty and forty, and two-thirds had been in the field less than ten years.

It was exceedingly gratifying to see the spirit of harmony and brotherly feeling which pervaded all the discussions. Of course, there was often a diversity of views and practices among us, but the discussions were courteous and considerate of each other's views. The paper which provoked the most opposition was by Dr. W. A. P. Martin

#### ON ANCESTRAL WORSHIP.

He advocated *toleration*. He advised that we should select what is good in it and adopt it, while we reject what is idolatrous and superstitious. The great body of the Conference rejected his theory and conclusions, believing that when idolatry and superstitious rites are eliminated from ancestral worship, as now practiced, nothing will be left. However, there were a few strong advocates of his views.

Dr. J. W. Davis prepared a paper on statistics, from which we are gratified to learn that there are now

#### THIRTY-SEVEN THOUSAND TWO HUNDRED COMMUNICANTS IN CHINA,

almost three times the number (18,000) reported to the last Conference, thirteen years ago.

It was a great privilege to attend this meeting of fellow-workers; to see so many whose names are familiar to us face to face; to hear so many useful hints and encouraging items. We go back to our work refreshed and strengthened in body and spirit, and with the purpose to labor more faithfully and hopefully in the future.

On our return we came by Soochow and saw Miss Safford. She has been suffering very much recently, but we found her full of joy and hope, and perfectly resigned to the will of the Master, whether it be for her to remain or depart.

#### SOUTHERN BRAZIL.

##### Miss KEMPER.

The fever has disappeared in Campinas, and as the weather is very cold, there will be no further danger there for five or six months at least. I expect to return to Campinas about the 17th of this month, as refugeeing even among the kindest friends, is not like being at home. I shall not yet attempt any school work, as it would be useless. The people outside of Campinas will not send their children there, and a day-school would necessarily be very small for some time to come. I can visit the women in their homes, and go on with the translating and other work that Mr. Lane left for me to do, and so I trust the time will not be lost. The Master, we may be sure, knows best, and we have only to bow to His will and try to learn the lesson that he would teach us.

Miss Bias was well and happy when heard from. Mr. Gammon has gone to work in earnest, and seems much encouraged. He has been very well all the time.

#### CUBA.

##### MR. GRAYBILL.

HAVANA, July 12th.

We preached ten successive nights in Villa Clara, with two extra services on Sunday. Mrs. Collazo's relatives opened their doors freely, and we had services in three different houses. We had from six to a hundred hearers. The gover-

nor gave his permission, and sent an officer to keep order, which, after a while, proved not to be necessary. Many heard the word with serious attention, and are desirous that the Gospel be permanently established there. Collazo offered to return once a month, if possible. I told the people that, if they desired the Gospel, they ought to manifest their appreciation of it by taking up a collection every night on Collazo's return to pay his expenses. They offered to do what they could. Thirty-five gave their names to Collazo as inquirers.

On our return Thursday a petition, signed by all the members and officers of the church in Havana, was presented, asking, in accordance with our form of church government, that Collazo be ordained as their pastor, offering, of

course, to support him. After examining him in theology, the sacramentary church history, church government and discipline, in the presence of the congregation, Collazo was ordained to the work of the Gospel ministry by the laying on of my hands and those of the elders of his church. Some of my brethren may think that I have laid my hands suddenly on Collazo; but what was to do? He was already their pastor *de facto*. He would continue to be. I must return to my waiting work in Mexico. He has given satisfactory evidence of his capacity to edify his brethren in the gospel. I was forced to assume one of two great responsibilities, either that of ordaining him or that of refusing to do so when asked by the whole church. I chose the former as the one indicated by God's providence and Spirit.

FAITH includes not merely the knowledge that God is, but also, nay chiefly, a perception of His will toward us. Faith is a firm and sure knowledge of the Divine favor toward us, founded on the truth of a free promise in Christ, and revealed to our minds and sealed on our hearts by the Holy Spirit.

## RECEIPTS FOR FOREIGN MISSIONS, JULY, 1890.

SYNOD OF ALABAMA.—*Pres. of N. Alabama*, Birmingham 2nd, 20; Carmel, 3.10; New Lebanon, 2. *S. Alabama*, Providence, 1.85. *Tuskaloosa*, Fairview, 3.35; Memphis, 1.50; Selma 1st, 16.76; Greensboro, 20; Vinehill, 12; Catharine, 3.65, 84.21

ARKANSAS.—*Arkansas*, Powhatan, 7.15; Little Rock 2nd, 90.63; Searcy, 5.40. *Ouachita*, Malvern 1st, 5; Mt. Holly, 3.40. *Pine Bluff*, Warren, 6; Helena, 11. *Washbourne*, Bentonville, 20; Alma, 6; New Hope, 2; Russellville, 1, 159.83

GEORGIA.—*Athens*, Athens, 66.90; Thyatira, 8.20. *Atlanta*, Central, 287.29 (for Rev. C. G. Brown, Japan). *Augusta*, Sparta, 10; Eatonton (add'l), 97c.; Augusta 2nd, 25. *Cherokee*, Acworth, 45; Marietta, 100; Marietta (add'l), 1; Alpine, 6.45; South Rome, 3; Summerville, 12; Walnut Grove, 3; Silver Creek, 3; Sardis, 14.50; La Fayette, 4.85; Midway, 4; Bethel, 4.45; Smyrna, 1; Euharlee, 5.70, 606.31

KENTUCKY.—*Louisville*, Woodland ave., 69.30; Highland, 31.77; Mulberry, 18.80; Bloomfield, 16. *Paducah*, Paducah, 29.25. *Transylvania*, Stanford, 15.40; Bethel, 47.41. *West Lexington*, Georgetown, 25, 252.93

MEMPHIS.—*Chickasaw*, New Hope, 6. *Memphis*, Oakland, 13; Memphis 3rd, 27; Mason (M. C. C.), 12.50, 58.50

MISSISSIPPI.—*Central Mississippi*, Carrollton 5.35; Canton, 56.65; Madison, 14.05. *New Orleans*, Napoleo 2 ave., 4.80; Prytanist st., 100;

Centreville, 4.50; Calvary, 1; Morgan City, 1.50; Thibodeaux, 1. *Red River*, Good Hope, 2. *Tombeckbee*, Columbus, 17.10, 207.

MISSOURI.—*Lafayette*, Saline, 32.32; Mt. Olive, 12.50; Higginsville, 18.66; Blackburn, 10.31; Odessa, 50c.; Prairie, 29.65; New Hope, 47; Prairie Lick, 7.65; Springfield, 27.25; Papinsville, 3; Sweet Springs, 12.97; Pettis 1st, 5.18; Longwood, 13.15; Booneville, 64.80; Pisgah, 5; Lamar, 25; Waverly, 5; Maplewood, 7.50; Lexington, 76.45; Corder, 9; Higginsville, 75.05; Central Prairie, 10; Calhoun, 10; Union, 4; Westminster, 3.45; Walker, 1. *Missouri*, Keytesville, 10. *Palmyra*, Zion's Hill, 20; New Hope, 30; South Fork, 29.50. *Potosi*, Farmington, 25. *St. Louis*, St. Charles, 25. *Upper Missouri*, St. Joseph 2nd, 24.87; Platte City, 12.50; Barnesville, 3.50; Lawson, 17.35; Gower, 2; English Grove, 6.50; Stuartsville, 15.60; St. Joseph 1st, 103.20, 841.3

NASHVILLE.—*Columbia*, Zion, 8.61; Bethany, 3.20; Port Royal, 1; Mt. Pleasant, 3.80; Bethberei, 22. *Holston*, Rogersville, 128.14; Blountville, 11. *Nashville*, Hall, 5.50; Thompson's Station, 10; Murfreesboro, 150.20; Mt. Vernon, 10; Spring Creek, 5; Smyrna, 5.50, 363.1

N. CAROLINA.—*Albemarle*, Oakland, 3; New Berne, 38.70; Grassy Creek, 4; Nutbush (add'l), 15; Tarboro, 8.31. *Concord*, Turkey Cove, 20. *Orange*, Greensboro 1st, 4.55; Greer's, 6.61; Fairfield, 3; Wentworth, 16.04;

Wilkesboro, 10; Madison, 4.39; Westminster, 4.53. *Wilmington*, Topsail, 1; Oak Plain, 2.16; Duplin Road, 4.25; South River, 4.50; *Wilmington* 1st, 61, 211.04

8. CAROLINA.—*Bethel*, Pleasant Grove, 28.75; Mizpah, 7.10; Seion, 111.85; Beth Shiloh, 4.50; Catholic, 22.40; Clover, 42.31; Beersheba, 15.46; Tirzah, 11.45; Allison's Creek, 11.76; Purity, 75; Zion, 50; Fort Mills, 37.69; Uriel, 12; Union, 9.30; Salem, 32; Olivet, 21.26; Mt. Pleasant, 2.90; Calvary, 10; Longtown, 25; Aimwell, 25; Yorkville, 60.95; Waxhaw, 2.59; Lebanon, 47; Bethesda, 100; Lancaster, 28.60; Woodlawn, 8.84. *Charleston*, Columbia 1st, 209.99; Westminster, 47.94 (for Mr. Stuart); ditto, 35.86 (for ditto); John's Island and Wadmalaw, 10; Charleston 2nd, 30. *Enoree*, Union, 10.25; Reedy River, 1.12; Fairview, 2; Liberty Springs, 19; Mt. Tabor (W.), 2.55. *Harmony*, Central, 5; Beulah, 4.25. *Pee Dee*, Little Pee Dee, 2.76. 8. *Carolina*, Pickens, 5; Wilmington, 7; Bithia, 3; Flat Rock, 1; Ninety-six, 2.75; Edgefield, 6.01; Townville, 1; Upper Long Cane, 25; Robert's, 5.05; Retreat, 5; Mt. Pleasant, 1; Abbeville, 18.18, 1,269.82

8. GEORGIA AND FLORIDA.—*Florida*, Fort White, 1.40. *Savannah*, Brunswick, 14.19; Quitman, 17.45; Bainbridge, 11; Valdosta, 10, 54.04

TEXAS.—*C. Texas*, Burnett, 5; Maysfield, 11.50; Unity, 18.75. *Dallas*, Fort Worth 1st, 67.80; Waxahachie, 5.50; Denton, 12.50. *Paris*, Dodd City, 3.50. *W. Texas*, Corpus Christi, 2; San Antonio 1st, 16.05, 142.60

VIRGINIA.—*Abingdon*, Hillsville, 16.25; Pleasant Hill, 14.40; Cove, 9.60; Galena, 8.53. *Chesapeake*, Alexandria 2nd, 348.34. *E. Hanover*, Grace st. 151.21; Brunswick, 13; Powellton, 3; Onancock, 3; Makemie, 24; Holmes, 24; Richmond 4th, 78.05; Fredericksburg, 66.59; Portsmouth, 24.52; Onancock (add'l), 1. *Greenbrier*, Richlands, 21.32; Huntington, 1st, 31; Roncoverte, 26.70; Buffalo, 2; Martin's Bottom, 5. *Lexington*, Bethel, 117.45; Hebron, 77.34; Tinkling Spring, 10; Monterey, 5; Broadway, 17; Woodland, 9; Windy Cove, 20; Loch Willow, 13.71; Millboro, 5.74; Windy Cove (add'l), 1.44; Warm Springs, 23.51; Clarksburg Central, 33.25; Tinkling Spring, 56.03. *Maryland*, Maryland ave., 25.48; Bethesda (add'l), 1. *Montgomery*, Leesville, 5; Academy, 7.45; Goode's (outpost of New London), 2; New London (add'l), 87c.; White House, 1. *Roanoke*, Henry, 1; Old Concord, 3.50; Diamond Hill, 3.05; Meadville, 5.50; Stonewall, 3. *West Hanover*, Tabor, 14.21; Farmville, 29.66; Lebanon, 6; Amherst (through M. P. T.), 10. *Winchester*, Patterson Creek, 4.46; Falling Water, 85.50; Charlestown (M. C. C.), 11.68; ditto, 104.13; Nineveh, 15; Petersburg, 8.31; Martinsburg, 27.71; Capon's Bridge, 5; Alleghany, 10.72, 1,652.12

Total from churches, - - - - \$5,904.61

#### SABBATH-SCHOOLS.

SYNOD OF ALABAMA.—*N. Alabama*, Cane Creek (C. D.), 5.60; Birmingham Central, 2.50. *S. Alabama*, Government st., 5; Prattville (C. D.) 9.30. *Tuskaloosa*, Camden (Infant class), 4.45; Alabama-st (C. D.), 1.25; Vinehill (C. D.), 22.35, 50.45

ARKANSAS.—*Arkansas*, Searcy, 3.40. *Ouachita*, Malvern 1st, 3.75. *Pine Bluff*, Warren (C. D.), 6; Holly Grove (C. D.), 7. *Washbourne*, Morrilton (C. D.), 9, 29.15

GEORGIA.—*Atlanta*, Lloyd's Chapel (C. D.), 5.50. *Augusta*, Sparta, 12.05, 17.55

KENTUCKY.—*Louisville*, Louisville 1st, 29.96; Woodland ave (C. D.), 10.46; Stuart Robinson Memorial (for Stuart Robinson Mission, China), 20; ditto (for Mrs. Randolph, Japan), 10. *Muhlenburg*, Greenville (C. D.), 12.35. *Paducah*, Paducah, 25. *Transylvania*, Stanford, 1.63; Danville 1st, 36.20; Lebanon 2nd, 5, 150.60

MEMPHIS.—*Memphis*, Memphis 2nd, 7.30; Oakland, 4.70. *N. Mississippi*, Holly Springs (C. D.), 3.85; Oxford, 33. *Western District*, Union City, 5, 53.85

MISSISSIPPI.—*Mississippi*, Natchez (C. D.), 63.55. *New Orleans*, Centreville (C. D.) (for Linare's Chapel), 10; Moss Point (C. D.), 6; Ocean Springs (C. D.), 9, 88.55

MISSOURI.—*Lafayette*, New Hope, 6; Springfield, 3.55; Mt. Olive, 4.50; Booneville, 5.25. *Missouri*, Vandalia, 1.50. *Palmyra*, Shelby (C. D.), 2.50. *Potosi*, Clarkton, 3.20. *Upper Missouri*, St. Joseph 3rd, 6, 10; Lawson, 4.78; Kansas City Central, 17.50, 54.88

NASHVILLE.—*Knoxville*, Cleveland, 7.29. *Nashville*, Hall (C. D.), 2.83, 10.12

N. CAROLINA.—*Albemarle*, Newberne, 5; Tarboro, 11.74. *Concord*, Poplar Tent (C. D.), 10.50. *Orange*, Greensboro 1st (C. D.), 30; Alamance (add'l) (C. D.), 50c. *Wilmington*, Burgaw, 10.68; Oak Plain, 5, 73.42

SOUTH CAROLINA.—*Bethel*, Clover, 30.64; Beersheba, 19.70; Purity, 4.19; Union (C. D.), 2.26; Olivet, 6.23; Purity, 4.86; Lebanon, 3; Horeb, 1. *Charleston*, Westminster (C. D.), 6.06; ditto, (for Mr. Stuart, China), 1.25. *Enoree*, Nazareth, 5.42. *Harmony*, Camden (C. D.), 18.20; Indiantown, 15. *S. Carolina*, Ninety-six, 4.50; Upper Long Cane, 10; Abbeville, 73.05; Aveleigh, 10; Greenville, 10, 349.11

8. GEORGIA AND FLORIDA.—*Savannah*, Valdosta, 18.27; Savannah 1st (C. D.), 32, 50.27

TEXAS.—*Central Texas*, Burnett, 5. *Dallas*, Fort Worth 1st, 6; Cleburne (C. D.), 8.07; Weatherford, 6.26 (for Congo Mission); Waxahachie (C. D.), 4.20; Van Alstyne, 4.50. *East Texas*, Bethesda (C. D.), 3.20; San Augustine (C. D.), 1.60. *West Texas*, Corpus Christi, 12; Lockhart (C. D.), 14.40, 65.23

VIRGINIA.—*Chesapeake*, Alexandria 2d, 83.06. *East Hanover*, Richmond 1st (infant class), 7.50; Norfolk 1st, 25; Portsmouth, 31.55. *Greenbrier*, Lacey (C. D.), 8; Huntington 1st, 14.27; Blue Sulphur (C. D.), 2.75; Muddy Creek (C. D.), 3.15. *Lexington*, Broadway (C. D.), 4.36; Clarksburg Central, 1.54; Tinkling Spring, 3.57. *Maryland*, Rockville (C. D.), 40; Bethesda (C. D.), 20. *Montgomery*, Leesville (C. D.), 4.65. *Roanoke*, Briery (add'l), 1; Old Concord, 11; Danville 1st (for Mr. Cowan, Brazil), 83.34; Diamond Hill (C. D.), 8; Hat Creek, 13 (C. D.). *West Hanover*, Olivet, 3.76. *Winchester*, Cedar Cliff, 10; Falling Water, 4.15; Charlestown (M. C. C.), 4.12, 387.77

Total from Sabbath-schools, - - - \$1,380.96

## MISSIONARY SOCIETIES.

SYNOD OF ALABAMA. — *Pres. North Alabama*, Gadsden L. F. M. S., 10; Gadsden Earnest Workers, 5. *S. Alabama*, Wilson Miss. Soc., Union Springs, 10; "Busy Bees," Government st., 47.55; "Lizzie Wimbish" Soc., Montgomery 1st, 15.75; "Stuart" M. S., Jackson st., 10.65. *Tuskaloosa*, Fairview M. S., 6.07; Alabama st., "Ready Workers, 25 55, 130.57

ARKANSAS. — *Arkansas*, Sylvania L. M. S., 5. *Ouachita*, Camden L. M. S., 7.50 (for Mrs. Fulton); Mt. Holly L. M. S., 7 (for Mrs. Fulton). *Pine Bluff*, Pine Bluff L. F. M. S., 50. *Washbourne*, Fayetteville Children's M. S., 3.40; Fayetteville L. M. S. (for Mrs. Fulton), 6.25, 79.15

GEORGIA. — *Athens*, Athens "Willing Hearts," 20. *Augusta*, Milledgeville L. M. S., 15; Washington L. M. S., 40. *Cherokee*, Marietta L. M. S., 110.40; Calhoun Woman's M. S., 7.85; Enharlee L. M. S., 5. *Macon*, Macon 1st, Willing Workers, 10; Woman's F. M. S., Macon 1st, 14, 222.25

KENTUCKY. — *Louisville*, Louisville 2nd, L. M. S., (for Stuart-Robinson Mission in China), 41.50; Springdale, L. M. S., 8 84. *Muhlenburg*, Bowling Green, Lad. Aid Soc., 11.50. *Paducah*, Henderson 1st, L. M. S., 16; Henderson 1st, Y. P. M. S., 30. *West Lexington*, Midway, L. F. M. S., 58.50; Nicholasville, L. M. S., 48.20, 214.54

MEMPHIS. — *Memphis*, Covington, Lad. Mite Miss. Soc., 17 50; Memphis 2nd, L. M. S., 100. *N. Mississippi*, Senatobia, Children's Miss. Soc., 17.51, 135.01

MISSISSIPPI. — *Cent. Mississippi*, Jackson, Woman's Miss. Band, 20; Greenville, L. M. S., (for Linares chapel), 20. *Mississippi*, Natchez, "Little Bankers," 5, 45.00

MISSOURI. — *Lafayette*, Longwood, M. S., 14; Higginsville, L. M. S., 20; New Hope, Lad. Aid Soc., 25; Booneville, L. M. S., 17.50. *Missouri*, Columbia, Y. L. M. S. (for Miss Dysart, Mexico), 30. *Palmyra*, Zion's Hill, L. M. S., 10. *Potosi*, Farmington, L. M. S., 16, 132.50

NASHVILLE. — *Columbia*, Union, Lad. Soc. of the Working Band, 5. *Knoxville*, Knoxville 1st, "The Helping Hands" (for Qua Hong, pupil in Mrs. Stuart's school, Hangchow), 10. *Nashville*, Nashville 1st, L. M. S., 75; Edgar, L. M. S., 6, 96.00

N. CAROLINA. — *Albemarle*, Henderson, Children's M. S., 4. *Concord*, Salisbury 1st, Mission Band, 5. *Mecklenburg*, Amity, M. S., 8.40; Robeson, M. S., 12.60; Charlotte 1st, L. M. S., 25; Charlotte 2nd, W. F. M. S., 25. *Orange*, Greensboro 1st, W. M. S., 7.05. *Wilmington*, Wilmington 1st, Edgar Wood's Society, 200; South River, L. M. S. (free-will offering), 20; St. Andrews, L. M. S., 25; Woman's Miss. Union of Wilmington Presbytery, 82.50, 414.55

S. CAROLINA. — *Bethel*, Pleasant Grove, L. A. S., 15; Scion, L. M. S., 30; Purity, L. M. S., 12.55; Fort Mill, L. M. S., 7.16. *Charleston*, Orangeburg, L. M. S., 27.50. *Enoree*, Washington-street, "Leighton Wilson Society" (for Mr. Fulton), 10. *Harmony*, Beulah, L. M. S., (for Miss French), 3.25; Pinetree, L. M. S. (for Miss French), 5. *Pee Dee*, Reedy Creek, Woman's M. S., 16.50;

Hopewell, Woman's M. S. (for Miss French, Leighton Wilson Memorial Mission), 25; Cheraw, L. M. S., 15. *S. Carolina*, Pendleton, L. M. S., 10; Greenwood, L. M. S., 10, 186.9

S. GEORGIA AND FLORIDA. — *Florida*, Micanopy, L. M. S., 6; Euchee Valley, Lad. Miss. Soc., 5 65. *Savannah*, "Little Gleaners," Savannah 1st, 8.47; Flemington, L. M. S., 8.50. *St. Johns*, Palatka, L. F. M. S., 3. *BAND OF HOPE*, Savannah 1st, 21.50; Leesburg, 9; Micanopy, 6 50, 80.6

VIRGINIA. — *Abingdon*, New Dublin, L. M. S., 12.80. *Chesapeake*, Alexandria 2nd, L. M. S., 22.75; Alexandria 2nd, Campinas Workers, 365.08. *H. Hanover*, Lad. For. Miss. Union (for Mrs. Sydenstricker), 47.96; ditto (for Miss Kirkland), 30; ditto (for Miss Henderson), 10; ditto (for Miss Kirkland), 30; Young People's M. S., Makemie ch. (for pupil in Campinas), 25; Ladies' and Children's Society, Concord (for girl in Hangchow school), 10. *Greenbrier*, Hillsdale, L. M. S., 15; Roncoverte, L. M. S., 41.23. *Lexington*, Bethel, Children's M. S., 36.62; ditto, L. M. S., 19.50; New Monmouth, L. M. S., 13.45; Rocky Mount, M. S., 1. *Maryland*, Mt. Washington, L. M. S., 16.22. *Montgomery*, Lynchburg 1st, Y. L. M. S., 20; Covington, "Bend" M. S., 5. *Roanoke*, Diamond Hill, L. M. S., 5.20. *Hat Creek*, Penny Collectors, 36c. *Winchester*, Woodstock, "Try Co.," (for Mexico,) 5; Strasburg, M. S., 3.25, 735.4

Total from societies,

\$2,472.1

## MISCELLANEOUS.

PRESBYTERIAL. — *Tuskaloosa*, "Friends at Oak Grove," 20. *Atlanta*, A member of Decatur ch., 10. *Cherokee*, Presbyterial collection, 6.06; Mrs. J. B. Graves, 5; "Presbyter," 5. *Macon*, "The two C's," 10. *Louisville*, Mrs. E. H. A., 4. *Mississippi*, R. G. Wharton, 10. *Tombeckee*, Mrs. Tennie Trimble, 1. *Lafayette*, Dr. Conway's children, Lamonte, 3. *Albemarle*, W. D. M., 15. *Concord*, J. H. Greenlee, Marion, N. C., 100. *Orange*, Miss M. E. Coble, 10. *Charleston*, "Miss M.," 5; "M.," 5. *Enoree*, Interest on invested funds, through A. A. Foster, treasurer, for Rev. S. P. Fulton, 28. *Harmony*, M. C. D., Manning, S. C., 2. *Florida*, W. F. Munroe, Pensacola, 124.45 (of this sum, 24.45 special for Japan). *St. Johns*, Rev. Edmund Lee, Manatee, 10. *Brazos*, "A Presbyterian," 5. *C. Texas*, A. Moss and family, 5 50. *Dallas*, Ben Frimeyer's mite box, 2 25; Joe Wilson's ditto, 50c. *Abingdon*, Mrs. M. C. Patton, 1. *Chesapeake*, Rev. Edward Eells, 5. *H. Hanover*, Anonymous, 50. *Lexington*, Rev. A. H. Hamilton, 50; S. R. Moore, 20; T. H. Antrim, 121.27; Miss Eva Davis, 1.25. *Maryland*, Miss Nannie Gibson, 5; Through Miss Gibson, 5. *W. Hanover*, "An Old Subscriber," 1, 646.1

GENERAL. — Mrs. M. A. Mitchell, Iron Bridge, Texas, 1.85; C. D. Campbell and sister, 5; Cash, 5; Unknown, 10; Society of Missionary Inquiry of Tuskaloosa Institute (for the Congo Mission), 2; Unknown, 1; "L. K., 10; Rev. C. K. Bryan, Texas, 1.50; Anonymous, 10; Miss E. E. Hill, Arkansas (for Brazil), 2; ditto (for Indian Mission), 2; Anonymous, Arkansas, 1, 51.1





MUEZZIN CALLING TO PRAYER.

# THE MISSIONARY.

VOL. XXIII.

OCTOBER, 1890.

No. 10.

## EDITORIAL NOTES.

Those who view the broad conditions of our Foreign Mission work must feel a deep solicitude alike for the church at home and for the heathen. What must be the spiritual condition of a church-member who, when our missionaries point to the "hopeless, loveless lives" of millions around them, and appeal for more men to be sent out to help in making known the gospel, does little or nothing to send those who, in obedience to the command of Christ, wish to go? And, if a pastor does not speak faithfully to all such church-members, what must be the responsibility resting upon him? For it is for sins of omission, for a lack of humanity, many will be condemned in the last day. Should not pastors and people alike consider these things, in view of the collection now just at hand, on the first Sabbath of October?

We have tidings from our missionaries on the Congo as late as July 3d. Mr. Lapsley's letter from Lukungu will be found on another page. We think that any one reading this letter must be impressed with the importance of sending reinforcements to these brethren at an early day. Note such expressions in Mr. Lapsley's letter as these: "We both got out of bed from our first fever the day we started." "The Kassai valley is very large, and yet untouched. Many of its large river basins invite missionary enterprise." "Just east of the Kwango is a series of rivers I want to consider. I feel that it is a task far beyond me to fulfil the commission our church has given." "God is working here [the Baptist mission station at Lukungu.—Eds.] in a wonderful way, and

every week, almost, some are brought to Christ."

As the Lord has given our church the honor of being the first Presbyterian body to enter the Congo Free State, what further honors will He not give us if we be only faithful to our high commission?

It has also been given to our church to organize the first church of the Presbyterian faith and order that has been formed in Cuba. It is the judgment of Mr. Graybill that some one of our missionaries in Mexico should visit Cuba every year, spending the winter months there, to give such instruction and aid as the newly-organized church may need.

MR. STANLEY, in his new book, *In Darkest Africa*, bears witness to the happy results of the mission work already done on the lower Congo. His expedition halted at Banza Manteka, and he writes: "At this place a few years' mission work has produced a great change. Nearly all the native population had become professed Christians, and attended divine service punctually and with all the fervor of revivalists. Young men whom I had known as famous gin-drinkers had become sober, decent men, and most mannerly in behavior."

A LADY who had had a large experience in missionary matters wrote as follows: "Don't be too anxious to have a special field or object of support. (Matt. xxviii. 18-20.) Give your money, by an act of the most spiritual worship, *directly* to the Lord, and drop it quietly, *laden* with prayer, into the treasury,

having confidence (you *must* have that) in those who disburse it for you, and let them send it wherever *needed most*. Dedicate it wholly, not only to the glorious King, but also to the Man of Sorrows; and, if the Master wants twine, strings, wrapping-paper and pine boxes, so practical and so unromantic, let *your funds* go for these to carry the Bibles in, albeit wrapped outside."

It was stated to the church before the collection in May last that thirteen missionaries were under appointment by the Executive Committee, ready to go to the foreign field. Of these the Rev. A. Pierce Saunders and Mrs. Saunders, of Virginia, went out, in company with Mr. and Mrs. Sampson, to the work among the Greeks. When the condition of the treasury would have prevented the committee from sending out others, Dr. William I. Morton, of Wisconsin, generously gave \$800 to send the Rev. J. Wallace Moore and Mrs. Moore to Japan, where Mr. Moore will support himself by teaching in the school at Kochi, which is under the care of Japanese trustees. He takes the position which the Rev. D. P. Junkin held. Miss Sallie W. Chambers, of Missouri, was sent to Ceara, and will be supported there by the Presbyterian Church in Independence, Mo., a church which is not in connection with any General Assembly, either North or South. Miss Carrie M. Cunningham, of Missouri, has also been sent to Ceara by money specially contributed, the church in Fulton, Mo., having liberally given, *in addition to their usual contributions*, all that was needful to furnish her outfit, send her to the field, and support her there.

At the August meeting of the committee it was found that the contributions from the churches in June and July were larger than those of last year, and, in view of this cheering fact, the committee resolved to send the Rev. W. M. Thompson and Mrs. Thompson at once to Brazil. They expect to join Dr. Butler in the work at Maranhao.

There are still five others under appointment to go out. For one of these, who goes

to Japan, special contributions have been made. Whether the remaining four can be sent out or not depends on the result of the October collection.

Mr. STUART writes from Hangchow, June 28: "There are twelve applicants for baptism out in the country, and other interesting matters connected with the work there. There is also a very encouraging work in connection with our chapel at the Great-Peace Bridge, where eight or ten persons come to the preacher every night for instruction in the word." In a later letter, which will be found on another page, Mr. Stuart reports the baptism of five persons at Ling-wu.

We have received the annual report of the hospital under the care of Dr. Duncan Main in Hangchow. The activity of the hospital work is suggested by the number of visits to the dispensary paid by Chinese out-patients in the year—22,814. In the table of diseases treated we find but one case of alcoholism; there were 671 cases of opium-smoking. The number of suicides is always a startling item in the hospital reports of China. Dr. Main had to deal with 91 such cases in the year. Of these, 52 were men, and 39 women. Thirteen were dead when he reached them; 21 died afterwards; and 57 were saved.

As a specimen of the opium-smokers of China we may give Dr. Main's description of "No. 3" in a morning dispensary's work. He "is a brazier, forty-four years of age, married, has a wife and five children, he is badly dressed, much emaciated and ill-looking; has seen better days; he begs for anti-opium medicine. His case is easily diagnosed. The old story—opium! He had smoked opium for twenty-four years, and in the sixth month of last year he commenced to try and cure himself with anti opium pills, which he bought in the city. For three months he gave up his pipe, and took the pills according to the vendor's instructions, but at the end of the three months, instead of being cured, he discovered that his craving was increasing, and so came to the conclusion that

the pills were a snare and a delusion, and cursed the day he commenced taking them, and again took to his pipe. However, the amount of opium that satisfied him before he commenced taking the pills, now left an aching void, and he has to supplement his pipe with a little raw opium, which he swallows every night at bedtime. On being asked, he told us that one day with another he was able to earn about one hundred cash, and that seventy cash of it went for opium, and the remaining thirty cash went towards household expenses. His wife and children wind silk and provide for themselves. We asked him how he managed, under those circumstances, to get both ends to meet, and he said 'that here and there he had to beg, borrow,' and at this stage I interrupted him and added 'steal;' but with a knowing and characteristic shake of the head and twinkle in his eye, he declined the compliment, and ended by saying that, although he was poor, there was one *good* thing about him, and that was he was honest. We did not argue the point with him, although we had our own thoughts on the subject. The honesty of an opium-smoker depends very much on the state of his purse. When the craving returns and purse is empty, honesty does not stand in the way of the desire being satisfied. The honesty of the opium-smoker is elastic enough at times to cover even stealing! We gave him a few words of healthy advice, and invited him to enter our Opium refuge, and promised, if he did we would cure him of his opium habit. He said he was most anxious to enter to be cured, but could not raise the three dollars, the fee charged by the hospital for curing opium-smokers: and to convince us that he was in downright earnest about being cured, he said that he had been trying for some days to sell one of his daughters, but could not get any one to give him even three dollars for her. We promised to admit him free of charge, and said, 'We would meet to-morrow,' whereupon a student wrote out a prescription for him—a tonic—another entered his disease in a book kept for the purpose, and a third en-

tered in a register his name, age, sex, occupation, residence, duration of illness, etc., and passed him on to the dispensary, where he presented his prescription, which was dispensed free, and then passed out."

Persons who have made a careful examination of the matter say that the opium curse is not now confined to China, but is spreading rapidly in India, Burmah, Ceylon, and other parts of Asia. One gentleman writes: "It appears now that the Government of India, finding that the revenue from the traffic in China is falling off, is making attempts to make up the deficiency in the revenue by *propagating its sale in India*, and with the most fearful results. The sights which I have witnessed in Bombay, in the opium dens there, are enough to break the heart of the strongest man, who has a heart to break."

Canon Wilberforce, who has just returned from India, says: "I have been half stifled in the opium-shops of the great cities. I have staggered out of the ganja shops hardly able to see out of my eyes. I have witnessed there the misery of our fellow-subjects. I have seen, in house after house, as many as seventy or eighty or a hundred of my fellow-human beings in every stage of miserable opium intoxication, with their glazing eyes and emaciated bodies, and their lack lustre look; and when we could speak to them through the interpreter, in every single case it was the same complaint, 'Would to God that somebody would take it away from us!' At the present moment the opium and ganja-shops in India are contradicting, up and down the country, every word that the missionary speaks. He says one thing and we are doing another, and it only makes the native mock at our religion, which he sees to be a paper religion, and not a heart religion. If you desire to propagate Christianity in India, set them a true Christian example in the highest quarters. Show them that you are alive to the fact that we have been demoralizing them, and that we desire to draw back from the evil that we have been doing. The result will be, such an outpouring of spiritual power,

that, you may depend upon it, the churches shall not be able to hold those who shall join themselves to the faith of the Crucified and Risen."

Already there are ten thousand opium shops in India, and the production and sale of the drug throughout Asia is steadily increasing.

DR. CYRUS HAMLIN, the founder of Robert College, Constantinople, writes of the work in his field: "The work enlarges and expands before us, and the blessing of God is upon it. 'The Lord working with them, and confirming the work with signs following,' was never so true of any missionary year as the past. The apathy of the church—of the rich in the church—with regard to the funds is the only disheartening sign."

THE Swedish Missionary Society is sending out seven new missionaries to the Congo.

HERE is a vivid epitome of missionary life on the Congo, which we take from *Regions Beyond*:

"Operations, such as house-building, language-learning, Scripture translation, store-keeping, transport management, steamer construction, garden cultivation, seed-sowing, open-air preaching, and hymn-singing in Kilo by moonlight alternate with such things as fevers, fowls, bananas and plantains, chiefs and wars and human butchery, bales of cloth, hundreds of brass rods, tropical storms and tornados, rats and snakes, invasions of white ants and driver ants in ferocious columns that neither fire nor water avail to stop, half-starved children rescued from drowning, and brought to the mission house, thievish natives at all hours of day and night making stealthy depredations on the lonely mission outpost, drum dances by moonlight, troops of women wailing for the dead, collections of cheerful human nakedness wearing a string of beads and a smile, and a thermometer standing at ninety in the shade! Strange scenes pass in review before us. Shadow on shadow of heathen cruelty, slavery, immorality, deception, devil-worship,

degradation, lying, make a dense round the writers of the journals, but hands are full of earnest godly effort as we watch their daily lives of toil amid the darkness, as we realize the need and limitations, constant small and trying circumstances, the same wearying publicity, the daily struggles physical, mental, moral and spiritual difficulties and hindrances; above all, as we see the apparent hopelessness of the heat confronting them, we realize the force of two words that recur to us as the sum of their labor—*foundation-laying*."

In these days, when so many of our pastors and church members are going to some of them visiting the Holy Land, the suggestion that is made by a missionary in Japan is, we think, of much value. He

"It takes now about twenty days from New York to Japan, and ten or fifteen days there would enable one to see the missionary work of all Central Japan, covering a region of five hundred miles. We need more churches to send their pastors out and more laymen of means to visit in order that they may see with their own eyes the methods of missionary work and results; that they may receive the welcome to the churches, and may be able, on return, to say: 'Now we believe, not because some one's saying it, but because we have seen it ourselves.' One gentleman, who had given \$200 to a certain object, afterwards visited Japan. The Christians gave him a grateful welcome, a grand reception and a Japanese feast. They put forward their speakers, and told him of their success and their plans. The next day he, in response to solicitation, was pleased to add \$1,000 to his former gift."

Would it not be better for a pastor to see the living work of the Lord where there is light than to look on the dead scenery of a region from which the presence of the Lord has almost withdrawn? The cost of a first-class ticket from New York to Yokohama, via the Canadian Pacific Railway and Steamer

Line, is \$259.50; from New York to Hong Kong it is \$284.50. We presume that about the same rates could be obtained from our own trans-continental railroads and the Pacific Mail Steamship Company.

READ on page 368 what Mr. Stanley says about mission work in Africa. It shows how a shrewd man of affairs views the inadequate efforts of the church in a great mission field. Our own church has sent two men to Central Africa to do what Stanley calls "a great work—a fearful work." If we do not send a good body of reinforcements to sustain them, what will the world think of us—nay, what will our Master think of us? Yet we cannot reinforce our African mission unless there is a large advance in the contributions of our people to Foreign Missions.

HERE is the picture which Stanley gives of the home and the life of the "tough" little Scotchman, Mackay, before he entered into rest at the southern end of the Victoria Nyanza:

"I was ushered into the room of a substantial clay structure, the walls about two feet thick, evenly plastered, and garnished with missionary pictures and placards. There were four separate ranges of shelves filled with choice useful books. 'Allah ho Akbar,' replied Hassan, his Zanzibari headman, to me; 'books! Mackay has thousands of books; in the dining-room, bed-room, the church, everywhere. Books! ah, loads upon loads of them!' And while I was sipping real coffee and eating home-made bread and butter for the first time for thirty months, I thoroughly sympathized with Mackay's love of books. But it becomes quite clear why, amongst so many books and children and outdoor work, Mackay cannot find leisure to brood and become morbid, and think of 'drearinesses, wildernesses, despair, and loneliness.' A clever writer lately wrote a book about a man who spent much time in Africa, which, from beginning to end, is a long-drawn wail. It would have cured both writer and hero of all moping to have seen

the manner of Mackay's life. He has no time to fret and groan and weep; and God knows, if ever man had reason to think of 'graves and worms and oblivion,' and to be doleful and lonely and sad, Mackay had, when, after murdering his bishop, and burning his pupils, and strangling his converts, and clubbing to death his dark friends, Mwanga turned his eye of death on him. And yet the little man met it with calm blue eyes that never winked. To see one man of this kind working day after day for twelve years bravely, and without a syllable of complaint or a moan amid the 'wildernesses,' and to hear him lead his little flock to show forth God's loving kindness in the morning and his faithfulness every night, is worth going a long journey for the moral courage and contentment that one derives from it

"We stayed at the mission station from the 28th of August to the morning of the 17th of September, and on the Europeans of the expedition the effect of regular diet and well cooked food, of amiable society and perfect restfulness was marvellous."

MRS. STUART writes of the Presbyterian members of the Shanghai Conference: "To us Presbyterians the social reunion at the Mission Press was one of the most interesting features of the conference. We could not but congratulate ourselves on being members of 'no mean' body as we saw that array of noble, accomplished men and women, including that veteran of nearly fifty years' service, Dr. Happer; Dr. Nevius, the honored American president of the conference, to whose wonderful tact and judgment the success of its deliberations was in great measure due; Dr. Wright, the delegate from the British and Foreign Bible Society; Prof. Thwing, of Brooklyn; Mr. and Mrs. Wishard, of the Young Men's Christian Association, and many others well-known in this part of the world. It was a rare occasion to meet with missionaries from the far South, from Peking and the distant plains of Manchuria, from a thousand miles inland, all of our own faith and practice."

The receipts for Foreign Missions during the month of August were as follows:		Carried forward, - - - -	\$4,068 73
From Churches, - - - -		From Miscellaneous, - - - -	1,456 20
From Churches, - - - -	\$ 2,234 64	Total receipts in August, 1890, -	\$5,524 93
" Sabbath schools, - - -	517 71	" " " " 1889, -	7,934 52
" Societies, - - - -	1,316 38	" received since 1st. 1890, -	47,782 18
	\$4,068 73	" " same period, 1889, -	51,949 20

### "HE SHALL CHOOSE OUR INHERITANCE FOR US."

I said, "There are no flowers there."

He said, "No flowers, but a crown."

I said, "But the skies are black,  
There is nothing but noise and din,"

And he wept as he sent me back.

"There is more," he said, "there is sin."

I said, "But the air is thick,  
And fogs are veiling the sun."

He answered, "Yet souls are sick,  
And souls in the dark undone."

I said, "I shall miss the light,

And friends will miss me, they say."

He answered, "Choose to-night,  
If I am to miss you or they?"

I pleaded for time to be given,

He said, "Is it hard to decide?

It will not seem hard in heaven

To have followed the steps of your  
Guide."

—C. P., in *Regions Beyond*.

### STANLEY ON MISSION WORK IN AFRICA.

On the first day of July Mr. H. M. Stanley was present, by request, at the meeting of the committee of the Church Missionary Society in London. He was received with a cordial address of welcome, in which he was reminded that it was his letter of 1875, published in the *Daily Telegraph*, which led to the founding of the mission in Uganda. One who was present describes in the *Church Missionary Gleaner* the manner of the explorer's reply:

"Mr. Stanley then rose, and said he had no speech to make, but would answer questions. He went on, however, to say what none of us were in the least expecting. Instead of complimentary words in response to what had been said to him, he went straight to business, and told us plainly that we must conduct the mission in a very different way from what we had been doing hitherto. What could he mean? It was soon clear what he meant. He drew a vivid picture of Mackay and his station at Usambiro, and asked how we could expect one man to carry on a work like that alone:

"Your missions should be established on *ad interim* basis. You should not forget that

your missionaries have a great work to do—a fearful work. There was young Mackay at Usambiro. He had probably settled there eighteen months, or something like that. He had built largely. Everything you saw was an evidence of industry and hard work. He had made his own wagons, he had built the machine house and the work house there, and he had his people at work on the machinery. Well now, in the evening before going to bed I used to hear Mackay and his young Christians singing hymns and saying prayers. Now, it was very hard work. Think of the hot sun, with the thermometer between eighty and one hundred degrees, and nothing but bad water to drink; whether filtered or cooked, its poison is all the same. Then half the morning is devoted to chaffering and bargaining with the natives. A native brings a fowl or something else which he wants to sell, but there is nobody to buy except poor Mackay. And then you expect him to do mission work besides! It is too much altogether. He ought to have been lay superintendent of that mission, having absolutely nothing to do but with the discipline and government of that station, and with

communications between Uganda and England. He should have been head diplomatist, or Prime Minister, if you please, of the Equatorial Mission, and some other person—a Bible reader, perhaps—should have been the storekeeper, the treasurer, if you like; and another party should have been set to teach the young boys day after day, instead of going far into the night after the hot day's work. These things and others we talked over ourselves every evening at dinner from about six to half-past eight o'clock, and we travellers could see for ourselves what the troubles of the missionaries were. We actually chaffed poor Mackay, and said, "Well, now, how can you preach the gospel and teach all these little boys to read and write and become Christians, and yet chaffer and bargain all day long for the very provision of your sustenance, and yet keep a good temper, as you must in this climate?"

"Mr. Stanley was then asked to tell of his meeting some of the Christians of Uganda. This, it must be remembered, was some weeks before he reached Mackay's station. He was marching through a country called Ankori (or, more properly, Ankoli), where a large body of Christians had taken refuge when driven out of Uganda by the Mohammedans in 1888; but he knew nothing of this. One day two men came to see him, who, to his surprise, told him their names were Samuel and Zachariah.

"In the evening they came to see me. They were very diplomatic; but there, after shutting the door, they told us the wonderful story of the deposition of Mwanga, and the growth of the Christian mission. I should have liked nothing better than to have had one of these two men in London, to have told in their own Swahili, and to have got some interpreter to interpret the same sentence after sentence. It was most graphic, most beautiful. I noticed that as soon as they left my presence they went to their own little huts and took out little books that they had in their pockets in their shirts. And one day I called Samuel to me, and asked, "What book is that you have? I did

not know that people in Uganda read books!" And that was the first time I knew they had the gospel in their own tongue. Then I took greater interest, for I found that almost every one of the party had a small pamphlet—prayers, and the Gospel of Matthew, and, I think, of Luke. I remember very well seeing the word *Mathaio*, or Matthew, on the top of the book, on its title page. I noticed that they retired to their huts, and threw themselves upon the ground, and took out the books and began to read them; and they gathered together and began to talk. And the question was asked me by one of them, with a sort of deprecating smile, "Are all white men Christians?" That was more than I could venture to say, though "I hoped," of course, "they were." Then he put a pointblank question to me, and said, "Are you a Christian?" I then asked in my turn, "Do you consider yourself a Christian?" "Of course I do," he replied. "How long have you been a Christian?" "Well," he said, "I am one of Mackay's pupils, and learnt from him, and this book was given to me and to every one of us; we have about 2,500 of us, all belonging to Mackay's Mission."

"Mr. Stanley went on to express his full belief that in time there would be native clergymen in Uganda, who would go and preach in the surrounding countries, and that thousands of converts would be gathered in year by year. Then he referred to the persecutions:

"You could not desire any better experiences than those of the mission in Uganda during the days of the persecution, when the converts were seized, to be put to death, to be massacred in front of the palace, to be decapitated, and clubbed, or to be given away to the Arabs as slaves. Such fortitude, such bravery, such courage! It is unexampled in the whole history of Africa. The more I heard the story of Zachariah and Samuel and others, looking at their cleanly faces, hearing them tell the story of how they endured the persecutions of Mwanga, I was carried back to the days when Nero and

Caligula persecuted the Christians at Rome; just the fortitude I had read in books of the martyrs of the early church. Really there were instances here of equal courage, of equal faith, of equal devotion to the cause they had embraced. And I think the future of that country will be a very bright one indeed. What little we have endeavored to do promises well for the future.'

"He then said that Samuel and Zachariah asked him 'if the friends in England would help them if they showed themselves to be men.' He replied that he would go home and tell what he had heard and seen, and he was sure help would be sent them. They

replied, 'We will pray to God.' Mr. Stanley further said:

"'You must understand that these people's church is only a very common hut, roofed with straw, with sides made of mud. At the same time it is a church, and these people, when they go in and hear the voice of the preacher, I assure you feel it just as much as though they stood under the dome of St. Paul's or at Westminster.'

"Mr. Stanley was then asked as to the progress of Mohammedanism in Africa, and he said that it was not progressing in Equatorial Africa at all, but was being driven back."

#### THE WORK OF THE LADIES.

ONE of the elect ladies of the church, in a letter written to us, expresses a feeling that our church has in some way turned a cold shoulder on the work of the Ladies' Missionary Societies. As there may possibly be others who share in this feeling, we beg leave to say that our church has by no means done this thing. With the exception of a few individuals, there has been but one voice and one heart in the church as to the Ladies' Missionary Societies. They have the loving commendation of the church. One General Assembly after another has praised their good works, and has urged that such societies be formed in all the churches. There has been a difference of opinion as to the plan of fostering and extending these societies by means of a presbyterial organization; but that the societies deserve to be fostered and extended is almost universally held.

It is true that we sometimes meet with remarks from respected brethren which seem to indicate an apprehension that the ladies may engross too much of the missionary zeal and service of the church. The idea seems to be that, if the ladies do a great deal, the men of the church will come to feel that they may safely remit to them almost the whole care and responsibility of raising contributions for the mission work. It has been suggested *that a recent falling off in the contributions*

of the Presbyterian Church, North, to her mission work may be due in part to this cause.

We must confess our inability to share at all in this apprehension. To us it would seem as reasonable to apprehend that the ladies may engross too much of the attendance on the prayer-meeting, or too much of the pew-room in the church. It is a fact, that in the public worship of many of our churches the ladies appear in a large majority: but would any one suggest that there be less zeal on their part in this thing, in order that the zeal of the men may be increased? Just so should we all be careful not to suggest any diminution of zeal on the part of the ladies in their service for the mission cause. Were the ladies to relax their efforts, would this at all provoke the zeal of the men?

As to the recent decline in contributions to the mission work of the Northern Presbyterian Church we think that this has occurred in spite of the energy and liberality of the Woman's Missionary organizations. In the Methodist Church, North and South, in the Congregational and Baptist Churches, the women work for missions as in the Presbyterian Church, North; yet the contributions of these churches show no decline; on the contrary, there is a marked and steady

advance. We believe that it would difficult to point out the causes which have brought about the late falling off in the receipts of the mission treasury of our sister church; but, in our judgment, they have no connection with the "Woman's Work."

The simple truth is, and none will be more ready to acknowledge it than the ladies themselves, our Christian women, as a body, are not doing the one-tenth of what they might do to send the glad tidings of Christ to a lost world. There needs to be a great awakening among them, as well as among all other classes in the church. A lady writing from the vicinity of Danville, Ky., says: "May the time speedily come when, by some means, our women and men may be developed into workers for the heathen. If only the indifferent

could be made aware of what these monthly meetings have done for many of our women in the Danville First Church, it would be argument sufficient to prove that 'watering we are being watered'; and it would be sufficient stimulus to ministers all over our land, who are grieving over languishing churches, to awake and lend encouragement actively to the formation of societies in every church."

We repeat the notice, published more than once before this, that the office in Nashville is prepared to send out constitutions for missionary societies—men's, ladies', young people's—with suggestions and instructions for their organization and management. They are sent without charge to those desiring to examine or use them.

#### THE GLORY OF CHRISTIANS.

WHEN the Lord Jesus prayed for His disciples, He said: "And the glory which Thou gavest Me I have given them, that they may be one, even as we are one; I in them, and thou in Me, that they may be made perfect in one, and that the world may know that Thou hast sent Me."

Mrs. Stuart, referring to the Missionary Conference in Shanghai, says in a recent letter: "I shall not attempt to give any description of it, except to emphasize the fact of the loving spirit of harmony which permeated all its deliberations. It was a beautiful sight to witness men who have been on opposite sides for years on the "Term" question, on translating the Scriptures, on methods of work, etc., etc., calmly talking over their points of difference, and in many instances coming to a complete understanding and decision to co-operate. There was also an excellent spirit of consideration for

and appreciation of each other's work, both as individuals and as societies, without any exhibition of jealousy or rivalry. It would hardly seem possible that so 'many men of many minds' could have met in council and acted almost unanimously on all points pertaining to the great work for which we have all come to this land. *To outsiders it was a matter of astonishment*, but we felt that the Spirit of God was there, guiding and controlling all things for the glory of God."

We have italicized a statement in the last sentence. The world is astonished at the loving unity of a body of true Christians. No such unity is ever found in the world; that is, in the body of outsiders for whom Jesus said, "I pray not." It is an exhibition of supernatural power. It convinces the world that Jesus Christ was sent by God the Father.

#### CHINESE PETITION TO THE ENGLISH PARLIAMENT.

THE REV. S. I. WOODBRIDGE sends us a translation, which he has made, of a petition published in the *Shun Pao*, a Chinese news-

paper issued in Shanghai. It presents, in a striking manner, the view which the Chinese take of the opium habit.

PETITION TO THE ENGLISH PARLIAMENT AGAINST  
THE IMPORTATION OF OPIUM INTO CHINA.

"We, the Chinese Christians, members of the London, the English Church, the Baptist, Methodist, China Inland, Episcopal, and Presbyterian Missions, aware of the fact that the opium convention between England and China expires this year, and that the Christians of India are petitioning Parliament against further importations of the drug, would respectfully present the following:

"Opium injures both soul and body. It deteriorates the race, because it is inseparable from and promotes adultery. The greatest evils of China to-day are opium smoking and adultery. In some of the city temples our heathen brethren say that the two classes of criminals before *Y'en Lo Wang*, the god of hell, are opium smokers and gamblers. These culprits are represented as beggared and naked, except one tile on the back, and another on the breast, and show the trend of popular thought in reference to the evil. We have heard that your honorable country has established a society for the prevention of exporting opium, and that restriction was once discussed in Parliament. Now is the time for stopping the importation altogether. The convention will soon expire; *ten thousand* Christians of India are imploring you to discontinue it, and it seems to be God's opportunity. Oh! would that it were so.

"Now, we know that England does not compel China to consume the drug, but she sends it to us from her tributary country, and the sin lies at your door. Foreigners who sell the opium are in the habit of saying that opium does not injure the smoker. We testify to the contrary. Smokers, non-smokers, reformed smokers, all agree in saying that the habit and its consequences are terrible. The smoker curses the day when he first touched the pipe, the friend who tempted him, and the merchant who deals

in the poison. The reformed say that about *two in one hundred* break the habit. The large number of opium smokers, the pills extensively sold to reform who are addicted to the habit, and the god that has been placed in the parlor by the Chinese, called "Opium Ref God," are abundant evidences that smoking opium is an unmitigated curse which is ruining the life of our countrymen.

"There are those who say that if they know why does China raise the poppy? They answer that this is done in self-defence. China is a weak country, she could not drive opium out by force of arms. She uses opium as a measure to prevent the large efflux of silver. Wrong or right, the cultivation of the poppy in China is a protective measure. If England stops the importation of the opium, China will cease producing it herself.

"Since England is a God-fearing country and seeks to manifest that love to her neighbor which He enjoins upon all His people, we ask you to consider whether you are responsible for all this misery. The desire for gain is not the controlling motive of the government for sending opium to China, is proved by the fact that in 1840 the king and Parliament forbade it, and the Indian owners *twenty million* sterling as an indemnity. Is it not possible for India to produce some other article for trade, and in this way maintain her revenue?

"We then, your petitioners, prostrate ourselves before you and lift up our voice: 'Oh! England, for God's sake, drive away this curse from our land, for opium comes from you. We are a small body of feeble men; our words count for nothing; but our hearts are sincere, and we pray that God will help our land to remove this deadly evil from its midst.'

"A humble petition signed by Chinese representatives of the aforesaid mission.

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THE Chinese coast, 2,000 miles in extent, is lighted at night by as complete a system of *light-houses* as the shores of any civilized country.

## SCHEDULE OF TOPICS FOR THE MONTHLY CONCERT.

<b>JANUARY</b> —General View of the Foreign Mission Work.	<b>JULY</b> —Indians, Chinese and Japanese in America.
<b>FEBRUARY</b> —China.	<b>AUGUST</b> —Greece and Papal Europe.
<b>MARCH</b> —Mexico.	<b>SEPTEMBER</b> —Japan and Korea.
<b>APRIL</b> —India.	<b>OCTOBER</b> —Mohammedan Lands.
<b>MAY</b> —Territory yet without a Missionary.	<b>NOVEMBER</b> —South America.
<b>JUNE</b> —Africa.	<b>DECEMBER</b> —Islands of the Sea.

## FOR THE MONTHLY CONCERT: MOHAMMEDAN LANDS.

### THE GREAT MOHAMMEDAN FIELD.

CHINA, India and Japan naturally occupy a prominent place as mission fields in the thought of the Christian church. In the bounds of a well defined and more or less limited territory, they present the spectacle of teeming, unsaved millions, having uniform laws, social customs and government. They are concrete masses of heathendom.

But there is more or less vagueness attaching to our conceptions of the Mohammedan field. What and where are its geographical bounds? What tribes of men does it include, and what are their social customs and political institutions? And this vagueness of conception is naturally followed by feebler interest. But, aside from the great missionary motives, obedience to the divine command, and pity for perishing men, there are a number of reasons why the Christian church should be more active in seeking the conversion of Mohammedan lands. In the first place, the field is an immense one. It stretches from the heart of Asia on the east to the farther shores of Africa on the west, and from the snow-clad mountains of Asia Minor on the north to the sands of Arabia and the East Indies on the south. It embraces portions of three continents, many nationalities, and various phases of social and political life.

Again, the population of the Mohammedan field is a vast one—one hundred and seventy-five millions of souls—and these all are the

devotees of a religion that has nothing in it that can save from eternal death.

Moreover, many of these followers of the false prophet have more in common with us than pagan nations have. They are the descendants of Abraham; they are the children of Ishmael. And this suggests another ground of interest on the part of Christendom in this great field: it embraces "Immanuel's Land," and all the lands familiar to us in sacred story—Egypt, Arabia, Syria, Persia, Asia Minor, and the territory of ancient Babylonian.

But the difficulties have been great, the Moslem population hitherto more or less inaccessible, and, in consequence, no very general, systematic, or vigorous effort has been made to reach them.

The A. B. C. F. M. and the Presbyterian Church (North) have long had missions in Syria and Persia, and the former successful missions in Turkey; but these have usually directed their labors to the lapsed Oriental churches, such as the Nestorians, and only to a limited extent have labored for Mohammedans as such. The wonderful literary work done at Beirut has done much for the Arabic-speaking races; but doubtless its highest value is yet to be realized in what it has done, that "the way of the kings of the east might be prepared."

The Church Missionary Society of England (Episcopalian) has a mission in Persia, under

the leadership of Dr. Bruce; the Free Church of Scotland conducts the small but interesting Keith-Falconer Mission to Mohammedans at Aden, in Arabia; some little effort is being put forth in Palestine and ancient Phœnicia; the United Presbyterians have a successful mission in Egypt, where Miss Whately also did her noble work; and, more direct and extensive in its efforts to reach Moslem tribes than all others, should be mentioned the North Africa Mission.

Thus it will be seen that in many parts of the great Mohammedan field some work is being done. But most of these attempts are recent; they have been made on a small scale, and it must not be wondered at that in a field so difficult the results are thus far meagre. The work thus far has been chiefly preparatory; but the time must be near at hand when there shall be a great increase in the laborers and the ingathered harvest.

### TWO PICTURES.

THERE are two pictures Stanley loves to draw. The first is Mohammedanism over-running North Africa from Guardafui to Cape Juby, where the gospel of force is triumphant and the standard of the crescent is planted. He pictures the followers of Mahomet advancing on their fleet dromedaries, coursers of Yemen, and white asses of Arabia against paganism, with the fierce cry of "Death to the unbeliever—there is no God but God, and Mahomet is His prophet." He graphically describes how terror precedes them, death accompanies them, desolation follows them, and disease marks their course. The Libyan desert and the Sahara are traversed by these invincible and dauntless Arabs until the Equator is reached, when they have to succumb to the mysterious changes of nature, and retire baffled, leaving the southern half of Africa to other and higher influences.

The other picture is of a more modern period. From the Cape of Good Hope advances a meek and humble follower of the cross, who penetrates towards the untravelled wilds of Southern Africa to seek the heathen

in his home. He hails him as a brother. He tells him of a loving Father in heaven, and of redemption through Christ. He repeats the song of Bethlehem, "Peace on earth, and goodwill towards men." He travels over 30,000 miles, and during his thirty-two years' labor discloses to Christendom one million square miles of Inner Africa. All on whom he gazed with those eyes radiant with loving fellowship he blessed with the view of a good man made perfect by trial in the wilderness. At last he surrenders his life at Bangweolo, loving and loved, blessing and blessed. There was pomp and majesty in the proud advance of Mahomet north of the Equator, but the picture of the lone Christian wandering in these untrodden wilds of Southern Africa is almost divine. Stanley then adds, "I was the last of David Livingstone's race and color who talked with him, and my desire is to take up his work with the view of redeeming Africa from its forlornness and squalid poverty—initiating true missionary enterprise."—*Missionary Record of Church of Scotland*.

### THE LATEST MOHAMMEDAN MANIFESTO.\*

#### A WARNING TO BE OBSERVED.

THE following manifesto will give the best picture of the difficulties our missionaries

meet in their work among the Mohammedans:

"What, O Mohammedans! do you remember that blessed time when your forefathers spread the teaching of the unity of God in the whole world? Their labors are still your boast! To-day these great ones sleep in

\* This manifesto, issued at Lahore, is circulated in India wherever there are Mohammedans, and is signed by several *maulvies*; i. e., a preacher in a mosque, or a man learned in the Quran.

graves of excellent reputation, but you who pray for the repose of their souls, careless of the greatness of your true faith, have reached such depths of degradation that Christians morning and evening are wiping Islam out, and you sleep! If there is a remnant of the excellence of your great ones left you nowadays, then it is this only, that Mohammedan women are unmatched in the world for goodness, modesty, obedience to their husbands, and adherence to the faith; but herein is the misfortune, that they too are becoming snakes in your sleeves, and you do nothing.

"Behold the spies and beguilers, English women of Christian missions, under pretence of educating and teaching handiwork, go about teaching all your women-folk in every house. Especially are the tender, innocent, under-age girls of Hindus and Mohammedans, taken in dolis to their schools, and there they are taught the Testament and hymns which tell of Christ being the Son of God, and so the seeds of blasphemy are sown in their hearts. Whatever the seed sown is, that also will the fruit and harvest be. When from childhood these things are instilled into them, then when they grow older, nay, in two or three generations, all women being drawn towards the Christian faith, and careless of their own, will go into the churches and become Christians. Examples are not wanting.

"Some people labor under the delusion that these mission English-women are appointed by government. The government interferes with no one's faith; this is the work of missionaries only, who collect subscriptions to enable them to propagate their faith. If you forbid them to come into your houses, and decline to send your girls into their schools, they cannot force you. For this reason an authoritative declaration has been obtained from learned men of Islam, and is published. Let all men act upon it. Those who do not do so, a list will be published of their names, and they will be dealt with."

The following was the question submitted to the doctors of Islam:

"What say the learned in the faith, the understanders of the law, about this, that the English women of Christian missions come into houses under cover of giving worldly instruction, and go about teaching their own faith, employing Mohammedan women as their servants and teachers? They do also by means of them spread their religion.

"Is it lawful or not for Mohammedans to let their women and children be educated or taught needlework, and so forth, by these English women and their Mohammedan teachers; or is it lawful even to let them come amongst their women-folk? If a Mohammedan lets such women come into his household, does he transgress the law or not?" This is the Fathwa of the Maulvies:

"It is not at all right even to allow such women to come into houses, and to let the purdah women come before them, much less to let them give that religious teaching by which we see such great damage done to the faith. For these women come in reality, in order that they may beguile Mohammedan women and make them Christians, and that then by means of them they may ensnare the men also. Therefore, whoever allows these women to come into his house, he does in truth destroy the root of his true faith, Islam. Whatever Mohammedan, therefore, does, by reason of ignorance of the evil results of his act, allow such women to come into his house, commits a great sin; and if, after he has been duly warned, he does not stop them, he is in great danger of losing his faith."

The lawyers declare: "The unbelieving women of another faith is as a strange man;" that is, that just as it is unlawful for a woman to appear before a strange man, so it is not lawful to show herself to such a woman.

"Let Mohammedans be extremely wary of such women, and on no account let them come into their houses; nay, further, whatever street such women are in the habit of going to, it is incumbent on the chief man of it to use every effort to stop their going into the houses of Mohammedans. If he has the power, and does not use it, he too is a sinner."—*Missionary Link*.

## THE GOSPEL IN A MOSLEM'S HANDS.

THE Rev. George McKelvie, writing from Mhow, in Central India, to the *Montreal Presbyterian Record*, tells the following story:

The last addition to our church is a young man named Shah, the eldest son of a noble house in one of the largest native states. His family is traced back to a general of one of those fierce old Mohammedan kings who planted the banner of the prophet on Indian soil. Mr. Shah's father holds an important position in the state, and is possessed of considerable property. Being anxious that his son should be fitted for public life, he sent him to Aligarh College for the study of English, intending to send him to England to prepare for the higher law examinations. About this time, while travelling to Lucknow, Mr. Shah had, as travelling companion, a young English gentleman, who entered into a pleasant conversation with him. After awhile the Englishman asked him if he had ever read the Bible. Shah, who was a very bigoted Mohammedan, rather scornfully said he had not. Nevertheless, the gentleman opened his bag and took out a beautiful little Testament, and asked him if he would read it. Shah, though very reluctant, promised, as he says, for "politeness' sake." They parted at Cawnpore, the gentleman giving his name as Thomas Johnstone, and asking Shah to write him what he thought of the book. Some time passed without Shah writing, when one day he received a letter from Mr. Johnstone, which has been lost. Some idea of its contents may be gathered from Shah's reply:

"DEAR MR. JOHNSTONE: I received your note yesterday. I am sorry to say I have not read the whole of the book as yet, as I don't take any interest in it, though I have read a good deal of it, but, sorry to say, not through. As I promised you to read it from the beginning to the end, I will fulfil my promise. You ask me how I like the 'Book of Life.' Well, this question you ought not to have asked me, because I do not care for it at all; yet I will keep it as your present,

and read it whenever I have time, and think over it as you wished me. Are you pleased, sir? Yours, etc., SHAH."

Mr. Johnstone did not reply till some time after, when he had received another letter from Shah, showing a change in his views; but who can doubt that all this time he was bearing his poor friend up before the throne of grace?

A change had now gradually come over Shah's feelings in regard to the book. He used to take it to his uncle's house and translate it to his cousin. She was a remarkable young woman, and listened with great eagerness to the word of life. She told Shah of a book that had made a great impression on her mind. It was a short history of St. Augustine and his mother, that had been given her by a zenana visitor. But her father had burned the book, and forbade the lady to come to his house any more. Now Shah was all eagerness to speak to Mr. Johnstone about the book. He went to Cawnpore for this purpose; but, alas! his friend had died a few days previously of typhoid fever, and, with a sad heart, Shah returned home. Another calamity befell him in the loss of his book. This was made a blessing, however, for shortly afterward he saw on a railway platform a man whom he took to be a missionary. Going up to him, he asked him to sell him a Bible. The gentleman went away and shortly returned with a beautiful Bagster's Bible. Shah paid twelve rupees for it. This book Shah read and re read. For the first time he now read the Old Testament. His favorite study was comparing the prophecies of Isaiah with the life of Christ. During this time his cousin seemed to grow more rapidly into the truth than himself.

About a year after Mr. Johnstone's death, Mr. Shah called on a clergyman. It was a Roman priest, but Shah did not know any distinctions. He does not remember much of the conversation, but one part he is not likely to forget. Just before he left, the priest asked him to promise not to read the

Bible any more. "What! not read the book that has brought me to the point of salvation! Why?" The priest said: "You don't understand it thoroughly; not that its English is difficult, but there are mysteries in it. We priests are taught to explain them." He then gave Mr. Shah some books, one of which was Cobbet's *History of the Reformation*.

Shortly after this Shah became acquainted with General X., an earnest Christian. With him and his nephew, a captain in the Lancers, Shah made rapid progress in Christian knowledge. Unknown to his teachers, he used to go to his uncle's house and tell his cousin what he had learned. One day she said something that brought his life to a crisis. They had been talking of the love of Christ, when she said suddenly, "If I were a man, I would not be afraid to proclaim myself a Christian." These words never left his ears till he stood before his father and told him of his new-found faith and hope. His father was very angry, and told him to leave his house and never see his face again. He said he could not let him stay there and destroy the souls of his other children. He would not even allow him to bid farewell to his mother. Since that time, nearly a year, he has never seen her face. His parting with his cousin was very affecting. She begged him not to leave her in the zenana, as they were about to marry her to a Fakeer, who was on a pilgrimage to Mecca. She dreaded his return.

General X. and his nephew helped Shah very much in his distress. His persecutions only made him cling more closely to his Saviour. It was about this time I became acquainted with him. As his father had sent him away almost penniless, he was anxious to earn his own bread. So he was engaged to teach me Urdu. He also taught some of the classes in the mission school. His great distress now was about his cousin—how he might save her from this living death. Often we talked over it, but only became more convinced of the utter impossibility of any woman escaping from a zenana in a native state.

After five months, Shah resolved to see his

father once more, and try some way of saving his cousin. We all advised him against going, as we dreaded his living amongst his fanatical kinsmen; but he was resolved. He had heard that his cousin had been taken to Dehli to prepare for her wedding. After he left Indore I can only tell his story in fragments. His father seems to have felt his loss very keenly, and grieved over him as dead. His heart softened at sight of his son, and he offered to take him back to his home, promising to give him a room where he could read his Bible and pray by himself, on condition that he would not speak about Christ or go to the Christian church. On Shah's refusal, his heart became very bitter again, and from that time he never ceased to persecute him while he remained in the city. Shah saw his cousin and had some sweet talks with her, but his coming was too late. The following heart-broken letter tells all:

"MY DEAR MR. McKELVIE: I received your note yesterday. You will be sorry to read this letter, as it conveys very sad news. My beloved cousin died on Sunday last. It was a dreadful day. Dear brother, the grief which she left for me knows no bound. Her mother, also, is so grieved that she is like to die in a few days, because she is sick at the heart. My cousin was loved by every one. . . . She spoke to me very sweet words about Christ before her death. I am not so hard-hearted a man to write these dear words in this letter. . . . When I think of her conversation, I cry. . . . She is with the angels of God in heaven. I wish I was also dead on the same day when my dear cousin died. She was my comfort. I think whatever the Lord does is good. I shall be glad if I die soon. Yours, SHAH."

I have little more to add. His prediction about his aunt was only too true. She died a few weeks after. We are praying and believing for Shah's father. His brother says that he will sometimes go into his room and sit for hours brooding. May the Spirit of God open his eyes to the truth, which alone can make him free!—*Bible Society Record*.

## A VISIT TO THE BEDAWIN OF MOUNT SINAI.

At sunset the tent was pitched in El Râhah, the place of Israel's encampment, facing the huge rocky peak on which the glory and might of Jehovah appeared to them. Here, in the impressive stillness, the story of the giving of the law by Moses was read to the camel-men, as well as the revelation of grace and truth through Jesus Christ. Deeply attentive was the little audience; one of the Bedawin, more intelligent or more lively than the others, from time to time taking up and explaining a word or a point as the reading went on.

On the 13th, at sunrise, the march was resumed, and near sunset the tent was pitched in the oasis of Feirân, the paradise of the Bedawin, the place of gardens, running water, and a thousand fruit-bearing palm trees. In the midst of a land of savage and barren grandeur, of wildness and weariness, here are beauty and rest. The party at once proceeded to the dwelling of the great Sheikh. Mr. Irrsich writes: "We called immediately on our arrival at the hut of Sheikh Mûsa Abu Nusêir, who received us kindly and bade us pitch our tent close by. He invited us also to see him in the morning to take coffee.

"The next day (14th), soon after sunrise, we paid our formal visit to the great Sheikh, who surrounded by the tribal Sheikhs, about twenty in number, courteously welcomed us. After the usual ceremonial exchange of salutations, we sat down on mats, and whilst coffee was being handed to the assembly we opened the conversation by explaining the purpose of our visit. We told them that there were people in Europe and Egypt who loved God and his word, and took an interest in the spiritual and temporal welfare of the Bedawin, and that we had been sent by these to see what could be done for them and their children in this respect. As our talk went on, the painful fact came out that not a single individual in the tribes, not even the Sheikhs or Sheikh Mûsa himself, could read. In the case of a written communication be-

ing received by the Sheikh Mûsa, or of it being necessary that a letter or contract should be written, he was obliged either to go or to send to Tûr, or Suez, in order to obtain the assistance of some merchant to read the one or write the other.

"After this public reception, Sheikh Mûsa invited us to eat bread and salt with him, in order that, as he said, 'our friendship might be confirmed.' He then conducted us to another hut, the floor of which was covered with carpets, the handiwork of the women. Here we took off our boots, and sat down with him and the Sheikh of our camel men. Soon a real Bedawi feast was served, consisting of the flesh of a kid boiled, rice, and their unleavened cakes, which latter answered the purpose of fork, spoon and napkin. As a special token of esteem, the Sheikh from time to time filled our hands with rice and choice morsels of meat. When the meal was finished the Sheikh dismissed us with the usual courteous salutations and assurances of friendship.

"Sheikh Mûsa Abu Nusêir, the leading Sheikh and representative of the five tribes of Jebel Tûr, called collectively the Tawâr, is a tall old man of venerable aspect and gentle manners. His intercourse with us, and with the tribal Sheikhs had much of the natural and noble dignity in it. The great influence he has, and the high esteem in which he is held among his own people and all who have to deal with him, seem to be due in a very great measure to his personal character. His name is honored alike in the Convent and at Tûr. Good relations with him would be essential if mission work is to be done in the peninsula. How useful it was to have eaten bread and salt with Sheikh Mûsa was soon obvious. Henceforward the whole Bedawin community in Feirân treat the guests and friends of the chief as their own. During the four days of our stay among them we often heard said to us, 'You are our guests and our friends.'"

It was deeply disappointing to find that

one and the main object of the journey, viz., to leave copies of the word of God among the thousands of Arabs gathered in Rephidim, was impracticable. But during the four days allowed by the exigencies of desert travelling as the limit of their stay, Mr. Irrsich and Ibrahim made full use of their liberty of access to spread the message of divine love orally throughout the whole extent of the oasis, which stretches along the valley for about four miles. In the forenoons many individuals came to the tent for consultation with the doctor about their ailments, real or supposed. While Dr. Harpur was attending to these one by one, either Mr. Irrsich or Ibrahim read aloud to those who were waiting their turn of Him who, of old, healed by his word of love and power, and now gives healing and life to all the spiritually sick and dying who come to Him. At night, too, a few men gathered at the little "tent of meeting" to hear the message from God, and to talk with the message bearers. But in the afternoons, when the declining sun cast the shadow of the great granite cliffs across the valley, and the air became cooler, the messengers repaired to some open space in the neighborhood of dwellings, near enough to be seen without intrusion. Then some of the men would come forward with friendly salutation and a request that the visitors would sit for a while on the carpets they then spread on the ground. All the male members of the families near by would gather, until very soon a goodly company was assembled to hear what the strangers had to read and to tell them of the things of God. It was a time of unhindered sowing of the good seed of the kingdom.

When, at the close of the visit, the guests called upon their kindly host in order to

take leave of him and of the Sheikhs of the tribes, Mr. Irrsich expressed his own and his companion's sorrow that in consequence of the inability of any one to read he could not leave with them a copy of God's Holy Word. They replied: "What shall we do? We have neither books nor teachers. Who would come to us in the wilderness to teach our children? We are also far too poor to pay a schoolmaster." Mr. Irrsich then asked whether if, by the aid of benevolent friends, a man could be found willing to come to them, dwell among them and teach their children, they would receive him, send their children to him, and help to support him according to their power with money and food. To this all replied with one voice, that if such a thing could be done, they would be glad indeed to receive the man.

The Bedawin of the Sinaitic peninsula are simple-minded folk, quite untouched by the influence of civilization, and, what is of much importance from a missionary point of view, having but the slightest knowledge of the tenets of Islam. They seem to care for next to nothing about Mohammed and his teaching. Their prophets and saints are Nebi Salih and Nebi Mûsa, in honor of whom, in the spring and immediately after the date harvest, they sacrifice camels in the Wâdi Esh Sheikh, and hold a great feast, after which they climb to the top of Jebel Mûsa to present prayers and offerings. Salih they claim as their ancestor, who, according to the Korân, was sent to the Thamudites. Mûsa is the prophet Moses. On the 18th of September the party bade farewell to their Bedawin friends, mounted their camels, and, journeying by the usual desert route, arrived safe and well on the evening of the 22nd at Suez.—*Bible Society Reporter*.

#### CHINA VETERANS.

No one could look for a single day upon the Conference, with its hoary heads of wisdom scattered among the ranks of younger recruits, and not receive an impression of

the wide range of experience represented by the seniors among this body of missionaries. Fourteen male members of the Conference have been in China thirty years or more, and

since the senior missionary arrived forty-six years have elapsed. The following is a list:

Rev. A. P. Happer, D. D., Am. Pres., Canton, 1844.

Rev. William Muirhead, D. D., London Mission, Shanghai, 1847.

Rev. William Ashmore, D. D., Am. Bap. Miss. Union, Swatow, 1851.

Rev. Charles Hartwell, Am. Board, Foochow, 1853.

Rt. Rev. Bishop Burdon, Church Mission, Hongkóng, 1853.

Rev. J. Hudson Taylor, Director C. I. M., 1854.

Rev. John L. Nevius, D. D., Am. Pres., Chefoo, 1854.

J. G. Kerr, M. D., Am. Pres., Canton, 1854.

Rev. Henry Blodgett, D. D., Am. Board, Peking, 1854.

Rev. Alexander Williamson, LL. D., Union Pres. Ch. of Scotland, Shanghai, 1855.

Rev. R. H. Graves, M. D., D. D., Am. So. Bap., Canton, 1856.

Rt. Rev. Bishop Moule, Church Mission, Hangchow, 1858.

Rev. Young J. Allen, D. D., Am. So. Meth., Shanghai, 1860.

Rev. J. M. W. Farnham, D. D., Am. Pres., Shanghai, 1860.

These fourteen men represent more than five hundred years of missionary service, most of which have been spent in China. What a vast and varied knowledge of China and the Chinese is represented by that little group!—*North China Herald*.

## WOMAN'S WORK FOR WOMAN.

### USE OF THE VEIL BY SYRIAN WOMEN.—REV. SAMUEL JESSUP.

It requires a considerable time and experience in the East fully to understand the varied use of the veil for the Syrian women. Mohammedan women and Druze women do use the veil invariably, and always whenever men are in sight. But the rigidity with which they cover their faces varies a good deal with their station in life. Those working in the vineyards, or working in the fields, or of the very poorest class, are less careful about their seclusion than the higher class of people or those living in the Moslem cities. The fact that women have to be in the field, in the vineyards and at the public oven, somewhat exposed to the gaze of men, is not necessarily an exception to the rule. The veil is so arranged that they may leave an eye exposed, as is the case with the Druze women; or so adjusted on the top of the head that it may be dropped at an instant's warning. I spent a summer in a Lebanon village, where all the people were Mohammedans, and, although many of them were poor, they regarded themselves as very aristocratic. I lived in the house of one of them, and, al-

though I often heard the voice of the landlord's wife, I very seldom saw even her form, and certainly no man outside of her immediate and most closely-related connections ever saw her face. She had a little hut with a shelter of leaves closely knit together in front of the place in which she lived, but it was in a secluded corner, and it often happened that when men passed in that region she would slip back into the dark recess of the house, and if the men stayed too long would lift up her voice in warning for them to go away, as she wished to attend to her business. My wife asked her once whether the man-servant belonging to the family, who had been with them many years, even from a boy, did not sometimes surprise her and see her face. She said, "No, never." "But," Mrs. Jessup said, "do you not sometimes, when you are busily engaged, or your attention very much taken up, forget to drop your veil when one so closely connected as this servant should appear?" She said, "I could sooner forget to breathe than to cover my face in the presence of a man."

The fact that it is almost a second nature to those who are brought up to it makes it seem to them not so much of an incumbrance as it would be to those who have never been obliged to cover their faces with a veil. But a large portion of the population are not Mohammedan or Druze. They are of the nominal Christian sects, and the women of these sects in all the mountain villages and in many of the cities do not cover their faces at all in the presence of men of their own sects. In such a city as Beirut, where the great majority of the population are nominal Christians, the native ladies do not cover their faces with a veil in the outer streets, or even when riding in carriages; but if they go down into the old market-places, where the shopkeepers are principally Mohammedan, they wear not only the veil, but the white sheet-like covering that is so often represented in pictures. They do this to protect themselves from remark. The exception is that when they put on European dress and wear a European hat they are then, in Beirut, regarded as Europeans, and are not subject to any very disagreeable remarks. In some parts of the mountains even Mohammedan and Druze women of the poorer sort will not be careful to cover their faces in the presence of the missionaries or in the presence of nominal Christians, and only do so in the presence of the males of their own sect.

Among the highest class of Druzes the women do not appear in the streets at all, even veiled, in the daytime. And when they go out sometimes in the evening a servant goes a considerable distance in advance to let any men who may be along the way know that the ladies of such a family

are coming, which means that the men must seclude themselves or turn their faces away. The same is done in some of the Mohammedan villages, where the aristocracy do not allow their women to appear in the sight of men, even though closely covered and veiled. Thus you will see that there is a variety of usage all through the country.

The use of the veil by nominal Christian women is, of course, becoming very much less common than it was many years ago. The introduction of Christianity, of civilization and of greater freedom, is gradually changing the state of things. The better class of Christian women feel it as a yoke upon them when they have to wear the veil. The number of those who are leaving it off on every possible occasion is increasing every year. It is not very uncommon nowadays to find even some of the more enlightened Mohammedan women willing to appear without the veil in the house of a foreigner, even in the presence of foreign gentlemen, where European or American ladies also are present. There is nothing that shows more clearly the influence of evangelical religion in the East than the elevation of woman. We cannot now say that a woman who reads is the exception, for female education has been so long carried on by our missionaries that very large numbers are not only readers, but are intelligent and accomplished, and some of them have become polished writers in their own language, and are gaining some reputation and fame for their literary productions. But best of all, some of them are leading in benevolent and Christian enterprises, and are working for the elevation of their own sex with marked success. — *Church at Home and Abroad.*

#### SOMEBODY IS WATCHING.

DEAR SISTERS: Will you listen to a little incident that came under our personal observation?

"I think I will stay at home to-day from the missionary meeting. I am tired. I shall influence no one. I have nothing of special

interest to say if I go. There will be only a few there, although *many* might go as well as not. I seldom excuse myself, and am sure my time is much more occupied than that of many of the women in our church."

So said a certain member of a woman's missionary society a few months ago; but no sooner were the words spoken than the good, faithful prompter, conscience, began to work, and this is what it said: "*Don't be discouraged. If you fail, those who usually stand with you through summer's heat and winter's cold, through sunshine and through storms, may lose heart. Go for His sake, whose you are and whom you serve.*"

What was the result? Weary in mind and body, but cherishing the always strong desire to discharge each known duty, the lady made ready for the coming meeting. It was strange how there came into her mind one helpful item after another from the month's reading that she would carry. Strange how she wondered she could have ever *thought* to stay at home. Nothing daunted, though a call for a member of the circle was unavailing, *because a sister of the church had come to spend the afternoon*, nor yet because another "*must go down street to-day*," she hastened to the place where the few were wont to gather. Prayers were offered in the hush of the holy place, the songs of Zion rose from grateful hearts, earnest words were spoken by those who were humbly, devotedly doing their part to carry out our Saviour's last commission, and the meeting ended. Had any one been influenced that day?

Several weeks after this note came to her who had well-nigh failed to be in her accustomed place: "My dear friend, I send a quarter of a dollar, and I want to tell you

that the last time I saw you pass to the afternoon missionary meeting I watched you out of sight, and made up my mind that I would keep a reckoning and would put a little into the collection for the meeting every time, whether I was there or not. My friends made so much fun of the mite-box you gave me that I had to hide it, but I am not so much afraid of it as I was. I don't know why it isn't as sensible as keeping a diary. It is a sort of a diary, written in the sign language that the angels understand." Sister, *somebody is watching*.

The almost discouraged worker, speeding along in the cold winter day, knew not that the eyes of one who is seldom found in the missionary meetings were on her. She did not know of the resolution formed, the purpose strengthened, which would grow into a lively missionary zeal, perchance.

You do not know, as you almost faint by the way, who is watching, or who will be influenced by your life for Christ. Let me plead with you that you hold in constant remembrance the women's missionary meeting. Your presence, your prayer, and word of interest, it *may* be your very passing along the street, may be a power for good to some soul; and, by and by, when life's record is laid bare, all these little things may be found among the forces that helped to establish the kingdom of our Lord in the earth. It is ours to faithfully improve each opportunity. He for whom our work is done will give such measure of reward as is best in His sight.—*Canadian Missionary Link*.

#### PATIENCE A CHIEF REQUISITE IN MISSIONARY WORK.—MRS. J. O. MEANS.

THE Christian worker, whether at home or abroad, finds a patient continuance in well-doing absolutely necessary. No flash of enthusiasm or sudden burst of impulsive effort suffices to arouse a sleeping church or to save a sinful world. It is an easy thing, for instance, to set out in a glow of love and zeal to win all Christian women around us to take part in our missionary endeavor. But we "have need of patience" when the effort

fails, and only the same select few gather at our eager call. It is easy also in private prayer to exult in a full assurance that the kingdoms of this world shall become the kingdoms of our Lord. But when we come down from the mount of vision, and obstacles multiply, and progress is slow, and the blessing tarries, we want to be strengthened with all might according to His glorious power *unto all patience*. (Col. i. 11.)

It was after Abraham had patiently endured, that he obtained the promise. Dr. Moffat, after his long missionary experience, and from the height of his ninety years, was bidding Godspeed to a young missionary just going forth, and he reiterated this one charge: "Have patience, have patience, have patience." St. Paul named patience first among the signs of his apostleship. The "signs and wonders and mighty deeds" which attested to his character as a true ambassador of Christ, took the second place. (See 2 Cor. xii. 12.) He could say to Timothy, "thou hast known my patience." (2 Tim. iii. 10.)

And when Paul gloried in the churches of God over some of his converts in foreign lands, it was first for their patience and then for their faith. (2 Thess. i. 4.)

We can do nothing better than to follow those early disciples as they followed Christ, in his divine endurance of the contradiction

of sinners against himself. We are to be their companions not only in tribulation, but in the kingdom and patience of Jesus Christ. (Rev. i. 9.) "Let us run with patience the race that is set before us." (Heb. xii. 1.) "Let patience have her perfect work." (Jas. i. 4.) "In all things approving ourselves as the ministers of God in much patience." (2 Cor. vi. 4.) (See also James v. 7, 8, 10, 11.)

Great rewards are promised to this virtue, so humble, yet so high. It is the patient soul that is acceptable to God; he knows its temptations, gives it support in affliction, faith amid discouragement, and final victory. (Rom. v. 3, 4, 5; 2 Pet. i. 5-8; 1 Pet. ii. 20; Rev. ii. 2-3; Rev. iii. 10.)

"Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." (Rom. xv. 5, 6.)—*Life and Light.*

#### MAU BIBI.

THEY laid her to rest—to rest in the little Nasik cemetery—not with her fathers, but with the brethren in the Lord, whom Mau Bibi found when she left her own people and was baptized into the church of Christ. . . . I am tempted to tell you the simple but true story of Mau Bibi, one of His beloved to whom He has given sleep, but who lives in the memory of the people among whom she spent her beautiful, quiet, Christian life for twenty years.

Mau Bibi was originally a Mohammedan lady of great wealth, who lived in a large town many hundreds of miles from Nasik. After some years of married life she was left a widow with two young sons, to whom she clung with all the passion of her loving nature. The gentle, inexperienced lady, shut up as she had been all her life in a zenana, now left all the management of her affairs to the *kaji* (the priest), who highly appreciated this arrangement; and if he did not profit by it, why, he was certainly below the average *kaji* in cunning and craft. But I

have no desire to accuse this venerable priest of any quality he would have been ashamed to own before his brother *kajis*; and he certainly would have been ashamed—more than you or I can understand—of being accused of such a human weakness as honesty in dealing with the affairs of an unprotected, simple, and honest widow: and so I only give him his due when I say he swindled Mau Bibi completely. But Mau Bibi's lofty nature was incapable of doubting any man's honesty; and so she pinned faith to this estimable brother, and fell an unsuspecting victim to his machinations. Her sons grew up strong, stalwart men, such as would delight any mother's heart, and Mau Bibi daily praised *Allah* (God) for His favor to the widow. But, alas! she could not keep them forever at her side, and one day she awoke to find them gone. Gone! Yes; she tried to disbelieve it, but time only proved her dread correct, and they had taken all the sunshine out of her life, which was nothing but a blank now. Poor widow! Poor mo-

ther! Had God forgotten to be gracious?

Mau Bibi found, on inquiry, that her sons had enlisted, but she could not ascertain in what regiment they had done so, and if the kaji knew more than he led her to expect, he was only living up to his principle of never telling the truth if he could help it; and, of course, no one dared to breathe a word against so holy a man, who all his life had received the confidence of those around him, but had never so far forgotten himself as to confide in any of his weak fellow creatures. He was full of advice now; and in accordance with his excellent (?) councils, several hundreds of fakirs were selected and fed (of course he had the management of the dinners), and offerings were made to the peers; for who could tell what great things might not arise from so benevolent an act? And only after performing this virtuous ceremony could Mau Bibi reasonably expect the many letters which the kaji solemnly avowed having sent to her sons to be answered. She lent a willing ear to all his advice; for oh, how she hungered for her sons! But after many hundreds of fakirs had thriven on her dinners, and still no news of the prodigals reached her, Mau Bibi's heart failed and died within her as she remarked to the kaji, who, of course, took prompt measures to make it live again, and set about working Mau Bibi up to greater zeal, and making her give still larger sums in charity. But still she heard nothing of her sons; and if at last her faith in the kaji's word was beginning to die, it was from no lack of artful representations from him.

Years rolled on, however, and the mother's heart was still yearning for her sons, who, if the truth were told, had written letter upon letter to the kaji, and had been answered each time in Mau Bibi's name. At length the mother set out with a broken heart and empty purse into the wide world to find those for whom she had sorrowed so long. There were few railways in those days, and so she travelled on foot. With no covering over her aged head beside the fine white

chuddar she wore, with no shoes on her delicate feet, accustomed only to the cool shade of the zenana, this loving creature pressed forward under a burning tropical sun. If asked where she thought her sons were, she would say with native simplicity, "Who knows? Perhaps in Lucknow, Cawnpore, or Delhi; at any rate, in Hindustan." She generally ended up with a sob, as she realized how wide Hindustan was; and then she would scold herself, and, plucking up courage, would again set forth on her fruitless search, with a brave determination not to give in.

At length, after days of weary travelling, she came in sight of a picturesque town, which they told her was Nasik. "It must be a sacred city of the Brahmins," she reflected, as she caught a glimpse of the gilded domes of numerous Hindu temples, many of which were built on the banks of the sacred river Krishna. Tired as she was, Mau Bibi could not help admiring the beautiful scene before her; and, indeed, I do not know a more splendid sight than a thoroughly Indian town sleeping peacefully in the crimson glow of an Oriental sunset. Mau Bibi dragged her aching limbs up to the steps of a *dhar-amsala*, or traveller's rest, and sank wearily down on the veranda—wretched, miserable, heartbroken, with a sickening conviction that she should never see her sons. Scalding tears dropped unheeded on the fair hands clasped in anguish, and great sobs shook the delicate frame as it leant against the rough veranda post. She knew not how long she remained thus. Her anguish was of that exquisite nature when to mark the flight of time is impossible, and hours and minutes are alike merged in grief.

At length, however, Mau Bibi was conscious that some one was singing not far off. She roused herself to listen, for she had never before heard anything so sweet. A crowd had gathered around an English gentleman who was singing a Marathi hymn. Presently the singing ceased, and the kind-faced gentleman began speaking in a calm, sweet voice, which was like music to Mau

ears. At first she heeded not the soothed only by the sound of the voice; but at length a word or two her, making the lady creep out of dow to the edge of the veranda, for there were evident traces of tears on e, and bent only on hearing the r. With bated breath and beating Mau Bibi listened to the ever new f "Jesus and his love," and every ank deep into the heart (softened by a), to spring up afterward and bring ruit an hundred-fold. So this was e had been preparing her for. Truly, ays are not our ways, nor His thoughts ughts."

angelist, seeing her eager, tear stained epped gently to her side, and with nsideration led her away to a spot the gaze of the inquisitive crowd, who gun to be attracted by the fair face of tle Mohammedan lady.

l me more about *Mussee*" (Jesus), she hen they were a safe distance from wd; and so he told her, first about icifixion, and then of the many mira: dear Lord wrought. The raising of low's son brought tears to Mau Bibi's and when the evangelist told her how ne loving Jesus had said, "Come unto ye that labor and are heavy laden, will give you rest," poor Mau Bibi down utterly. She forgot all around d heard, as it were, only the voice of himself saying, "Come unto me;" and nt—sorrow, and weariness, and all—and rest. Her poor tired feet need no travel along the burning road, her limbs need no more be dragged to ow or any other place; she would here till He called her home. She owhere to go that night, so the mis- took her with him, and lodged her poorhouse with the native Christians. ver left this house; for twenty years ed among those simple people, show- th Christ in her daily life.

next morning the first sound which l her ears was the tolling of a bell,

and on inquiry she discovered that the Christians were going to worship in the little chapel which had formerly been part of a rajah's palace. "I should like to go too," said Mau Bibi; and so she filed in with the worshippers to the seats reserved for the occupants of the poorhouse. She bowed her head and listened with rapt attention to the service; and after it was over she went to the kind evangelist and begged him to tell her more about Jesus; and so, in accordance with her earnest desire, Mau Bibi was duly instructed in the Christian faith, and then baptized. Those who witnessed it could never forget her baptism. It was a glorious sight indeed. The dark chapel, with its massive carved wooden pillars and dark roof, the crowd of white-robed native Christians, old men and women, young men and maidens, and little children, all assembled to witness the gathering in of a golden sheaf into the Master's garner.

And Mau Bibi? She stood with clasped hands and upturned face, the very light of heaven shining out of her beautiful dark eyes. Have you ever witnessed the baptism of a convert to Christianity, dear readers? Have you ever experienced the thrill of joy that stirs your very soul when a brother or sister is brought by Him "out of darkness into His marvellous light"? Then you will understand the feelings of that little congregation in the Nasik church as they saw the baptism of Mau Bibi, the good, pure woman whom God had brought through such deep waters into His haven of peace.

"I came here seeking my sons, and I have found a Saviour," said Mau Bibi with a rapturous smile, as she greeted her brethren in the little square yard around which the palace was built, after the manner of Indian palaces. And then she slipped into her own little room with its *charpy* (cot) and cane stool; and the bare, dingy place suddenly seemed to become illuminated with heavenly light as Jesus Himself entered, and He abode there; never, never did He again leave it, for Mau Bibi's face never lost the light which tells our fellow-creatures that we have been

with Jesus. For twenty years she went in and out among them, living the Christ life as faithfully as many do who have been Christians all their lives.

How they loved her! No disputes, no quarrels, could ever go on in Mau Bibi's calming presence. "Brethren, Christ loved us; shall we not love one another?" she would say in her peculiarly musical voice, and peace would be restored at once. It was a rest merely to look at her calm, sweet face: and if any one was in trouble or sorrow, Mau Bibi's room was at once resorted to as a haven of peace.

But she never quite got over the hardships she had sustained during her long, weary journey from her native town to Nasik: and her loving friends saw her health gradually failing, and, worse than all, she lost her eyesight.

"Life must be dark now, sister," said a friend to her one day. Mau Bibi smiled that dear, wonderful smile of hers, that resembled nothing so much as sunshine on a wet day. "Dark, brother? Why, I don't know that I've ever had so much light on my path

before. When God shuts out the light of the sun we see with our bodily eyes, He lets the Sun of Righteousness shine all the more brightly in the soul."

Years passed on, and at length Mau Bibi lay dying. The evening sun streamed into her tiny room, flooding it with golden light, and lighting up the lovely face of the dying woman. "Has my brother come?" she asked, as some one bent down and kissed her. "Not yet," was the answer. "He will come, though," she said, and just then she heard the step of the evangelist approaching. "Brother!" cried Mau Bibi with a glad smile, "have you come?" And as he bent over her she murmured, "The redeemed of the Lord shall return, and come with singing to Zion, and everlasting joy shall be upon their head." She lay silent for very long, her sightless eyes turned toward the sunlight. Presently her lips moved, and, stooping down, they heard her whisper, "No more night: the Lord God giveth them light." And a moment later Mau Bibi was in the presence of the King.—*The Indian Female Evangelist.*

### THE WOMAN'S EXCHANGE.

#### A MISSIONARY SOCIAL.

AN earnest young pastor in Alabama writes as follows in a private letter to the editors of *The Missionary*:

"I must tell you something of our *Missionary Socials*, which the 'Pauline DuBose Society' have charge of, one of which socials was held last night. We invite all who are interested in this work to meet at the house of one of our members. After prayer by the pastor, the evening is spent in singing sacred songs, in recitations by two or three of the young ladies, or in the reading of selected pieces bearing on Foreign Mission work. Sometimes a short missionary talk is made by the pastor, or some other gentleman appointed for the purpose, and a collection is always taken before we close.

"Our meeting last night was graced by the presence of Mrs. Pauline DuBose, her

children and her mother. Mrs. DuBose gave us a great deal of interesting information in response to questions asked her. Our collection for the evening (which I inclose) amounted to \$13.15."

#### A NEW MISSION BAND.

I would like to write you of our pleasant little company of workers, the "Bessie Palmer Mission Band," numbering about twenty members, from twelve years old and under. The general attendance is about twelve members. We have been organized sixteen months, during which time we have collected a little more than forty-five dollars. The children have made most of this themselves by helping their mothers at home.

The meetings were discontinued for four months, and they each took one of the mite boxes which you sent us, some who were not

members being willing to have a box. Twenty-eight boxes have been returned, the contents of which amounts to \$25.10. The little folks enjoy a good play together once a month; learn a good deal about our mission

fields, and, above all, are, I hope, learning to love to work for Him who has said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

*Oxford, Miss.*

PRESIDENT.

### FOR THE YOUNG.



### THE TAJ MAHAL.

THIS beautiful building is a mausoleum; that is, a magnificent tomb. It is built on the banks of the river Jumna, in India, and is of pure white marble. Nearly three hundred years ago, the favorite wife of the emperor, Shah Jehan, died. Her name was Muntaj Mahal. She was laid to rest in a cemetery, and on her tomb was inscribed the sentence:

"Let no rich canopy cover my grave,

This grass is the best covering for the poor in spirit."

But though this was the humble prayer of the Empress, her husband built the splendid mausoleum, now known as the

Taj Mahal, and in it the dust of the royal lady was placed. She had been famous in India for her beauty and her talents. She had the supreme love and admiration of her husband, and he resolved to raise to her memory the most beautiful monument that had ever been built by man. The Taj Mahal has never, we suppose, been surpassed for beauty.

Before the building was begun, the Emperor consulted with all the architects of the countries around. India was then under the rule of the Mohammedans. The Emperor himself was a Mohammedan, and the name of the architect

whose plan was adopted for the building was Isa Mohammed. In the erection of the building 20,000 men were kept employed for 22 years, and nearly every part of the empire was called on to supply the various materials used. The marble and pink sandstone came from Rajputana. Turquoises were brought from Thibet, jaspers from the Punjab, carnelians from Broach, coral from Arabia, agates from Yeman, and diamonds from Punna. The whole cost of the building was estimated at three millions of dollars.

The style of the building is Arabic. Those who have seen it say that it is impossible to give any just description of its grandeur and beauty. A superb platform of white marble, 15 feet high and 285 feet on each side, is the pedestal on which the mausoleum stands. High upon this rises the dazzling building, with its pavilions, its terraced roof, its magnificent dome in the centre, and its golden crescent rising 270 feet above the level of the river. Every line has been calculated with such perfect art that not the slightest defect can be observed. One lady, as she gazed at the wonderful structure, said, "I cannot criticise, but I can feel in such a presence as this." Another visitor, speaking of the delicate finish of all the parts of the building, said, "The Taj was built by giants and finished by goldsmiths." It has been called a "poem in marble"—"the sigh of a broken heart." From base to summit one sees only pure white marble, inlaid here and there with precious stones.

The inside of the building surpasses, if possible, the outside. The ceilings and walls are one mass of rich mosaics, representing birds, flowers, and fruits. The tombs of the Empress, after whom the building is named, and her husband, Shah Jehan, are in the centre of the great hall enclosed by a marble screen of lace work and as one walks through the hall, a tender, musical echo such as might come from fairy land falls softly on the ear for the hall and dome above form a whispering gallery.

All this, dear young friends, seems very grand and attractive, but now we come to the sad part of it. Among the fine mosaics made of costly jewels, which decorate the interior, is the entire text of the Koran—the book which the Mohammedans accept as their Bible. It is a book which denies our Lord and Saviour, and without Christ what real beauty, what true light can there be in any tomb on this earth? He is the resurrection and the life, and would be far better to sleep under the grass, without a tomb, with Jesus Christ ever present to keep the body, which he will one day raise from the grave, than to rest in the most splendid mausoleum without him. The simple tomb which was first placed over the grave of the beloved Empress spoke of her as being "poor in spirit."

We pray that the day may come when all the Mohammedans will be poor in spirit, for then they will accept the King who is meek and lowly.

### THE MINARET.

In the picture we have given above of the Taj you will notice the tall, slender columns, almost as high as the dome, with a very light balcony near the top. These are called minarets. They are a feature

of the Mohammedan houses of worship, the mosques, in eastern lands. On the balcony of the minaret the minister of the Mohammedan religion, known as the Muezzin, stands, and calls the people to

the city around to prayer. In the frontispiece of this number you will see him engaged in this. In a clear, loud voice he shouts the Mohammedan creed, "There is no God but God, and Mohammed is his prophet," and thus bids the people pray. The devout Mohammedan, when he hears the call from the minaret, no matter where he may be, or what he may be doing, instantly bows down and goes through a form of prayer.

Mohammedans pay a great deal of attention to their forms of worship. Prayer must be offered five times a day, they think, and if it is not offered according to rule it is of no value. Unless a man has first bathed, his prayer goes for nothing. If he washes his left hand before his right, or his nose before his teeth, his prayer will not be accepted of God. So, too, if in the prayer his face is not turned to-

wards] Mecca he will gain nothing. A gentleman tells of some Mohammedan pilgrims he saw, who were trying to pray in the midst of a storm on the Mediterranean Sea. The vessel was tossed about, and the poor bewildered people could not tell in which direction Mecca was, so they could not pray.

The religion of the Bible is not a religion of forms like the Mohammedan. It is a religion that deals with the heart. It teaches us that if we "regard iniquity" in our heart, the Lord will not hear us. So the Christian must come before God with a true heart. The Mohammedan religion deals with the outward form, not with the heart, and so people who have been much with the Mohammedans say that they curse and cheat and lie without any conscience at all. Such is the result of their denying Christ as their Saviour from sin.

### THE BUILDING OF LOVE.

THE picture of the Taj Mahal has given you some idea of this splendid building, and the description, though a faint one, has shown you how rich the mausoleum is in beauty and in precious stones. It was the love of Shah Jehan to his wife that reared the Taj Mahal, and now let us read Mrs. Margaret J. Preston's poem "For Love's Sake":

You have read of the Moslem palace—  
The marvellous fane that stands  
On the banks of the distant Jumna,  
The wonder of all the lands.

You have read of its marble splendors,  
Its carvings of rare device,  
Its domes and its towers that glisten  
Like visions of Paradise.

You have listened, as one has told you  
Of its pinnacles snowy-fair—  
So pure that they seem suspended  
Like clouds in the crystal air.

Of the flow of its fountains, falling  
As softly as mourners' tears;

Of the lily and rose kept blooming  
For over two hundred years;

Of the friezes of frost-like beauty,  
The jewels that crust the wall,  
The carvings that crown the arch-way,  
The innermost shrine of all;—

Where lies in her sculptured coffin  
(Whose chiselings mortal man  
Hath never excelled), the dearest  
Of the loves of the Shah Jehan.

They read you the shining legends  
Whose letters are set in gems,  
On the walls of the sacred chamber  
That sparkle like diadems.

And they tell you these letters, gleaming  
Wherever the eye may look,  
Are words of the Moslem Prophet,  
Are texts from his holy book.

And still as you heard, you questioned  
Right wonderingly, as you must,  
"Why rear such a palace only  
To shelter a woman's dust?"

Why rear it? The Shah had promised  
His beautiful Nourmahal,

To do it, because he loved her—  
He loved her, and that was all!

So, minaret, wall and column,  
And tower and dome above,  
All tell of a sacred promise,  
All utter one accent—LOVE.

—  
You know of another temple,  
A grander than Hindoo shrine,  
The splendor of whose perfections  
Is mystical, strange, divine.

You have read of its deep foundations,  
Which neither the frost nor flood,  
Nor forces of earth can weaken,  
Cemented in tears and blood.

That, chosen with skill transcendent,  
By the wisdom that fills the throne,  
Was quarried, and hewn, and polished,  
Its wonderful Corner-Stone.

So vast is its scale proportioned,  
So lofty its turrets rise,  
That the pile in its finished glory  
Will reach to the very skies.

The lapse of the silent Kedron,  
The roses of Sharon fair,  
Gethsemane's sacred olives  
And cedars, are round it there.

And graved on its walls and pillars,  
And cut in its crystal stone,

Are the words of our Prophet, sweeter  
Than Islam's hath ever known—

Texts culled from the holy gospel,  
That comfort, refresh, sustain,  
And shine with a rarer lustre  
Than the gems of the Hindoo fame.

The plan of the temple only  
Its Architect understands;  
And yet he accepts (oh, wonder!)  
The helping of human hands!

And so, for the work's progression,  
He is willing that great and small  
Should bring him their bits of carving,  
So needed to fill the wall.

Not one does the Master Builder  
Disdainfully cast away;  
Why, even He takes the chippings  
We women have brought to-day!

Oh! not to the dead—to the living,  
We rear on the earth He trod  
This fane to His lasting glory—  
This church to the Christ of God!

Why labor and strive? We have promised  
(And dare we the vow recall?)  
To do it, because we love Him—  
We love him—and that is all!

For over the Church's portal,  
Each pillar and arch above,  
The Master has set one signet,  
And graven one watchword—LOVE.

#### FOR CHRIST'S SAKE.

MR. MOFFAT, who was the great missionary to South Africa, tells of an experience he had as a young missionary, which shows how the love of Christ can touch the heart of an African in the midst of heathen darkness. He says:

"In one of my early journeys I came, with my companions, to a heathen village on the banks of the Orange River. We had travelled far, and were very hungry, thirsty, and fatigued; but the people of the village rather roughly directed us to halt at a distance. We asked for water, but they would not supply it. I offered the three or four buttons left on my jacket for

a drink of milk, but was refused. We had the prospect of another hungry night at a distance from water, though within sight of the river.

"When twilight came on, a woman approached from the height beyond which the village lay. She bore on her head a bundle of wood and had a vessel of milk in her hand. The latter, without opening her lips, she handed to us, laid down the wood, and returned to the village. A second time she approached with a cooking vessel on her head, a leg of mutton in one hand, and a vessel of water in the other. She sat down without saying a

word, prepared the fire and put on the meat. We asked her again and again who she was. She remained silent, until we affectionately entreated her to give a reason for such unlooked-for kindness to strangers. Then the tears rolled down her sable cheeks, and she replied :

"I love Him whose you are, and surely it is my duty to give you a cup of cold water in His name. My heart is full, therefore I cannot speak the joy which I feel in seeing you in this out-of-the-world place."

"On learning a little of her history, and that she was a solitary light burning in a

dark place, I asked her how she kept up the light of God in the entire absence of the communion of saints. She drew from her bosom a copy of the Dutch New Testament, which she had received from a missionary some years before. 'This,' she said, 'is the fountain whence I drink; this is the oil that makes my lamp burn.'

"I looked on the precious relie, printed by the British and Foreign Society, and the reader may conceive my joy while we mingled our prayers and sympathies together at the throne of the Heavenly Father."

#### THE BIBLE IN A CHINESE PALACE.

WE have in our church in Peking, under Dr. Blodget's care, a zealous and warm-hearted tailor. Tailors are not thought much of in China. This one not only read his Bible, but wished his apprentices to, and one of them took a New Testament about with him to snatch a crumb from it as he could. Being a good workman, this tailor was sent for to work on the trousseau of the future empress of China. I say future, because this occurred before the Chinese New Year, and before her marriage. While at work in her father's palace, the tailor apprentice had his book open.

The grandmother—a remarkable woman, and head of the establishment—came along and asked him about it, and told him to explain it to her. He protested he had no learning, but she told him to tell what he could. So he read a few verses and explained, and she expressed herself much pleased, and thought it a very good doctrine. The man told her to what church he belonged, and that they had there a magic lantern with views of Bible scenes. She sent an invitation

to have it shown at her house, so Dr. Blodget sent teacher Zen Hai, a young helper recently graduated from Yung Chow, with the pictures.

The young lady (now the empress), her grandmother, and all the household were assembled. The old lady was delighted with the scenes. When she saw Christ twelve years old in the temple, she said: "What a fine-looking young scholar!" The helper explained about his being the Saviour of the world, and came at last to the picture where he hung on the cross. The old lady sighed deeply, and said: "What a pity for such a good man to be so cruelly used by those wicked people!" The Chinese are full of wonder. For years it has seemed impossible that a knowledge of Christ should ever penetrate to the haughty imperial palace of China, or reach the heart of one seated on the Dragon throne. And to think that the tiny edge of this wedge was pushed into place by a tailor, of all people! The Christians have prayed with a new faith for those in authority.—*Mrs. Emma D. Smith, in the Pacific.*

## LETTERS FROM THE MISSIONS.

## SOUTHERN BRAZIL

MISS HENDERSON.

*As rocas de Deus estam branquejando*—"The new grounds of God are whitening for the harvest," were the words which fell on my ears to-day, with thrilling effect, from the lips of a native preacher, who has just returned from thirty days' of journeying and seed-sowing on the outskirts of the immense Serto, which is marked "Unexplored lands," on the map of the state of Sao Paulo.

Memory flew back with lightning rapidity to the scenes of childhood. A body of timber land of several hundred acres in extent, belonging to neighboring farms, the tall, stately trunks up-rearing leafy crowns to the free air of heaven, the ground underneath carpeted with softest moss and loveliest wild flowers, the whispering breeze playing among the branches, making an accompaniment to the soft notes of happy birds. On the outskirts of the forest, the few acres of "new ground" which were cleared every few years, still covered with stumps and roots, and difficult of cultivation, testing the strength and patience of the husbandman and his animals, and wearing his implements; the deep, rich soil giving promise of abundant harvests to reward his toil. Later on, the tall rustling corn, heavily laden, followed by the rich harvest of bending wheat ears—the "*new ground wheat*." Did the minister comprehend the full beauty and force of his illustration? He had just read the Parable of the Sower, and recalled the Master's explanation: "The field is the world, the good seed are the children of the kingdom." Then came the words:

"THE NEW GROUNDS OF GOD are whitening for the harvest." . . .

One hundred and twenty miles away from the remote station which serves as a basis of operations, the scattered members of the more distant church of Rio Novo had been visited, family by family. They are scattered over a distance of many leagues. Where a few are grouped together, there was preaching four times a day, twice at one point and twice at another, the intervals filled up with conversation and teaching them to sing new hymns. There is much to do, and little time to do it, for a dozen other places are to be visited, and new places are begging for

a minister and there is no one to go. Four laborers have fallen within the year, and those who are left must know no fatigue; they must close up the shattered ranks and go forward. These scattered believers must be trained, for they are pressing on into the unexplored regions and taking the gospel with them into the wilderness. In the new settlements where, as yet,

## THE CASSOCK OF THE PRIEST

has not been seen, the sword of the Spirit is carried by many an humble believer who only knows enough, perhaps, to read the two books he carries—the Bible and Hymn Book. But there are souls there to be sought for, and at one point on the journey, thirty of a group of workmen who are opening the forest, lean their axes against the trees and come to hear the message of the minister. And his heart is cheered, for, poor and humble as are the believers, they are carrying the light onward, and scattering seed in the "new ground." It has been two years since some of them have sat at the Lord's table, but they do not feel that they must work only at home until their own spiritual wants are supplied. They know there is no one to go, and they must share what they have received with others, and each one do his part, or the gospel will never be carried to others. They have grown, too, in the grace of giving, and the band that brought their liberal gifts to "Missões Nacionais," as their Sustentation fund is called, delivered into the Lord's treasury 551 milreis, four times the amount that they had hitherto given, notwithstanding the past year has been one of drought and scarcity in many places.

A touching instance of Christian charity on the part of some of the members of this church of Rio Novo deserves to be recorded: The past year, as already stated, was one of great need—in some places the crops failed entirely. Feijao (dried beans), the staff of life in the interior, sold for from nine to twelve dollars a bushel, and much suffering of course resulted. The believers at that place had happily escaped, and had good crops, so that it was a little Egypt, where others

## WENT TO BUY "CORN"

for their families and households. Some of the believers said they could not bring themselves to sell food to the almost starving people at these prices, and *lent* them food, to be returned when

they had a harvest. When the gospel shows such fruits in the hearts of simple and ignorant people, may it not truly be said: "The new grounds of God are whitening for the harvest"? The work is hard and difficult, and wears out the laborers, but he that goeth forth weeping shall doubtless come again rejoicing, bearing his sheaves with him.

### SOOCHOW, CHINA.

#### CALL FOR MORE LABORERS.

This is a special call for laborers for a definite place—Soochow. They are wanted now.

We base our call upon the following reasons:

1. The great population of Soochow city. Here are half a million of people, and twenty missionaries; what are they among so many?

2. The great population in the country around Soochow. Two-and-a-half or three millions that can be reached by Soochow missionaries by half a day's travel.

3. After a hard fight, our mission has been established in Soochow city, and thus we have a base of operations. Our establishment in the city is a great advantage, and enables us to reach the country people. Work among the country people is found to be more encouraging than work in the great cities. Abundant testimony to this fact is given by both Roman Catholic and Protestant missionaries from all parts of the empire.

4. We feel just now a special call to work in the country. Missionaries of other denominations have the same feeling. If this work is to be done, we *urgently need more laborers*.

5. We have recent encouragement in our work:

(1.) During the past twelve months we have received five new members on profession of faith, one by letter, and five others are applying for baptism—two of these are in the country. Other missions in Soochow are similarly encouraged.

(2.) One of the recent converts, who is receiving a good education, will finish his course of studies in a year, and expects to enter the ministry. There are two others, students in the Methodist boarding-school for boys, that promise to make useful men—teachers or preachers. These three young men are, and have been for years, under the close care and influence of Dr. and Mrs. Davis. Their reception into the Methodist school is a special favor granted to us. Rev. Dr. Parker and Mrs. Parker, of the Methodist mission, received these three because they are protégés of their friends, Dr. and Mrs. Davis.

(3.) We have in our day-schools more than a hundred pupils, and this number could be easily doubled. This shows that we have, to a great extent, gained the confidence of the parents.

In conclusion, we beg the Committee to note that there are, on all sides, open doors for all kinds of work. An earnest, wise, consecrated man or woman can find abundance of work in any one of the great branches of missionary effort.

We need laborers, married or unmarried, male or female, ordained or unordained, ministerial or medical. We call earnestly for more missionaries. There are now thirteen hundred missionaries in China. Four hundred and fifty of these met in conference in Shanghai in May, 1890. They voted that the time has now come for us to call for one thousand ordained missionaries to be sent to China in the next five years. We want our share here in Soochow. We call for them. We are praying for them, and they must come.

Respectfully submitted to the Committee of Foreign Missions.

JOHN W. DAVIS,  
ALICE S. DAVIS,  
HATTIE M. JONES,  
NANNIE McDANNALD,  
P. F. PRICE.

### CHINA.

#### MR. STUART.

On July 4th, with the two elders, I went to the country to visit the Christians in the Lin-wu district. Mr. Painter had notified them that he was coming before his disease developed, which prevented his going, and so they were expecting a visit. On Saturday, the 5th, and Sabbath, the 6th, we examined twelve applicants, and admitted five to baptism. The services on the Lord's day were very interesting. An elder preached in the morning and I administered baptism to the five, who had just been admitted. There were forty adults present, all of whom are interested, and came specially to attend the services. They bring their food with them and it is cooked in the house where we meet, and all sit around the tables and the stands temporarily arranged and have dinner together. Then comes the afternoon service, at which I preach and administer the communion. The meeting was very solemn, and the people seemed to be deeply impressed. It certainly was an impressive scene. The house is large, standing entirely alone. Forty people have

come together; a few near by have walked, but most of them came in little boats like canoes. Some came five miles. They have, indeed,

"COME OUT FROM AMONG THE HEATHEN."

They come early, and spend the day in studying the Bible or Catechism, in singing, and in public worship. They sing remarkably well, so that it is a pleasure to hear them. Often it is quite a cross to hear those who have been converted after they were grown attempting to sing, but it is not so with these Christians. They are also very zealous in trying to spread the gospel. And it is spreading.

The last Sabbath, yesterday, it was my time to preach at the Tái-bin-gyao chapel. When I got near there I saw, on the busy street, one door closed and a notice on it,

"THIS IS WORSHIP DAY."

That is something new on that street. It was the shop of one of the inquirers. A few houses further along, I noticed another door closed, and noted that it was the house of a widow who is an inquirer.

At half-past nine o'clock I reached the chapel. In one room were six women, in another were ten men. They were divided into classes, and those who could read were helping those who were only learning to read. All were busy studying the Bible or the Catechism. Nearly every one of the men and two or three of the women have been opium-smokers and addicted to other vices, but they have given up, or are giving up, these vices, and now "sit in their right minds." The change in their appearance and their clothing is quite apparent, and they seem, indeed, thankful that they have escaped the thralldom of that terrible vice. It is a great joy to see them and to hear them give their testimony to the power of God's grace, and we do greatly rejoice over them. But our joy is

MINGLED WITH ANXIETY,

for fear that they may fall away. The first one, who reformed from opium-smoking and attended worship for nearly a year, has ceased to attend, and, though he has not smoked again, he has gone back to his old occupation of *story telling* in tea-shops, which is not considered consistent for a Christian. However, we do believe that a real work of grace is going on at that chapel, and we hope that Christians in our church will remember these babes in Christ on this side of the world.

I am happy to report that all those of our mis-

sion who remain here are fairly well. Miss Wilson was unexpectedly summoned to attend Mrs. Woods, who is ill in Chinkiang, and left us six days ago. Thus two member of our mission are very ill, and others are compelled to be absent from their stations on account of poor health. I trust that the Lord will raise up those who are sick and spare them many years for service in this land.

HANGCHOW, July 14th.

#### MISS WILSON.

##### A GIRL'S PRAYER-MEETING IN CHINA.

I am sure the readers of *The Missionary*, and especially those who support girls in our school, will be interested in a movement which has been going on for some time among our Christian girls. For several months Mrs. Stuart and I have felt the desirability of organizing our Christian girls into a society corresponding somewhat to the Young Women's Christian Association, and we discussed many plans toward that end. It seemed very difficult to us, however, because of the extreme reluctance of the girls to take an active part, or to lead in prayer. But it was just on this point we felt the girls needed special help and training. So after making it a subject of special prayer, we decided to speak individually to the girls, and ask all who were willing to take part in a prayer-meeting to assemble in my room on Sunday evening. We only wished those to come who were willing either to conduct the meeting or lead in prayer. Mrs. Stuart decided not to attend at first, thinking the girls might feel less embarrassed if only the young teachers were present. When the evening arrived I arranged a number of chairs in my room, lit my lamp, and stood at my door ready to receive them. Imagine my delight when Tse Ah Mun, our young teacher, walked in followed by

##### THIRTEEN OF THE GIRLS.

The answer to our prayers had exceeded anything we had dared to hope for. And is it not often so, showing us, after all, how very weak is our faith? Since then two other names have been added to our list, so that now we number in all seventeen. Our plan for the present, is this: The girls take it by turns in conducting the meetings, the subject to be decided upon at the previous meeting. We are just now studying "The fruits of the Spirit." (Gal. v. 22, 23.) The leader opens the meeting with prayer, after which we all sing a hymn. Then the leader

reads a portion of Scripture bearing on the subject of the evening, she herself making a few remarks; after which we each recite a verse from Scripture in connection with the subject; after which the meeting is thrown open for general remarks. Also special subjects are brought up for prayer, *e. g.*, the school-girls' friends, or members of the girls' families who are not yet Christians. The leader then calls on several of the girls to lead in short prayers, and the meeting closes with a hymn.

I do think this praying with and for each other a great help; I wish we did more of it. And we do trust it will truly prove a means of grace to these girls. This training will be a great help to them in after life, especially if they become teachers. It has not been so long ago but what I can remember very distinctly how reluctant we school-girls were to lead in prayer, even among our school-mates. But I think it a duty we all should realize and train ourselves in doing. And these Christian girls in China may set a good example to their Christian sisters in America. I wish there were prayer-meetings held by little bands of Christian girls in every female school in America. When that is the case we will have more of them coming to help us in the work in this far off land.

## AFRICA.

### MR. LAPSLEY.

Since my last we have made another stage in our journey inland. On June 17th, with twenty-five men furnished by the B. M. S. missionaries at Underhill from their regular carriers, we started for this point, where new carriers for the Pool must be secured. Two other caravans, furnished by the Dutch company, *Afrikaansche Handels-Vennootschap*, brought the provisions and barter stock, except the little we needed for the journey. The whole number of men we have employed is sixty-six, eight of whom were our hammock men. We took hammocks, notwithstanding the expense, at the earnest recommendation of our B. M. S. friends, and because we both got out of bed from our first fever the day we started. But the freedom, air and exercise, with the hammocks to rest us occasionally, soon restored us. The transport to Lukungu costs 4½ pieces of current cloth, each piece 12 yards, and averaging 1s. 8d. invoice price Liverpool. So we have spent nearly \$160 moving our belongings thus far. To the Pool it should be less, our loads

being fewer and the price per load less. When there we shall leave everything but a limited travelling outfit; so any other trip will be a simpler matter. Mr. Hoste, of the A. B. M. U. station here, has given me all the men I need, and I shall pay them at the Pool. Over half my loads are on the road. We may start any day with the remainder if men should come down. Meanwhile I am at the best place I know to study the work. God is working here

### IN A WONDERFUL WAY,

and every week, almost, some are brought to Christ.

I cannot yet see whether we must have a transport agent of our own here, or can get our loads forwarded by the agencies already operating. Bishop Taylor's people get theirs through Mr. Hoste. At Underhill the B. M. S. say they can receive and forward for us. They have a finely-equipped station, and work perfectly organized on business principles. River steamers discharge on their beach.

From the state people here and at Boma I learned much about the region south of the Pool and west of the Kwango river. One expedition (*Vandeveldt*) traversed it recently; another is there just now (*Dhanis*). The reports describe a rich and populous country; but it is safe to examine these reports, which have an object behind them. Therefore it seems likely that we shall make a trip through the region from the Pool; but, of course, it may be that conference with the state officials and missionaries at the Pool, who have the best chance to know all the facts, may direct attention to a better field. A fact of interest is that there will be a state station formed very soon at Kinkuji, the head of navigation on the Kwango (latitude 5° 7' s.). I am advised to go with the party in the state steamer.

I learn of another station, or group of stations, in the Kinsuka district, just south of here, a trade post (Belgian), perhaps a state post, and an independent mission, by Mr. Hawes, late of the A. B. M. U. But the Kassai valley is very large, and yet untouched. Many of its larger river basins invite missionary enterprise. Just east of the Kwango is a series of rivers I want to consider. I feel that it is a task far beyond me to fulfil the commission our church has given. The chief difficulty is in myself. God has helped us, I believe, every step thus far. We are glad to know that there are some who always remember our work and us at the throne of grace.

LUKUNGU STATION, A. B. M. U., July 3.

Mr. GRAYBILL.

VILLA CLARA, *July 3, 1890.*

I have organized a church in El Cerro Havana, with twenty-nine members (adults), received on profession of their faith. Two elders and two deacons, all heads of families, were duly elected and ordained after I had preached several sermons on our church government. May the blessed Spirit continue, extend, and perfect the work there which He has begun. As Mrs. Collazo's mother lives in this place (Villa Clara), I thought it a good opportunity to introduce the gospel in this city of 30,000 inhabitants, in the central part of Cuba, and 180 miles from Havana. Mrs. Collazo had not seen her mother and family for nine years, when she left them a bride. Monday morning we took the train in third-class, \$6.50 each, I paying the fare, which is just what it would have cost me alone in first-class. Respectable people travel here in third-class; Collazo always does. We arrived at 4 o'clock the same day, and were received with great joy at the home of Mrs. Collazo. Relatives and friends came in to welcome us. Mrs. Collazo soon began to sing gospel hymns, and to teach them to her cousins. We had private service in her mother's home the first two nights, after which permission was granted us by the governor to hold public services. Last night we had our first public service in the house of a cousin of Mrs. Collazo. The governor's delegate was present. We had about forty attentive hearers. Collazo preached a good expository sermon, from Matthew xxiii., in which he showed how a church originally founded of God, can become corrupt; how its priests can usurp the place of Christ as "Master," and God as "Father," shut the door of heaven with inventions such as saints, human priests, etc. Then,

in a most tender manner, he presented Christ as the "door." I thought he was too scathing on the priest, but he feels their "heel" upon the social and spiritual life of his country as we cannot. But his severity was compensated by the tender way in which he presented Christ as the "door." This is the first Protestant service ever held in Villa Clara. Mrs. Collazo's new choir did well, and others want to be taught by her to sing. We have a service to-day at 2 o'clock P. M., and again to-night, and we will continue these services several days. I will mention one fact that will show you how strong Rome is here: If either of us three missionaries were to die in this city, we could not receive lawful burial, and with great difficulty could be buried at all. All the cemeteries here are in possession of the church, and the bishop holds the key. The application for burial must be made to him, and his law is that none but Catholics can be buried in the consecrated ground of the church. Hence, these people, who are hearing the gospel with interest, say, "But if we become Protestants, we cannot be buried." Very few ever died here that were not Catholics. There was great difficulty in getting such buried. Their friends had to apply to the bishop. He of course refused. They then appealed to the governor. He appealed to the bishop, saying that the corpse must not be left unburied in the city. The bishop then admitted the body on protest, as a case of necessity, but warned the governor that he must not expect this permission to be repeated. "The heretic must come into the church before he dies, if he wants to be buried," is the dictum of Rome.

Collazo depends upon his work in a cigar factory for support. He has no children. He says what he wants is full ordination to the work if we consider him capable.

## TIDINGS FROM THE WHOLE FIELD.

### THE MOVEMENT OF WOMAN'S WORK.

THE movement came at a time when, in the North at least, American womanhood was beginning to feel the influence of an unexampled reign of wealth and luxury. Steadily for the last twenty-five years money has been growing in social power, and more and more asserting itself as an aim in life. Old standards of estimate—

knowledge, culture, character—have lost ground before the influence of the "gold basis," and the temptation to worldliness and display has been greater than in any previous period of our history, or, perhaps, any history. The "social columns" of the secular press have fed the flame of this craze for wealth, and certain classes

of magazines have made it a special aim to cater to the unwomanly ambition for money. Some months ago one of our popular monthlies gave the public an article on "The Rich Women of America." Several portraits were given, with the names. Some were marriageable young heiresses! It is vulgar enough for men to parade their money-bags or have others do it for them, but to drag down woman from the purity and dignity of her true character, and place her in the arena for such a show, and especially to advertise heiresses, is demoralizing alike to womanhood and to manhood, and seems to point already to social and national decay.

Fortunately the counter-movement in behalf of missions and other forms of Christian benevolence has in many cases interposed a wholesome check to this unhallowed ambition. Side by side with this rush of worldliness and display, and often across its current, there has gone forth an influence that was elevating and ennobling. There are multitudes, even among the wealthy, who have learned that there is something higher than empty display, and who have instilled into the minds of their daughters aspirations for practical sympathy with the wants and woes of the world. In many a family of wealth the counterbalancing influence of the missionary interest has been welcomed as a safeguard. With it has come a wide range of information concerning lands and peoples and institutions which would not otherwise have been gained. If nothing else had resulted from woman's work in missions, its educational influence in families, the better impulses with which it has enriched and ennobled womanhood, the widespread altruistic spirit which now shows itself in Zenana Bands, Christian Endeavor Societies, or among the Daughters of the King, would repay a hundred fold all that has been expended.

Nor has its influence been confined to the female sex. The prayers which have been offered for nearly a generation in Christian homes, the increased intelligence, the glow of ennobling enthusiasm, have affected sons as well as daughters. What wonder that there are thousands of

young men now rising up and offering themselves for the mission fields! Recently, when the brave and dauntless Mackay fell at his post in the Uganda Mission, and the sudden call came to England for others to take his place, nine volunteers at once presented themselves.

On the foreign field the supplement of this home interest is found in hundreds and even thousands of women, married or unmarried, who in school or zenana work, in the hospital and the dispensary, are exerting a quiet but potent influence which no computation can measure. It comes not "with observation." The change wrought in the surrounding community is one thing accomplished. It gradually refutes and destroys the Oriental theories of woman's sphere. The conscious dignity of woman appearing in utmost freedom in the home, in the school, or worshipping in the mixed assembly, breaks down old prejudice, and rebukes the blind conceit of men who, in enslaving woman, have blighted their own happiness and destroyed the welfare of their families.

But the most important factor in this regeneration is the training of thousands of the young to ideas and usages and degrees of intelligence which are at war with the old customs and superstitions. The simple truth is that in countries like India and Japan the sentiment of the best classes is already revolutionized, the miraculous victory is already won. The only difficulty is that those who are convinced are loth to acknowledge the sources of the new influence. They are jealous of the foreigner and of his foreign creed. They are slow to acknowledge the defeat of their ancient faith and customs. They would like to adopt the new cult, but with their own ancient labels. But intelligence in woman they are beginning to prize.

Two or three years ago, when four Hindu girls graduated with full honors at Calcutta University, they were publicly applauded by high Government officials, and the fact was pointed out that the upper strata of Hindu society were being transformed by the influence of just such events. This is precisely the meaning of the ready and eager patronage which is

given by high Brahmin families to the school of Ramabai in Bombay. And the same thing is illustrated in the female seminary with four hundred high caste girls, which is carried on under the patronage of the *Maha Rani* of Mysore. India, in her pride, is not yet ready to acknowledge that the new order of things has

sprung from the influence of missionaries and of other Christian women, but God knoweth his own, and the benign influences which have been exerted quietly, as the falling of the raindrop and the snowflake, shall not return unto him void, but shall accomplish that whereunto he hath sent them.—*Dr. Ellinwood in Miss. Rev.*

### EMIN PASHA.

Who is he? what is he? Few questions of a far-reaching character and interest are just now more common than the above concerning the Prussio-German doctor—friend of Gordon, governor of Southern Soudan, African explorer and benefactor, eminent linguist and naturalist—whose assumed name stands at the head of this article. Eduard Schnetzler, who took the Arab-Turkish name and title of Emin Pasha, for the sake of the help it might give him in his beneficent work in the Soudan, was born of Protestant parents in Opplen, Prussian Silesia, March 28, 1840, began the study of medicine at Berlin in 1858, and graduated at the university of that city in 1864. Fond alike of travel and natural history, he went that year to Turkey, crossed over into Asia Minor, remained there until 1873, then returned to Constantinople, where he soon mastered the Arabic and several kindred languages. In 1876 he entered the Egyptian service as a medical officer, was sent to the Soudan, and eventually to General Gordon; and in 1878, after the Egyptian government had made Gordon governor-general of all Soudan, it accepted the General's recommendation and appointed Dr. Schnetzler to be his successor as governor of the equatorial provinces in South Soudan. Here it was that he laid aside all indications of his European origin and assumed the name of Emin and the title Bey, Effendi, or Pasha, that he might the more readily reach the people over whom he was set as ruler, at the same time telling his friends that "a Turkish name would never change an honest German into a Turk."

The region over which Emin Pasha was called to rule may be described in

general terms as on the sources of the White Nile and of the Aruwihimi, a branch of the Congo. It is sometimes spoken of as the province (or provinces) of the great equatorial lakes, and sometimes as the equatorial province of the Soudan. It lies between twenty-eight degrees and thirty-eight degrees east longitude, and extends from the equator to five degrees north latitude, includes at least a part of Bahrel-Ghazel and Niam-Niam on the north and west, and has the Congo Free State, of which the king of the Belgians is the nominal ruler, for its southern border. Its capital is Wadelai, situated just a little north of Lake Albert Nyanza and about a thousand miles south of Khartoum. When Ismail, the Khedive of Egypt, formally announced an extension of his Soudan rule southward so as to include the whole Nile Basin up to the equatorial lakes, he issued a firman to Sir Samuel Baker, giving him absolute control over the whole country south of Gondokoro. Then, in 1878, when Baker retired, General Gordon was sent to take his place. Both evidently did what they could to suppress the nefarious slave-hunting in which the Arabs and others had been for a long time engaged, and were making just these provinces the great field of their operations. When Emin Pasha took Gordon's place he, too, gave himself with great zeal to this work.

And now, after all he has done to "clear his territory of slave-dealers" and "banish opposition," some who have most freely accorded to him this well deserved praise say: "The saddest news we have heard from Africa in many a day is that the work of this great and many-sided man is probably at an end, and that the

people he so ably and heroically served are remitted again to barbarism and the slave-hunter." Nor will any who know the full meaning of the late uprising in the Soudan to throw of Anglo-Egyptian rule, or the meaning of recent murderous assaults on Christian missions in the great

lake regions and on the east coast of the continent, need be told that the slave-hunting spirit and power of the Arabs are bent on having permanent, unlimited sway in all Central Africa. To this end they are steadily looking and working.—*Rev. Louisant, in Missionary Review.*

Rev. Dr. G. F. Pentecost, formerly of Brooklyn, expects to sail from New York on September 6 on his way to India, where he will do evangelistic work. The following month he leaves England accompanied by a party of friends from that country and Scotland. In India the company will be added to by a number of helpers from this country, among whom will probably be

Mr. Ira D. Sankey. The object intended is to band together all the Anglo-Indian Christians in practical evangelistic work. The mission is a purely voluntary one, and the party goes out bearing its own expenses. It is intended to move about from place to place, and in all to do "siege-work," such as has been so successfully done in this country and Great Britain.

## RECEIPTS FOR FOREIGN MISSIONS, AUGUST, 1890.

**SYNOD OF ALABAMA.**—*Pres. of N. Alabama*, Anniston 3rd, 9 (for Congo Mission); *Bessemer 1st* (through the "King's Servants"), 22.30; Childersburg, 2; Harpersville, 2; Columbiana, 2; Calera, 1. *S. Alabama*, South Franklin st. (M. C. C.), 4.75; Government st., 1; ditto (M. C. C.), 5.30. *Tuskaloosa*, Selma 1st, 20.85; Vine Hill, 3.86; Pleasant Hill, 3; Bethsalem, 5, 82.06

**GEORGIA.**—*Atlanta*, Lloyd's, 6; West Point, 3.90; Fellowship, 1; Wallace, 2; Greenville, 2.50; McDonough, 3; Salem, 3; Bethany (through A. Livingston), 10; Griffin, 21.62; Atlanta 1st (through Miss F. Wallace), 1; Philadelphia, 17; Bethany, 27.05; Smyrna, 5; Rock Spring, 5; Decatur, 52.25, 160.32

**KENTUCKY.**—*Ebenezer*, Elizaville, 19.50; Greenup Union, 8.61; Vanceburg, 3.40; Clintonville, 15.50; Hopewell, 15.05; Carlisle, 30. *Louisville*, Goshen, 8.88. *Muhlenburg*, Newstead, 11; Scottsville, 2.50. *West Lexington*, Winchester, 125 (for Rev. A. Sydenstricker), 239.44

**MEMPHIS.**—*Chickasaw*, Baldwin (add'l), 5; Hebron, 4.70. *Memphis*, Dancyville, 2.55. *N. Mississippi*, Water Valley, 27. *Western District*, Union, 3.85, 43.10

**MISSISSIPPI.**—*Central Mississippi*, Shougal, 7.50. *Mississippi*, Monticello, 1.15; Bethel, 2.30; Brookhaven, 24. *New Orleans*, Napoleon ave., 14.25, 48.20

**MISSOURI.**—*St. Louis*, South Dardenne, 5; Troy, 4; Central (children of), 21.71; Presbyterian Branch, 3; Dardenne, 73; Grand ave., 77.80; ditto (special collection), 193.20, 377.71

**NASHVILLE.**—*Columbia*, Cornersville, 50; Cathey's Creek, 2. *Knoxville*, Oliver Springs, 48c., 52.48

**N. CAROLINA.**—*Albemarle*, Oxford, 27.65; Tarboro, 10. *Fayetteville*, Antioch, 12.20; McPherson, 4.77; Fayetteville, 21.40; Lumber Bridge, 30.88; Smyrna, 11.50; Sandy Grove, 6.68; Carthage, 5; Laurel Hill, 16.60; Centre,

36.75; Rockingham, 2.88; St. Pauls, 14; Barbecue, 2.89; Jackson Springs, 4.40; Bethel, 6.36; Galatia, 12.48; Sharon, 3; St. Andrews, 4.96; Bethesda, 9.50; Midway, 3.85; Lumberton, 16; Mt. Pisgah, 2.25; Ashboro, 2.78; Haywood, 1; White Hill, 5.85; Mt. Vernon, 1; Gulf, 2; Tirzah, 11.58; Bensalem, 8.09; Sherwood, 2; Culdee, 2.25; Pittsboro, 1.75; Macedonia, 2; Cameron, 3.35; Red Springs, 5.66. *Mecklenburg*, Red Oak, 5; Oak Forest, 3.13; Swannanoa, 3.40. *Orange*, Reidsville, 14; Westminster, 7.02; Madison, 2.10; Graham (1889), 80, 429.96

**S. CAROLINA.**—*Charleston*, Wilton, 5; James Island, 13.70. *Harmony*, Salem (B. R.), 15.60. *Pee Dee*, Florence, 15, 49.30

**S. GEORGIA AND FLORIDA.**—*St. Johns*, Bloomingdale, 4.10; Andrew's Memorial, 6.61, 10.71

**TEXAS.**—*C. Texas*, Temple, 1.70; Georgetown, 36.20; Leander, 11.55. *Dallas*, Abilene 1st, 3; Lancaster, 3.55; Dallas 1st, 33.40, 89.40

**VIRGINIA.**—*Abingdon*, Beaver Creek, 3.60; Draper's Valley, 29.22; Rock Spring, 7.53. *Chesapeake*, Alexandria 2nd, 5; Leesburg, 57.40; Greenwich, 2; Hazlewood Mission, 50c.; Nokesville, 1. *E. Hanover*, Old Market, 13.75; Richmond 1st, 52.75; Amelia, 2. *Greenbrier*, Mt. Pleasant, 10; Salem, 14. *Lexington*, Beverly, 6.28; Bensalem, 1.75; Warm Springs, 18.54. *Montgomery*, Galatia, 3.50; Roanoke, 76.25; Princeton, 2.55; Otterville, 3.20; Laurel Grove, 1.06. *Roanoke*, Drake's Branch, 31; Chase City, 31.76; New Concord, 7.32; Henry, 1. *West Hanover*, Charlottesvill (add'l), 5; ditto, 82.50; Bethel, 5; Trinity, 4.87. *Winchester*, Holly Meadows, 2.50; Kearneysville, 20; Kent St., 8; Charleston (M. C. C.), 5.32; Romney, 107.31; Gearardstown, 2.31; Tuscarora, 11.19; Opequon (add'l), 15, 651.86

Total from churches, - - - - \$2,234.64

## SABBATH-SCHOOLS.

SYNOD OF ALABAMA.—*N. Alabama*, Childersburg, 2; *Columbiana*, 10. *S. Alabama*, Union Springs, 20. *Tuskaloosa*, Pleasant Hill, 4.

GEORGIA.—*Atlanta*, Smyrna, 4.17; Decatur (C. D.), 23.45; Conyers (C. D.), 4.94; Newnan, 10. *Macon*, Columbus 1st, 33.17.

KENTUCKY.—*Florence*, Elizaville, 10.62; Carlisle, 10; Sharon, 23.43; Catlettsburg, 11.90.

MEMPHIS.—*Western District*, Jackson, 50.50.00

MISSISSIPPI.—*C. Mississippi*, Durant, (C. D.), 3.50; Sbgalo, 12.50. *Mississippi*, Rodney (C. D.), 30.65.

N. CAROLINA.—*Albemarle*, Cann Memorial, (C. D.), 3.75. *Fayetteville*, Antioch (C. D.), 3.78; McPherson, 2; ditto (C. D.), 4.38; Fayetteville, 13.50; Lumberbridge, 9.87; ditto (C. D.), 9.86; Smyrna (C. D.), 4; Sandy Grove, 7.14; Carthage (C. D.), 6.63; Laurel Hill, 6.32; ditto (C. D.), 20.55; Centre (C. D.), 6.76; Rockingham (C. D.), 1.95; St. Paul's (C. D.), 11; Barbecue, 2.11; St. Andrews, 1.82; Midway (C. D.), 2.87; Philadelphia (C. D.), 2.10; Bethesda, 11.06, (for the Congo Mission.)

SOUTH CAROLINA.—*Pee Dee*, Mrs. Wilson's S. S. class, Bennettsville (Pattie, Dick, Lucille, Corbett, Mallory, Ashby and Iris),

TEXAS.—*East Texas*, Cedar Point,

VIRGINIA.—*Chesapeake*, Catocin, 10.07; Leesburg, 3.72. *East Hanover*, Fredericksburg, 10.66; ditto (C. D.), 28.37. *Greenbrier*, Oak Grove, 18. *Lexington*, Hebron (C. D.), 33.04; Rocky Springs, 7. *Roanoke*, New Concord, 9.32,

Total from Sabbath-schools, - - - \$517.71

## MISSIONARY SOCIETIES.

SYNOD OF ALABAMA.—*Pres. North Alabama*, Anniston 1st ch., "Little Gleaners," 5; *Columbiana* ch., "Pauline DuBose Soc.," 20. *S. Alabama*, Union Springs ch., "Wilson Miss. Soc.," 10; Jackson st. ch., "Stuart Miss. Soc.," 11.35. *Tuskaloosa*, Fairview ch., For. Miss. Soc., 3.30; Oak Grove ch., Lad. Miss. Soc., 9.50. Oak Grove ch., "Busy Bees," 50c., 59.65

ARKANSAS.—*Arkansas*, Lad. Miss., Little Rock 1st and 2nd chs., 50. *Washbourne*, Lad. Miss. Morrilton ch., 7.50.

GEORGIA.—*Macon*, Lad. Miss. Macon 1st ch.,

MEMPHIS.—*N. Mississippi*, "Bessie Palmer Mission Baud," Oxford ch.,

MISSISSIPPI.—*New Orleans*, "Little Folks" Miss., Napoleon Ave. ch. (to buy hymn books for the Cuba Mission), 15.50. *Pomtreckbee*, Lad. Miss., Columbus ch., 20.

MISSOURI.—*St. Louis*, Lad. Miss., South Dardenne ch., 6; Woman's Miss., Clarkton, 9; Little Children's Soc., Clarkton (for Ceara, Brazil), 1,

NASHVILLE.—*Nashville*, Nashville 1st ch., Lad. Miss.,

N. CAROLINA.—*Fayetteville*, Antioch ch., Lad. Miss., 18.45; McPherson ch., Lad. Miss., 6.92; Fayetteville ch., Lad. Miss., 17.71; Smyrna ch., Lad. Miss., 13; Sandy Grove ch., Lad. Miss., 12.30; Carthage ch., Lad. Miss., 12.35; Laurel Hill ch., Lad. Miss., 12.33; Centre ch., Lad. Miss., 20; Rockingham ch., Lad.

Miss., 2; St. Paul's ch., Lad. Miss., 11; Jackson Springs ch., Lad. Miss., 14.50; Bethel ch., Lad. Miss., 7.50; Galatia ch., Lad. Miss., 9; Sharon ch., 6.13; Bethesda ch., 15; Lumberton ch., Men's Miss., 5; Ashpole ch., Lad. Miss., 118; Union ch., Lad. Miss., 16.35; Montpelier ch., Lad. Miss., 4.05; Jonesboro ch., Lad. Miss., 4.50; Sardis ch., Lad. Miss., 20; Big Rockfish ch., Lad. Miss., 5; Mt. Tabor ch., Lad. Miss., 5; Maxton ch., Lad. Miss., 47.65. *Mecklenburg*, Charlotte 1st ch., Lad. Miss., 25. *Graham* st. ch., Lula Phillips For. Miss. Soc., 5; *Orange*, Greensboro 1st ch., Woman's Miss., 5.50; Greensboro 1st ch., Men's H. and F. Miss., 3,

S. CAROLINA.—*Charleston*, Lad. Miss. Soc., Charleston 1st ch., 21. *Enoree*, Washington st. ch., Leighton Wilson Soc. (free-will offering), 10. *Harmony*, Camden ch., Lad. Miss., 23.80, 54.80

S. GEORGIA AND FLORIDA.—*Savannah*, BAND OF HOPE, through "A.," 12.

VIRGINIA.—*Abingdon*, Lad. Miss., Draper's Valley ch., 10.90; Lad. Miss., Sinking Spring ch., 10. *Chesapeake*, Central ch., LeConte Miss. Soc., 40.78; Alexandria 2nd ch., Lad. Miss., 20.96; Sewing Soc., Leesburg ch., 10. *East Hanover*, Hattie Jones' Miss. Soc., Union ch. (for a pupil in Hangchow school), 5. *Greenbrier*, Gibeah ch., Lad. Ben. (for Mexico), 25. *Lexington*, Lad. For. Miss., Lexington ch., 44.92; Lad. Aid Soc., Hebron ch., 30; Evelyn Houston Soc., Waynesboro ch., 50. *Maryland*, Faithful Workers, Mt. Washington ch., 41.87. *Montgomery*, Lad. Miss., Longdale ch., 3.15; "Try Band," Salem ch. (to educate a girl in Japan), 10. *Roanoke*, Danville 1st S. S. Miss. Soc., 42; Lad. For. Miss., New Concord ch., 17.81. *West Hanover*, Miss. Soc., Lane's Chapel, 5. *Winchester*, Charlestown ch., Lad. Miss. Soc. 10,

Total from societies, - - - \$1,316.38

## MISCELLANEOUS.

PRESBYTERIAL.—*Tuskaloosa*, "Two Friends," 10. *Macon*, Vineville Ladies, 13.70. *Muhlenburg*, Rev. W. W. Evans, 52.50; Mrs. R. S. Evans 5. *Potosi*, Unknown lady, 100. *St. Louis*, Mrs. Peyton, 1; Mrs. M. H. Mitson, 2; C. Lovingbeek, 5; S. Y. N. R., Kansas, 4; Miss M. B. Dunlap, 50c.; Mrs. E. S. Melvain, 5. *Knoxville*, Mrs. D. D. A., 5. *Bethel*, Mrs. C. C. White, 20. *Savannah*, "A.," for Shimanonchi, Japanese student, 200. *Brazos*, "Tithe of some ladies," 6. *Central Texas*, Friend of missions, 10. *Abingdon*, Josie A. Reid, 1. *East Hanover*, Jack and Kitty Burdette's mite box, 2.50. *Lexington*, Miss E. L. Murray (to send out new missionaries), 5. *Maryland*, M. B. L., 3. *Montgomery*, B. H. Robertson, 5. *West Hanover*, Rev. J. L. S. and wife, 5.

GENERAL.—Dr. W. I. Morton, Racine, Wis. (to send out Mr. and Mrs. Moore to Japan), 800; Office expenses on account of Relief Fund 66.50; A widow (to send out new missionaries), 1; Unknown, 10; Legacy of Mrs. G. R. Gibson, Cincinnati, Ark., 100; "Associate Reform," 2.50; A lady friend (to send new missionaries to Brazil), 5; Unknown, 5; Unknown, 5.

\$995.00





MISSIONARY ENCAMPMENT IN INDIA.

# THE MISSIONARY.

VOL. XXIII.

NOVEMBER, 1890.

No. 11.

## EDITORIAL NOTES.

THE contributions of a man to Foreign Missions is a test of his love. How much does his heart go out to sorrowful humanity? How much is he willing to deny himself that he may relieve others? So Paul wrote to the Corinthian Christians about relieving the wants of the poor in Jerusalem: "I speak," he said, "to prove the sincerity of your love." "Wherefore show ye to them, and before the churches, the proof of your love." And the "unspeakable gift" for which he thanked God was the Christ-like love of the poor which was in the hearts of his Corinthian brethren.

It is expected, as we write these lines, that Mrs. Grinnan, who returns to her work in Japan, and Miss M. L. Robertson, who goes with her to labor in the same field, will sail from San Francisco October 9th on the steamer *China*. Miss Robertson goes from the Synod of North Carolina. She is supported by the Woman's Foreign Missionary Committee of Wilmington Presbytery. The ladies of Wilmington Presbytery also support Miss Bias in Brazil.

PACKAGES OF MISSIONARY LITERATURE.—In the Mission Rooms at Nashville are now on hand large envelopes, well stocked with leaflets obtained from various quarters, on Foreign Mission topics. The leaflets contain important information and many valuable suggestions. Pastors will find them very useful for distribution or sale among their people; missionary societies will derive good help from them; every church member may be benefited by reading them. The

price of an envelope, with its enclosure of leaflets, is twenty-five cents. Address, Secretaries of Foreign Missions. Box 324, Nashville, Tenn.

THE visit of the Secretary to Mexico, of which an account is given in this number, impressed him strongly with one consideration: the conditions of the Foreign Mission work are essentially the same in all countries. It is the essential features of the work that are delineated in the New Testament, and there is not a feature presented there which is not of high value. Only the close study of the inspired model can lead to a wise conduct of Foreign Missions.

THE missionaries sent out by the churches of the United States have done good work in Mexico. There is now not a town of 5,000 inhabitants in the Republic which is without a Protestant congregation, and there are Christians in many of the ranches.

WE are glad to see that the American Board has an encouraging report to make at the annual meeting in Minneapolis. Sixty-four new missionaries have been appointed during the year—the largest number in any one year since 1837. In the mission fields there have been large additions to the churches, and "opportunities well-nigh boundless open before the missions on all sides." There is a gain in the receipts of the treasury.

ONE of our missionaries in China requests us to call the attention of correspondents to the fact that the postage on letters to China

is five cents for each half ounce, or fraction thereof. When postage is under-paid in this country, the charge for the deficiency is doubled in Shanghai; and the missionary states that our mission sometimes has to pay as much for the mail it receives as for the mail it sends off.

THE call which now comes from the Foreign Mission field for lay missionaries is loud. It will be remembered that the Shanghai Conference, composed of missionaries representing forty different churches and societies in Europe and the United States, unanimously issued an appeal for laymen to work in China. A missionary in Shansi province, the Rev. F. M. Price, writing to *The Independent*, explains and emphasizes the importance of this call. The number of the unevangelized people in China is vast beyond comprehension. Shall they perish before the gospel can be taken to them? Evangelization is the supreme need of the hour. Ordained missionaries from abroad are far too few to compass the work. Yet it is a work such as Sunday-school superintendents, teachers, colporteurs and Bible-readers may do. It demands a clear and intimate knowledge of God's word, aptness to teach, cheerfulness, tact, energy, self-denial, and spiritual power—such gifts and qualifications as are possessed by many laymen. Men with such qualifications should go forth by twos into the cities, villages, and hamlets of the interior provinces, and on the streets, in shops, and inns, by public speaking and personal conversation, explain and press home the great truths of the world.

THE time is past when the employment of lay missionaries in the foreign field can be considered an experiment. The efficiency of these workers has been fully proved. We have referred more than once to the example of the China Inland Mission. Of its two hundred and seventy-five missionaries, the majority are laymen. Only a few of these have been liberally educated. They are men who have been taken from secular employ-

ments. They went to China, acquired the spoken language, lived in a simple and inexpensive style, coming in close contact with the people and securing their confidence, and the blessing of God has been upon them. Conversions have occurred in all their various fields of labor. "In short," says Mr. Price, "they have shown conclusively that laymen can effectively and successfully preach the gospel to the Chinese people."

In January of last year three laymen were sent out by the Church Missionary Society to India, to work under the supervision of an experienced missionary, the Rev. C. H. Gill, of Bengal. Mr. Gill, writing in February of the present year, speaks most favorably of the work done by these laymen. He says, "The community has been in existence only one year, but already the experience gained points to the feasibility of the plan and more, to great benefits likely to accrue both to the native church and to the heathen. I am sure I am the mouth-piece of both European and Bengal brethren when I write this, and I take this liberty of urging the committee at home to give a prominent place to this scheme, and to post it up before the eyes of the many young men in our Y. M. C. A.'s, Church Institutes, and parish churches, as well as in colleges, who are just longing for such an opening as this."

In such fields as China, Japan, India, and in many parts of Africa, previous missionary work has prepared the way for a wide evangelization by laymen. The Bible has been translated. A great variety of books and tracts, containing clear statements of the gospel, are in circulation. All this is seed prepared for the sowing of the lay evangelist. The missionary in China, from whom we have quoted, mentions a consideration in connection with this matter which is of much importance. "The message," he says, "must be often repeated. Once hearing the message rarely produces conviction. Precept must be upon precept, and line upon line, if we would make them to understand the message. The reasonableness of the doctrine,

the simplicity and evident truth of the facts, and the hopes and promises of the message, appeal to candid minds in China as elsewhere; and while they will not believe at once, the continuous preaching of the gospel has not failed in any instance to produce intellectual believers, and from these will come those who, moved by the Holy Spirit, will yield obedience to the Saviour, and become His witnesses in all parts of the Empire. This fact that the message must be repeated over and over before the heathen mind can comprehend it should be borne in mind, for it explains the vast importance of evangelistic work, and the need of a large force of missionaries."

"England has sent many rich laymen into this work, who have, at their own charges and with rare consecration, served their Master in this capacity, and richly have they been blessed in so doing. If laymen in American churches were encouraged to do so, they too would respond to this call."

We regret to learn that the missionaries of the Society for the Propagation of the Gospel held aloof altogether from the Shanghai Conference. Every other missionary society in China was represented. The Society for the Propagation of the Gospel is part of the Church of England, and is composed mostly of "high-church" people.

The Church of England is the largest single Protestant Church in the world. The greater part of its work among the heathen is done through the Church Missionary Society. Yet the Secretaries of this Society state that not a third part of the Church of England supports it, even nominally.

The *Church Missionary Intelligencer* pays a high compliment to Dr. Arthur T. Pierson, in speaking of him as "the eloquent American who is doing more than any other man to rouse Christian people to the urgency and solemnity of the missionary call."

MR. STANLEY has given the public the im-

pressions he received of the band of native Christians from Uganda who came to see him when he was on the march from the Victoria Nyanza to the east coast. These men, it will be remembered, desired the aid of Stanley in driving out the Arabs from Uganda, and restoring King Mwanga to the throne. Since that time they have succeeded in their purposes of restoring Mwanga, after a severe fight with the Arabs. One of the missionaries in Uganda, speaking of the Christian chiefs, says: "They are a curious mixture of Christian conscientiousness and heathen cruelty. They believe that God will not give them the victory if they do any wrong, and therefore they do not like to take advantage of their enemy. They think it necessary to write and tell the enemy that they are coming to attack them, lest they should be taken off their guard. Yet, when they are victorious, they have more than once speared the leader of the opposite side when he was taken prisoner. They complained of the unfair advantage the Mohammedans took by lying in wait in the long grass and attacking the Christians on the march. This is a sort of twilight Christianity. They are anxious to do what is right, and when they get more light, and see plainly, I believe they will walk in the light."

The same missionary mentions another curious case in which the conscience of the Uganda Christians needs enlightenment. The Prime Minister of Mwanga, named Apollo Kawga, is a member of the Christian church, but holds no office in the church. He issued an order that Nicodemo Sebnato furnish a certain number of troops at once. Now, Nicodemo is a member of the Church Council, and a man of dignity among the Christians. He came to the missionaries, and complained that a man of no importance in the church wished to rule over him in the state. The missionaries thought, of course, that Apollo Kawga was quite right, but the native Christians were disposed to take the side of Nicodemo. The incident shows the necessity of such instruction as Paul gave to the primitive Christians: "Let them not de-

spise them because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit."

It is evident that in Uganda the conflict yet to be waged is between the Protestants and the Roman Catholics. The Romanists call their party, "Those who read the Catholic religion." The Protestants call theirs, "Those who read the religion of Jesus Christ and the Ten Commandments." Both the Protestants and the Catholics fought under the banner of Mwanga against the Arabs. Mwanga had been driven from the throne of Uganda by the Arab power. After an exile of about a year, he was restored in October of last year, by the efforts of the two bodies of Christians. At the end of November he was again driven out, and took refuge on an island. In February of the present year the Christians again restored him. The important offices in the army were equally divided between the Protestants and the Romanists. In spite of the fact that they were allied against a common enemy, disputes were constantly breaking out between the two parties, the French priests taking part in the dispute. On one occasion the Protestant missionaries were summoned before the king to aid in arranging the difficulty. The French priests and all the chiefs were there. After a great deal of arguing, the matter was finally arranged by each party writing down its promise not to quarrel with the other, and when in power not to make war on the other. So both sides went off to the war in apparent harmony, and the victory was won. It is easy to see, however, that since the Arabs have been driven out, and there is no longer the presence of a common foe to bind the two parties together, the danger of another conflict is much increased.

The Romanists favored the German protectorate over their country; the Protestants favored the protectorate of the British East African Company. The difference almost brought about a conflict between the two sides. It has doubtless been a disappoint-

ment to the Romanists that in the treaty between England and Germany, Uganda has fallen to the side of England. In the newly organized government under Mwanga no heathen are allowed to hold office. Many of them have been permitted to remain in the land, but none of them are chiefs. The chieftainships have been equally divided between the two Christian parties. The inferior offices have been given to the followers of the Christian chiefs, who are mostly Christians, so that the whole land is now absolutely in the hands of Christians. And yet it is only fourteen years since Stanley challenged the church to send missionaries to Uganda.

When the Christian forces took possession of the capital of Uganda, one of the first acts of the Protestant party was to proceed to the erection of a church. It is the first public Christian building ever erected in Uganda.

The shores of the Victoria Nyanza, except where Christianity has made a change, are full of the habitations of cruelty. A missionary relates the following incident: A man fell ill in the canoes coming from Usambira. To get the man out of the way he was put ashore at a place where the people are friendly to the Christians. These people saw no reason why they should be bothered with a sick man, and therefore the poor fellow was put to death. "We should call this murder," says the missionary, "but here it is only getting rid of a nuisance." A canoe taking men over to the mainland was upset, and four of the men were drowned. Four Snider rifles were lost. There was much concern over the loss of the guns. No one said anything about the poor men.

The friends of the mission work in Madagascar—and who that has read the thrilling story of the martyrs of Madagascar is not a friend of the work there?—are asked at this time to make special intercession on behalf of the people of this island. The cause of solicitude is the recent Anglo-French

agreement respecting Madagascar. The *London Missionary Chronicle* of September says:

"This agreement, signed on August 5th by the Marquis of Salisbury on the part of Great Britain, and by M. Waddington as the representative of the French Republic, came as a surprise and grief to the friends of the Society throughout the country. Its terms seem hardly creditable to our national honor. Not only is British prestige in Madagascar sacrificed, and the goodwill of the Malagasy people lightly esteemed, but, by this convention, we assist France in her effort to deprive Madagascar of liberty. It is notorious that the native government successfully resisted the French attempt to obtain a formal and actual 'protectorate' of the island—the word was most rigidly excluded from the treaty of peace—but Great Britain now endorses to the full, not merely all that France obtained by her treaty with the Queen of Madagascar, but also all that she aimed at obtaining. The agreement definitely strengthens her hands against an intelligent and high-spirited little nation. And this as a *quid pro quo*: Madagascar given up in exchange for Zanzibar! The transaction is not pleasant food for reflection.

"What effect the agreement will have upon the Society's and other Protestant missions in Madagascar we will not venture to predict. A carefully worded clause, that seems to cover all that is required, is made a part of the convention. It reads thus: '*In Madagascar the missionaries of both countries shall enjoy complete protection. Religious toleration, and liberty for all forms of worship and religious teaching shall be guaranteed.*' It would be ungenerous not to recognize the evident intention of this clause, and were it not for painful episodes in the history of the Society's South Sea Missions, and especially in the recent expulsion of the Rev. John Jones, of Maré, we might well rest content; but with the light of past experience to guide us, we shall do well to exercise constant vigilance. The friends of Protestantism and of free church life must be prepared

to keep the government well up to its pledges, and to see to it that this clause be carried out in both letter and spirit. Madagascar has often needed our special prayers; she, and our missionaries who are working in her, greatly need them now."

Work in the Foreign Mission field furnishes a proof that the Presbyterian system of government—we speak of its essential features, not of all the details, sometimes too complicated, known at home—is according to the word of God. A bishop of the Episcopal Church in China told us that he had adopted our system of elders in the Chinese churches under his care. A missionary of the Independent Church, writing to *The London Missionary Chronicle*, tells how the Chinese in Amoy broke up the plan of Independency. "In early days," he says, "we endeavored to make our system as purely congregational as possible, but the assembled representatives of the churches would not agree to this. They could not understand why, when a question that concerned the whole of the churches, and which had been fully discussed and agreed to by their assembled representatives, any particular church should be at liberty to accept or reject their decision as it pleased. I remember many years ago an important subject had been debated, and it was ruled that the decision that had been come to should be binding on the churches. It was suggested that the meeting had no power to impose such laws on them. Everybody was astonished, and silence reigned for a few seconds. A prominent man in the church then got up, and, with a look of surprise on his face, said: 'Then what is the use of our meeting? We are simply wasting our time here.' The Chinese are intensely practical, and cannot endure the thought of spending time in discussing a subject which may end in no positive results. The churches have evidently no fear of their liberties being interfered with by being compelled to accept decisions that have been come to by their own representatives, and so, whilst the theory is that every church is independent, the de-

cisions of this representative body are loyally accepted and carried out by each."

The Chinese evidently believe that in the church "the power of the whole is over the power of each of the parts."

ONE of the most interesting features of mission work in Madagascar is the willingness of many of the native Christians to leave their home in the centre and, comparatively speaking, enlightened part of the island, and go out as evangelists to the distant tribes. Up to the present time these have, however, all been men, though, of course, nearly always accompanied by their wives, who have often rendered valuable help to their husbands. But we have now to report a further step, namely, that two young unmarried women have just left the capital for the purpose of engaging in Christian work in the southeast. This is a result of the visit paid

by Mrs. Leavitt to Antananarivo some years ago. It seems that they had previously had their minds drawn to this, but they were so struck with the fact of an elderly lady leaving her home for so long a journey in the service of Christ, that they could no longer delay offering themselves to Christian service in some of the dark places in their own land.—*Free Church of Scotland Monthly*.

The receipts for Foreign Missions during the month of September were as follows:

From Churches, - - - - -	\$2,250
" Sabbath schools, - - - - -	51
" Societies, - - - - -	1,31
From Miscellaneous, - - - - -	1,41

Total receipts in August, 1890, -	\$5,50
" " " " 1889, -	7,90
" received since April 1. 1890, 47,70	
" " same period, 1889, 51,90	

#### MISS ANNA C. SAFFORD.

ONE of the most gifted and efficient of all the missionaries sent out by our church has been called away from her labors on earth. Miss Safford, after a long and painful illness, the closing weeks of which were spent in Shanghai, entered into rest on Sunday, August the 17th, at 2:40 p. m. Mr. Caldwell, writing from Shanghai, says: "Her readiness to go was wonderful, and shows just what God does for His saints in their hour of need. She was one of the most patient sufferers I ever saw or heard of, never once complaining, but looking upon it all as a work which the Master had for her to do for Him, and which could not be done without suffering. It was my pleasure to attend, with some ten others, a communion service in her room two weeks ago, and hear her say to me afterwards, that 'As day by day the outer man weakens and decays, the inner man grows stronger and stronger.' And she said, 'I am all packed up and waiting, but the bell won't ring.'" At last, however, the bell rang, and to her an entrance was minis-

tered abundantly into the everlasting dominion of our Lord and Saviour.

Miss Safford was the daughter of the Henry and Mrs. Eliza Safford, and was born at Cherokee Corner, near Athens, Georgia, January 12, 1837. When she was twelve old, her parents removed to Greensboro, in the same State, where she received her education, graduating from the Green Synodical Female College in 1854. She was thirteen years old when she was admitted to the communion of the Greensboro church. From 1860 to 1873, she was engaged in teaching, her first charge being as Principal of the Midway Female Seminary, near Milledgeville, then the capital of Georgia. Afterwards, whilst Principal of the Cartersville Female Seminary, she continued her services to the Executive Committee of the Foreign Mission service, and received her appointment in May, 1873. From the time she became a communicant in the church, it had been her definite purpose to be a missionary, and she attributed her

terest in missions, next to the influence of her parents, to the reading of the only missionary magazine published in the region where she lived. In the fall of 1873, she sailed for her field of labor in Soochow, China.

Of Miss Safford's missionary work it is almost needless to speak. It is well known to the readers of this magazine. For the better prosecution of her work, she chose to live apart from other missionaries, in the midst of the Chinese; at first in her own hired house, and afterwards, in the home built for her by the contributions of friends in the United States. She received the visits of

many Chinese women; she held services for them, she taught the young, and she took part in preparing a Christian literature for China. She visited the Chinese women in their own homes, and went about doing good. She was a woman of fine intellectual gifts, and of ripe culture. She was chosen to serve as editor of *Woman's Work for China*, and the preparation of one of the most important papers read before the recent Shanghai Conference was assigned to her. Her departure is a great loss to our mission and to China. But the fruits of her work will long remain and multiply.

#### THE VISIT OF THE SECRETARY TO MEXICO.

THE missionaries of our church in Mexico have for some time been of the opinion that a change should be made in the administration of the native churches, looking to a better system of self support. They proposed that a conference of the native preachers should be called to consider this matter, and, believing that the presence of the Secretary would be an advantage, they addressed a letter to the Executive Committee in Nashville, requesting that he should be instructed to attend the Conference. The Executive Committee approved of the plan, and it was in compliance with the instructions of the Committee the Secretary proceeded to Mexico. Mr. Graybill, of the Mexico Mission, journeyed with him from Nashville, and Mr. Hall, also of the mission, joined us in Texas.

Two hundred and seventy miles before we reached the border of Mexico, Mexicans began to appear at the railroad stations and on the farms in Texas. They are said to be good workmen. In the *Laredo Times* the statement is made that cotton factories in Mexico are a success on the account of the cheap and dexterous labor obtainable; the leading paper of San Antonio declares that, as factory hands, the Mexicans are the best in the world. They are docile, industrious, for the most part sober, and have a certain innate skill of finger. They are not carried

away by labor organizations, and are content to work for reasonable wages. They may, therefore, prove of much advantage to Southern Texas in the development of her manufacturing enterprises.

It was near sunset of the third day of our journey when we entered Laredo, the Gate City, lying on both sides of the Rio Grande. Here we were kindly met by Consul General Sutton, who has under three Presidential administrations represented the Government of the United States in Northern Mexico. He and his excellent wife have been warm friends of our mission. We took supper in their cheerful home, on the Mexican side of the river, with our Brother Killough, the pastor of our church in Laredo, as one of the guests. At eight o'clock we were on the train again, starting for Monterey. We travelled in the second-class coach, which was quite comfortable. A number of the Mexican passengers, we observed, carried revolvers in their belts, but everywhere courtesy and order prevailed.

#### MONTEREY.

It was after midnight when we reached Monterey. As we passed through the city on the street car to the Hidalgo Hotel, the appearance of the houses, as presented by a clear moonlight, was by no means attractive.

Most of them are of one story, and have a prison like air. The windows are few and guarded with iron bars. The walls are heavy and the doors strong. Everything seems to have been built for defence, and in case of an attack by robbers or revolutionary soldiers, a man's house can readily be made his castle. In idolatrous lands a free, open style of building is not found. People are on their guard against one another. It is only where that mutual confidence which is the fruit of a true Christian faith prevails, that a man ventures to sit under his own vine and fig-tree.

Yet Monterey is not without its attractions. Houses whose exterior is uninviting are found to be comfortably, some of them quite handsomely, furnished. The number of tasteful two story buildings is increasing. The hotel to which we were driven is a three-story structure. As the dusky servant who, lantern in hand, showed us to our rooms, led us across a paved court, then up a broad flight of stone steps, and along a gallery to our rooms, which looked out on a plaza embellished with a fountain and shrubbery, we could almost imagine that we were among the scenes made familiar to us in reading *The Alhambra*; and in the morning as we were waked with the tinkling splash of water in the air and looked out on the picturesque and strangely-shaped mountains which form the background of Monterey, we had another witness that the earth is full of the goodness of the Lord.

#### PROGRESS.

After breakfast we were on the train again going to Montemorelos, where the conference with the native preachers was to be held. On almost all trains and at many of the stations Americans are to be seen. The railroad, the electric light, the electric car, and the telephone, are changing the face of things in Mexico. There is a general desire to learn the English tongue. The people are becoming more and more like the Americans in their habits. The Derby hat is taking the place of the sombrero, and a bonnet is seen here and there covering a lady's head instead of the mantilla. With these transitions the

dislike to Americans, which has been part of the patriotic sentiment of Mexicans, is gradually passing away. The times are increasingly auspicious for gospel work. Every one can see that the ideas and inventions brought in from the United States are for good. Above all, some have had their eyes opened after the manner of old Col. Loranco, the faithful elder of our Matamoros church, now in heaven. He had fought in two wars against the United States. When Santa Anna captured the Alamo and put the Texans to the sword, Col. Loranco was present and saw the cruel deed. His patriotism was intense. Yet, after he was converted through the preaching of the mission, he used to say, "After all, the Americans have brought us the best thing."

#### THE NATIVE PREACHERS.

We reached Montemorelos about noon, and were met by eight native preachers of our mission, who had assembled for the conference. Their appearance and manner indicated courtesy, intelligence, gravity. They are a good witness to the admirable work done by our missionaries in Mexico. Yet, they have their infirmities, just like preachers in the United States. They are, in some things, more ready to consult the easy suggestions of the flesh than to follow the high Pauline example of self-denial; and the circumstances in which they have been placed have in some respects tended to hinder the development of that strong, robust spirit of hardihood which is so valuable a trait of the true soldier of Jesus Christ.

None are more ready to admit than our excellent missionaries in Mexico, that a mistake was made when the native preacher was set to do pastoral work over a group of churches, with his support provided by the mission. It is a mistake that was made by the early missionaries in China. It was made at one period of our mission work in Greece. It has been made in Brazil and in other fields. The results are always the same. The native churches undervalue religious instruction which cost them little or nothing.

The native pastor finds it easier to draw his salary every quarter from the mission than to get his support from the people. He lacks one of the strong motives to stimulate his people to liberality. The people, many of whom are poor, see that the pastor has an income better assured and more satisfactory than their own, and there is no reason why they should contribute anything to his support. There is no loud call for self-denial on any side. The people too are without that bond of union which springs from the common effort to support their pastor, and the pastor and the people lack the bond which is created by an exchange of carnal things for spiritual; and so the devil finds it an easier matter to sow discord in the church. Finally, the enemies of the church declare that the native preachers do their work because they are hired with foreign money. Such are some of the evils that grow out of the system of supporting the native pastors by mission funds.

It must not be supposed, however, that the missionaries, or the native preachers, have done nothing to develop the liberality of the churches. On the contrary, the missionaries have for some years past been urging the duty of self-support on the churches, and in this the native preachers have, in a measure, cooperated with them. The churches have contributed to the support of an evangelist, the Rev. Jose M. Botello, and their contributions to this object have year by year risen rapidly. Sr. Botello has, however, accepted a call to the pastorate of a Mexican church in San Marcos, Texas, and is thus withdrawn from the field. The occasion, therefore, was propitious for turning the attention of the churches to the support of their pastors. Whatever plan might be adopted for this, its success must depend on the spirit in which it would be carried out by the native churches, and it was to consider this matter in all its bearings that the conference was now held.

#### THE CONFERENCE.

It opened on Saturday afternoon, the day of our arrival in Montemorelos. Devotional

services were first held, invoking the presence and aid of the Holy Spirit. The secretary then addressed the native brethren, Sr. Mora acting as interpreter. In the course of the address, the relations of Mexico to our other mission fields were pointed out, and the duty of self-support in the mission churches was presented, with illustrations from other mission fields to show its practicability. Then, after further devotional services, the matter was submitted to the native preachers for consideration among themselves. They met the same evening and deliberated on the matter. Messrs. Graybill and Hall and the secretary also met, and spent a season in earnest supplication to God for the blessing of the Holy Spirit on the conference, and on all the work of the church in Mexico.

#### DEDICATION OF THE MONTEMORELOS CHURCH.

The Sabbath that followed was a high day with the band of Christians connected with our mission in Montemorelos. The new church belonging to them was dedicated. The service opened at 9 o'clock in the morning. The congregation filled the church, a number of persons standing. Mr. Hall offered the prayer of dedication. Sr. Mora, the gifted pastor of the church, who was the first convert of our mission in Mexico, gave a brief history of the erection of the building. Sr. Espinoza, of Jimenez, took part in the service. The sermon was preached by Mr. Graybill, and was followed by an address from the secretary, interpreted by Mr. Hall. Although the services lasted two hours or more, no one showed signs of fatigue, and a more respectful, attentive audience we have never seen. It was evident, too, that some of those present rejoiced in the truth. In the afternoon another service was held, conducted by the native brethren, and in the evening the Lord's Supper was administered.

#### THE CONFERENCE CONTINUED.

The next morning the conference was resumed. It took the form of a colloquy between the native brethren and the secretary, and lasted about three hours. The Mexican brethren were not disposed to accept all the

views that had been presented by the secretary in his opening address, and they appealed to what they knew of the churches and pastors in the United States. The secretary, on the other hand, appealed to the precepts and the examples of the New Testament. There was entire frankness and plainness of speech on both sides, without any loss of good feeling. As we separated, Mr. Graybill remarked, "It was close, penetrating, healthful." The native brethren in ending the colloquy, submitted a plan for the development of self-support in the churches, which they requested us to consider, and the conference adjourned, to meet the next day in Linares, where Mr. Graybill resides. In the afternoon we all went by rail to that city. In the evening a pleasant service was held with the Christians in Linares.

The next day the conference again met. The native brethren were informed that we accepted their proposal. Briefly stated, it is as follows: Messrs. Graybill and Hall will visit all the native churches, and lay before them the principles which should govern in the support of their pastors. They will ascertain from each church whom it desires as pastor, and how much it will give for his support. The native Presbytery will then locate the ministers, and the mission will give, through the Presbytery, only what is necessary to supplement the contributions promised by the churches. In this way, it is hoped, the liberality of the churches will receive a new development; and the native brethren expressed their confidence that our churches in Mexico would become self-supporting. When this result was reached, and the Secretary had spoken some farewell words of exhortation, Sr. Mora made an address on behalf of the native brethren, expressing thanks for the Secretary's visit, which, he said, had done a great deal of good, and he exhorted his native brethren to be faithful to the obligations under which they rested. After we had prayed together, Mr. Hall and the Secretary, who were to go to Matamoros, embraced the brethren and took the train.

The next day we stopped over in Laredo,

at Mr. Hall's suggestion, to visit the school of the Southern Methodist Mission, under the care of Miss Holding. The extensive buildings and grounds of this school are kept in fine order, and the spirit of affectionate care shown towards the pupils impressed us very favorably with the good work done in the school. From Laredo we had a journey of three days and two nights to Matamoros, a night and a day being spent in the stage from the railroad to Rio Grande city, and one night in a Mexican hotel in the town of Camargo. It was Saturday afternoon when we reached Matamoros, and were driven to our mission home in that city, where we received a cordial welcome from Miss Dysart and Miss Lee.

#### THE WORK IN MATAMOROS AND BROWNSVILLE.

The pleasure we had in being within the gates of our own mission was clouded by news which met us on our arrival. Miss Dysart had just received news by telegram of the death of her mother in Missouri, and felt herself under obligation to go to her aged father, and aid in the care of his younger children. Should she be unable to return to the work in Mexico, the loss to our mission would be great. The hope is indulged, however, that some arrangements can be made by which she can, consistently with her duties to her father's family, return to the work in which she has done so much good. Miss Lee, who has made remarkable progress in Spanish during the few months of her residence among the Mexicans, will take charge of the school during the absence of Miss Dysart. This school is in a flourishing condition. After dinner at the Mission Home we crossed the river to Brownsville, and at dusk were welcomed in the Mission Home there by Miss Houston. During the summer she had borne alone the responsibilities of the work in Brownsville, and it was a pleasure to see in her bright, full face that she had been, through God's grace, well sustained in her lot.

The next day we attended services in the morning in the church in Brownsville and in the evening in the church in Mata

moros. In both places the Secretary addressed the congregation, through the excellent interpretation of Mr. Hall. Among the Mexican Christians some very expressive faces are seen. We were struck with the face of the mother of Sr. Mora, the pastor at Montemorelos. She is the woman mentioned in Mr. Graybill's sketch of our mission in Mexico, who received a Bible from two American officers during the Mexican War. The book was destroyed by the bishop. The same officers afterwards gave her another, which she hid under a tree and read. She became a Christian, and when Mr. and Mrs. Graybill first arrived in Matamoros, she came forward to welcome them. Through her the door was opened to our mission work. She still has the Bible which she hid under the tree.

The next day, Monday, we visited the schools in Brownsville and Matamoros. They give evidence of the faithful, painstaking labors bestowed on them, and we could only wish that all our people might see with their own eyes what we saw among the Mexicans. We are sure that their hearts would be touched, and that they would rejoice in the work which has been done. May this work have free course and be glorified more

and more among the interesting people of our sister Republic.

On Monday night the Secretary took the stage for a point on the railroad between Laredo and Corpus Christi. Two nights and two days were spent in the stage, with no stop except for change of horses. This corner of Texas is mainly settled by Mexicans, and is embraced in the work of our mission. The entire field cultivated by our mission in Mexico and Texas is two hundred miles long by one hundred and twenty in breadth. It embraces a population of about 150,000.

In conclusion, the Secretary has to express his devout gratitude to God for the many mercies which attended this trip. It occupied nineteen days, and in looking back over them it seemed wonderful that so much ground had been gone over, and so much had been done. The weather, the roads, the timely arrival of all the native brethren at the conference—in short, everything conspired to make the trip all that could have been expected. And the affectionate Christian intercourse which he had with the missionaries and with the Mexican brethren will always remain a cherished memory in his heart.

#### THE Y. M. C. A. AND FOREIGN MISSIONS.

WE have called attention more than once to the fact that the Young Men's Christian Association of Kansas is sending out missionaries to the Soudan. It will be remembered that at the International Meeting of the Y. M. C. A., which was held this year in Nashville, the action of the Kansas Association in this matter was discussed, and almost unanimously condemned. The strong and prevailing sentiment of the meeting was that any branch of the Association which sent out missionaries practically assumed the functions of a Foreign Missionary Board, and in doing this, not only turned aside from the legitimate objects of the Y. M. C. A. work, but broke comity with the churches. In the *Missionary Review* we find an article from

the pen of Dr. A. T. Pierson, presenting another side of this matter; and not only in justice to the Kansas Association, but in view of the interest and importance of the question involved, we lay before our readers Dr. Pierson's statement:

"Whatever may be said about the 'intemperate zeal' or the 'mistaken methods' of the Kansas brethren, who, under the lead of Mr. George S. Fisher, have organized this new Soudan movement, we feel constrained to say that we have never known any movement that in its inception and progress seemed to bear more distinctly the stamp and seal of God. In fact, the whole movement may be said to have had its unexpected origin in the little prayer-meeting held on a

Sabbath morning in May, 1889, in the study of one of the editors of this *Review*. The International meetings of the Young Men's Christian Association were at that time being held in Philadelphia. Early on that Sabbath morning, as by a common impulse, Messrs. Fisher and Nash, Y. M. C. A. Secretaries of the States of Kansas and Nebraska, and Rev. Thomas C. Horton, Y. M. C. A. Secretary from St. Paul, Minn., came to unite in a season of prayer with the editor, then pastor of Bethany Church, Philadelphia. That prayer-meeting will never be forgotten by the four men that constituted that gathering. The burden of petition was that the Kingdom of God might come; that the gospel might be published to the world in this generation, and that God would in some remarkable way *use us*—the four men there bowed in prayer—to give a new impulse to this work of a world's evangelization. That prayer has been already most remarkably answered. God laid on the heart of the then pastor of the Philadelphia church the burden of arousing the churches to more intelligent zeal for missions, and in June following he resigned his pulpit and parish to spend six months in Great Britain in addressing the people of God on this great subject. Meanwhile, these brethren went to their Western fields and could not lay off this load of a world's destitution. Unexpectedly to themselves they were led in a strange way: they found growing up about them a new foreign missionary interest. It grew and spread like a prairie fire, until it swept everything before it. Had they proposed at the outset to turn the Y. M. C. A. into a foreign missionary organization, they would have felt it at least a *diversion*, if not a perversion of the purposes of the organization. But the movement took so sudden and rapid a progress, that it seemed to defy control. We have never felt otherwise than satisfied that the Y. M. C. A., being, as it is, established for undenominational work among young men, it cannot be turned into foreign missionary work in such form as to interfere with other established agencies without inevitable friction; and we believe that if this

Soudan pioneer mission is to be permanent, it must separate from the State associations where it originated, and take a separate, independent form.

"At the same time we cannot see that any intentional perversion of Y. M. C. A. money or energy has been intended. This whole movement strikes us as one of those rare and exceptional risings of missionary interest which cannot be accounted for by ordinary causes, or confined within ordinary bounds. We simply wait for this rushing torrent that has swept beyond its banks, to scoop out a new and permanent channel, and we look with prayerful interest to see the final issue. We can appreciate the emphatic protest of the brethren of the International Committee, while we confidently believe many of their fears are groundless, and that if they patiently wait and rather seek to guide sympathetically than to arrest arbitrarily a movement so mighty, the ultimate result will be advancement all along the lines.

"Meanwhile, three of the Soudan pioneers are reported dead with African fever; and a startling rumor in the *New York World*, which has not been confirmed, states that Mr. Kingman and others have been massacred. We wait with no little solicitude to hear further and authentic news. It would not be surprising if God should baptize this new mission in blood. If He has a really great future before these devoted young men, it may be that a cup of suffering is to precede the chalice of joy. That is God's way. Let us not hesitate if He calls for more martyrs to follow in the steps of John Williams, Coleridge Patteson, and James Hannington.

"At the same time, is not God speaking to us a word of *caution*? Is it prudent to rush into Equatorial Africa with no knowledge or experience of a torrid climate, to face unknown foes, peculiar forms of disease, and a thousand perils which, like the *flora* of the country, are indigenous to the soil, without all adequate information and provision against such exposures? We are not to count our lives dear unto ourselves, but are we not to reckon them dear to our Master and for our Master's sake?"

## SCHEDULE OF TOPICS FOR THE MONTHLY CONCERT.

JANUARY—General View of the Foreign Mission Work.	JULY—Indians, Chinese and Japanese in America.
FEBRUARY—China.	AUGUST—Greece and Papal Europe.
MARCH—Mexico.	SEPTEMBER—Japan and Korea.
APRIL—India.	OCTOBER—Mohammedan Lands.
MAY—Territory yet without a Missionary.	NOVEMBER—South America.
JUNE—Africa.	DECEMBER—Islands of the Sea.

## FOR THE MONTHLY CONCERT: SOUTH AMERICA.

## THE GOSPEL IN INTERIOR BRAZIL.—BY REV. JOHN BOYLE.

In company with Mr. Cowan I recently made an evangelistic tour through the States of Goyaz and Minas, an account of which may give encouragement to our friends who interest themselves in the progress of the gospel work in this country.

We left Bagagem on Friday, May 9th, and on Saturday of the following week reached Santa Luzia, in Goyaz, where we have, as all the readers of the *Missionary* know, quite a large congregation of believers. This congregation is composed of a number of the best families in the town and vicinity, together with relatives and dependents. Two days before we arrived it was reported by some one from near Bagagem that I had died, and that on my deathbed had called for a priest, and confessed that at heart I was a Catholic, having preached the Protestant religion only because I had been sent to do so. The news of Brother Dabney's death having been published, some one no doubt supposed it was I, and invented the rest—the same lie that the Romish clergy loves to spread about Protestants from the time of Luther to the present, with a view to injure the cause of the truth before the people. This time the minions of Satan were entirely too fast, and their falsehood reverted on themselves. I preached in the town every night until the following Thursday, when we rode out to the "fazenda" of Sr. Antonia do Costa, one of the church members, where we remained over Sabbath, celebrating a marriage ceremony on Friday night, and on Sunday night ad-

ministering the Lord's supper to quite a company of believers, admitting to full membership three young persons, baptized children of the church. On Monday morning we rode across to the "fazenda" of Sr. Manoel Jose, where several persons made a profession of their faith, several children were baptized, and we celebrated the Lord's supper. Your readers will remember that Mrs. Boyle, in her letter about our trip last year, spoke of Sr. Manoel's grown daughters, who then professed their faith, and who did not know how to read. I am glad to say that they have since learned, as well as several others who then professed Christ, and now read well enough to sing the hymns.

One of the persons who made profession of his faith this time is the married son of a neighboring "fazendeiro," who is a very bigoted Romanist, and who threatened to disown his son if he became a Protestant. This did not deter him, however, and he, his wife and all his children were baptized. Next year I hope and expect to visit his father and preach in his house, and hope for his conversion.

On our return to the town, I preached again until Sabbath night, when the Lord's supper was celebrated. In town two persons professed their faith. They were the husband and son of a woman who became a Christian last year, and whose conversion was singular. On a former visit to the place, when we went into the town we rode past her house, and when her husband told her

it was the Protestant minister who passed, she began to make the

#### SIGN OF THE CROSS

and repeat the creed, to free herself from the evil influence of our presence. She afterwards listened to a conversation in which some one was telling about what we believe. She was astonished to learn that our doctrines were not diabolical; she even thought them good, and resolved to hear us preach. She had heard that when the minister prayed the people shut their eyes and bowed their heads so as not to see the devils that gather about the preacher; she determined to keep her eyes open to see if it was true. The result was her conversion, and she joined us last year, and is a firm and happy believer. This year she laughed and told us all about it, and how she thought we were in league with the devil.

This year twelve persons in Santa Luzia made a profession of their faith, six being baptized children, and eight children were baptized. We now have there a congregation of seventy five communing members, with thirty four baptized children, and they call loudly for a pastor. I don't know what the Presbytery will do. I shall insist upon some one being sent to them.

From Santa Luzia we went across the country to Paracatu, one hundred and sixty miles east of Santa Luzia, in the extreme northwest of Minas Geraes. Next to the capital of Goyaz, Paracatu is the largest and most important town in the "Far West" of Brazil. It will be remembered that in 1884 I visited the place for the first time, preaching to large crowds who gathered in the street to hear. In 1886 I again preached there for several days, in company with Bro. Thompson. In May, 1888, he and Bro. Tucker stopped there on their way to the S. Francisco, and in August of the same year I passed there on my way back from the capital of Goyaz. We always had large audiences, the people asking us to preach in the open air, as no room in town would hold the numbers that desired to attend. I

knew they liked the doctrines we preached, but I never knew whether any one was converted. A few months ago a lady friend here in Bagagem asked me if we had a church in Paracatu, and when I said no, she said, "But you have church members there;" and on my assuring her that we had not, she told me a friend from there told her that quite a number of men met together every Sabbath to have worship and study the Scriptures. It was a

#### WONDERFUL SURPRISE

to me. When we got there this year, we found that those meetings began over two years ago. At first a poor blacksmith asked a negro carpenter to go to his house to read the Bible together, both being believers; some one else joined them, then another, and still another, till they were about fifteen men. Some one among them would read a chapter from the gospels, another would read a prayer, another a chapter from an epistle, two mulatto boys would sing several hymns from a hymn book I had given to some one. By their serious earnestness they commanded the respect of everybody. On Sabbath morning we met with them and led the worship. The "delegado," or sheriff of the town, asked me to preach at his front door, which we did every night during the week, except Wednesday, to good audiences, which gathered in the street and in the room behind me. Wednesday night we preached in the house of one of the believers, a widow lady, when sixteen persons professed their faith in Christ. Friday night, after the public preaching, we had service at another believer's house, when quite a number were baptized. Saturday night, before public preaching, the family of the blacksmith was baptized. During the day I baptized, at his own house, an old man seventy-nine years of age, who is not able to walk, and who has never attended mass nor other ceremonies of the Romish church since he was a young man, being then converted by the reading of a Bible. Altogether twenty-eight persons professed their faith, and sixteen children

be baptized. Several persons who are believers did not openly confess Christ for various reasons. On Sabbath morning the Lord's supper was administered at the house of the widow lady referred to above. Her son, named Celso, a boy of about seventeen years, is an earnest, intelligent young Christian, and is anxious to study for the ministry—he is in the normal school, and will finish his course next year. We hope, with God's will, to take him under our instruction then as a candidate. You may be sure

#### WE WERE REJOICED

to know that God had been blessing his work to the conversion of souls, so that our work has not been in vain. We were absent from home only six weeks on this trip. We hope to make one or two shorter trips during this dry season. Our work in all the interior country is in an exceedingly promising state. Several persons have already become Christians in Brejo Alegre this year, and others are waiting our next visit to make open profession of their faith. Beyond Brejo forty miles a family has been expecting a visit from us for two years, hoping then to join the church. Other places in the same direction are begging for a visit. Patos and Santa Anna, one hundred miles to the east, persons have been begging for a visit for three years, waiting to confess Christ before men. Day before yesterday we received a letter from a colporteur, written from "fazenda" one hundred and twenty miles to the east, where I preached two days in 1884, urging me to go there, as there are families of believers, with about eight persons in each family.

#### "O EVANGELISTO."

Our paper, *O Evangelista*, is increasing its subscription list by nearly every mail that comes, and we receive letters, many of them from persons not Protestants, speaking in the most encouraging terms of the paper. We have nearly 700 subscribers in all parts of Brazil. By means of the paper we reach every ten days to this

large audience, a large part of which are nominally Catholics.

We are glad to encourage the church at home by good news from Interior Brazil. Last year over forty persons made a profession of their faith in the Saviour. Already this year forty-five persons have done so.

The believers at Brejo Alegre are engaged in building a church. At Santa Luzia, they will do so as soon as they are assured of having a pastor.

Early in 1885, I received the following letter, which has done much to encourage me ever since, and which will no doubt incite others to imitate the writer in offering special prayer for special persons:

"BALTIMORE, MD., May 14, 1885.

"DEAR MR. BOYLE: Ever since your last letter appeared in the April *Missionary*, something has been urging me to send you a line of thanks and a word of cheer. We all enjoyed it so much, and Mr. M. alluded to it so beautifully from the pulpit. I believe it will have the effect of stirring up the church, and that they will not let this field of the great interior of Brazil be neglected. It is my earnest prayer. But, alas! how little we who stay at home can do for this great cause. We can only give our prayers and our money, and that is so little compared to what those give who go forth among the heathen. True, God needs both kinds of workers, and will bless both.

"I often ask in my prayers that God may give you an immediate blessing, that the very moment I am praying He may give you just the grace you need for the special work you are doing that day. So at some time when you seem to be particularly helped, remember God's people at home are praying for you. Remember, too, that it is God's work you are doing, not your own, and in his own time and way He will 'bring it to pass.' May God bless you and yours. May He sustain you in mind, body, and heart, and finally bring you into 'His promised rest.'

"AN UNKNOWN FRIEND."

I have never known who my unknown friend is. I trust she will pardon me for

making her letter public. I do so now to let her know that those prayers have been and are being answered. God has opened up this country in a marvellous way to the preaching of His gospel. He is blessing the truth to the conversion of souls in every part of the land. What we need now are men and means. Christians at home must not diminish their prayers for the missionaries and their work, but they ought to pray more that our work be sustained liberally in every respect. We need not less than one hundred men at once in Brazil to preach the gospel. This is not extravagance; it is the plain, simple statement of the truth. One hundred men would be few to supply the calls of the people, and to meet the needs of the occasion. If Brazil is not evangelized speedily, the churches at home must answer for it. Christians ask God to open the doors for the preaching of His gospel. He has thrown the doors wide open, and said to the supplicants, "There! the doors are open." The churches folded their arms, and said, "No, we cannot enter so fast; we did not know you were going to open *so wide*." In reply, God called upon the churches through the first Synod of Brazil, which met two years ago, for fifty-two men. The church at home was still skeptical. But wider still the Lord has opened every door and window, and as a rebuke to the church's indifference and unbelief, He sees fit to take away one

and another of the few already sent. Houston, Lenington, Chamberlain, McLaren, Howel, all were withdrawn to the United States. Thompson, Dabney, and now Dr. Blackford, have been taken to a better service in the presence of their Lord.

How long will the church keep up this contest with her risen, glorified Saviour? How many laborers must break down or die before the churches shall be chastened into doing what they have been praying to be allowed to do?

Our new constitution for the Republic has just been promulgated, to be discussed and adopted by the Congress to assemble on November 15th. It guarantees separation of church and state, full liberty in matters of religion, and all the other reforms that the provisional government has decreed. It also banishes the Jesuits from the country, and deprives all religious orders of the right to vote or be members of Congress.

I resolved to accept Brazilian citizenship, and have been enrolled as a voter. The clerical party is working with might and main to get a majority in the first Congress, so as to mould the constitution. We hope the provisional government will decree its adoption before Congress meets. A struggle is coming, and there will most certainly be bloodshed. But God rules, and in him we trust.

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#### PAPAL IDOLATRY.—By REV. S. R. GAMMON, CAMPINAS, BRAZIL.

THE writer who undertakes to give an adequate idea of the idolatry of Romanism has before him an arduous task. In this short paper, there is no attempt to give a full account of these abominations. The aim is, by mentioning a few of the outward manifestations, to give some idea of the system of which they are the outgrowth.

The writer on this subject is not curbed by a fear of exaggeration; he is troubled only because of his inability to make the picture a true one. Language is not sufficiently strong for the description; and even

if the words were in our vocabulary no one would dare offer them to readers of refinement.

The history of a nation's life, commercial, literary or religious, is in a measure told in the nation's language, and the *nomenclature* of papal lands will give us some idea of their religious life. All have been struck with the frequency of the word "Santa" (holy) in the nomenclature of Roman Catholic countries, but no conception can be formed of this blasphemous sacrilege until one is brought into personal contact with it. Christian

sensibility is horrified at the idea of naming a state or town "Espirito Santo" (Holy Spirit); but in Brazil, for instance, this is common, and "Bom Jesus" (Good Jesus), and "Santo Coração de Jesus" (Sacred Heart of Jesus), are favorite names for streets and other public places. The name of the author of certain text-books is "João de Deus" (John of God); and not uncommon are such names as "Francisca de Jesus" (Frances of Jesus), "Gregoria da Trindade" (Gregory of the Trinity), while a merchant in the city of Sao Paulo, as if to canonize and deify his satanic majesty, calls his establishment "Soja do Bom Biabo" (Store of the good devil). This prostitution of our sacred vocabulary, leveling it with words of profane signification, may well prepare us for other manifestations of this same spirit of idolatry. These other manifestations we shall not have far to seek.

At any point in the fields or by the roadside where a member of the Church of Rome meets his death by violence, or in any unnatural manner, a cross is set up, and the place thus marked becomes thereafter sacred. To this cross the faithful go to offer prayers and to make vows, the prayer being made and the vow offered, not to God, but to the soul of the departed one. When a man loses his ox, or in case he has some bodily affliction, he goes to one of these crosses, prays to the departed, and vows to bring a certain offering to the shrine on condition that the ox is found or the affliction removed. At the foot of some of these crosses a great pile of stones is seen, some of them having been carried for miles, and not unfrequently on the head, in fulfilment of these vows. Near to the little city of Mogy Mirim, when walking with an elder of our church in that place, we came to one of these crosses by the wayside. Imagine my amazement—yes, my horror—when I was told that this cross marked the place where a man had been publicly executed for capital crime!

One of the most striking evidences of Rome's idolatry, however, is seen in her processions or festivals. On these occasions

their saints and miracle-working images are on exhibition, flags and banners are displayed, a band of music is in attendance, while the air is filled with the sound of bursting rockets. In fact, there is no passion of man's carnal or sensuous nature that is not appealed to.

A few Sundays ago was the festival of the Holy Spirit. While I was at breakfast the procession passed under the window. Two young women walked at the head of the company, beautifully dressed in spotless white, with wreaths of flowers, and long veils falling almost to their feet; they were attended by standard-bearers, while the band played some stirring national air. One could almost imagine himself in ancient Rome watching a procession led by the vestal virgins.

But the climax of the idolatry as seen in Brazil seems to be reached in the religious orgies at Pira Pora. The attraction at this little town is a miracle working image of great notoriety, called "Bom Jesus" (Good Jesus). A swine keeper had prayed earnestly to the Saviour for a blessing, and as an answer to his prayers he found this image floating in a certain river. The image is of wood, about the size of a man, is dressed in a short cloak, and kept by priests who are his special ministers. All over the country the faithful pray and make vows to this "Bom Jesus" of Pira Pora when they wish any special blessing. When the prayer is answered many times a pilgrimage is made to this shrine, the pilgrim bearing some offering to "Bom Jesus." People have been known to walk for miles to make this pilgrimage, in some cases barefoot, and with their feet tied together, to prevent stepping more than a few inches at a time. The chapel where the image is kept is thickly hung with representations in wood and clay of arms, legs, heads, or other parts of the body that were once affected, but have been cured by the power of this image "Bom Jesus." How strikingly this calls to mind the days when Romans, who had escaped from shipwreck, hung up offerings in the

temple of Neptune, commemorating their deliverance by the favor of this god of the sea.

The festival of "Bom Jesus" of Pira Pora is celebrated annually, about the first of August. For some days special trains are run, all of which are crowded. The assembled multitude, both men and women, give themselves up to feasting, gambling, and all manner of sin and immorality. The occasion is a high day with Satan and his infernal hosts. With the devout and faithful the object of the visit is to see and worship the image. They pay to the priests in charge a certain sum of money, for which they are allowed the privilege of crawling on their hands and knees to kiss the foot of the image of "Bom Jesus." Can our brethren from Japan,

China or India, show us idolatry more bold or degrading than this?

Of course it is not meant that all Brazilians believe in these abominations. The intellectual people, and many of the better classes, have no faith in this degrading superstition. But the title of this paper is papal, and not Brazilian idolatry. The faithful and devout Romanists do believe blindly in all this, and Rome's regret is that all men are not thus faithful and devout.

Such is the revolting idolatry of Romanism. Such is that apostate communion that the *liberal minded* men would have us recognize as a true church of Christ.

May the power of the beast speedily come to an end!

#### CEARA.—By REV. DE LACEY WARDLAW.

CEARA is one of the most important of the United States of Brazil. It is fourth in density of population, sixth in number, while it is thirteenth in area. Its people are noted for energy, misfortune, and restlessness. They have done more to develop other States than the people of any other section. When the other States want enterprising people they say, "We will get Cearenses." The rubber fields of the Amazons were developed by Cearenses. The Government is establishing colonies of Cearenses on the disputed frontier between Brazilian and French Guiana. Pará imported mandioca flour until she had settlements of Cearenses, and last year she exported. The central sugar plantations of Maranhao sent for Cearenses; the army and navy are largely recruited by Cearenses; the coffee plantations around Rio have Cearenses. They are as noted for misfortunes as for energy. Prolonged droughts decimate the population and destroy the cattle, and these have developed the energy and the restlessness of the people. On account of this restlessness we generally have more of our congregation out of the province than in it.

The people are lovers of liberty. They freed all the slaves in the old province five years before the emancipation, and this with

the opposition of the Imperial Government. When the Republic was declared, this province formed its own government and took a strong state's rights position. Unfortunately the habitual restlessness of the people did not permit them to remain in their original attitude. Still they have been humored, and there have been no changes in the local administration by the general government. They have been permitted to retain the Governor they set up for themselves when the monarchy was abolished, while, in most of the other States, there have been numerous changes.

Our Presbyterian mission has been established about eight years, but has been a one-man mission all of the time. During two of these eight years there has been no resident missionary here. The field was a virgin field and opposition assumed a form different from that manifested in other States. The Legislature passed resolutions condemning the work and protesting against the missionary's presence, and imposed taxes that virtually stopped colportage. After we had found other ways of keeping our work before the public and scattering religious literature, they began an organized opposition, which has been extended throughout the province.

During the first year the first Protestant church was organized, and during the third year a second was organized in a neighboring State. About eighty adults and ninety children have been received into church-membership. The church in this State has now only about thirty-seven active members. The famine has scattered our members throughout the whole country. Along the Amazon we have eighteen members from this church and the one in Mossoró; others have gone south.

At three points where we had promising beginnings we have no active believers. At Baturité we have a good congregation.

Our elder conducts a night school for all comers, and has an afternoon-school; he receives ten dollars a month for this, and his school has been the means of adding several persons to our congregation. Our other school had to be discontinued, because the hot rooms affected the health of scholars and teacher. It was feared that the teacher was going into consumption, but she is now better. It is time that we were getting into good quarters, and the prospect is good for our opening our schools in October. Miss Chambers, of Lexington, Mo., sent out by the church of Independence, and Miss Cunningham, supported by the church at Fulton,

Mo., and D. Maroca, our old teacher, will make a good staff. A great deal of the popular prejudice has been overcome, but the opposition has become more organized than ever. Still we are making progress and have had very little to disturb us in the meetings we have had in the outskirts, even in that part where on two former occasions my wife was struck with stones while visiting with me.

I know that we will be successful, if we work faithfully; yet I fear there is trouble before the country, which will be aggravated by the religious question. There was a small paper here that called itself the Catholic organ. Now a new paper has been started, edited by the priests and under the patronage of the bishop. There is also a clerical party called "O Partido Catholico." This party is opposed to the adoption of the Constitution, which forbids members of religious orders to vote; clergymen of any denomination to sit in legislative bodies; Brazilians to be monks or nuns, and the Jesuits to live in the country. All of which things interest me little, because, under the monarchy, when the Romish was the established religion, the preaching of Christ was blessed to the conversion of souls, and under the republic our only hope for this people is still through "the foolishness of preaching."

#### BRAZIL: THE OUTLOOK.—BY THE REV. E. LANE.

In the last few years Brazil has attracted a good deal of attention. Two great and bloodless revolutions have occurred there in rapid succession, and the world has not yet ceased to wonder that they could have been accomplished so quietly. The liberation of over a million of slaves, and the blotting out by that act of a hundred millions of dollars of property, was a sublime act of the Brazilian people, and a large price to pay for their country's welfare.

The overthrow of the monarchy was essential to secure political and religious liberty, and to lift from the country the incubus of superstition and the despotism of the Jesuits, which, under the sceptre of the princess

whom they were preparing to put on the throne, would have been more firmly established than ever.

#### WILL THE REPUBLIC STAND?

The providence of God alone can answer this question. It is with nations as with rivers; they do not flow backward, but onward. The causes which brought about the present state of things date back forty or fifty years, and from little rivulets have become deep and mighty streams, sweeping away the dams and other obstacles which ignorance, tyranny and superstition had built to stop their course.

The Bible teaches that there is an analogy

between material and spiritual light. God said, "Let there be light, and there was light." Christ said, "I am the light of the world; he that followeth me shall not walk in darkness."

There is a like relationship between civil and religious freedom. The Emperor of Brazil remarked on one occasion, "I prefer Roman Catholicism to Protestantism because it is more friendly to monarchy."

Emilie de Laveleye, the celebrated Professor of Political Economy in the University of Liege, and himself a Catholic, but an honest seeker for truth, tells us in his tract, *The Future of the Catholic Nations*: "The Reformation has favored the progress of the peoples who adopted it, because it permitted them to found free institutions, while Catholicism condemns to despotism, or to anarchy, and frequently alternates from one to the other. The natural government of the Protestant nations is representative. The natural government of the Catholic nations appears to be despotic."

None of the leaders of the late revolution are members of the Protestant Church, but their logical instincts led to see clearly that the tap root of the tree of liberty is religious freedom, hence one of the first acts of the new government was to establish

#### RELIGIOUS LIBERTY IN BRAZIL,

as will be seen from the following articles:

"Article I. Federal and state authorities are prohibited from making laws or regulations, or performing administrative acts for the establishment or prohibition of any religion, and from making distinctions on account of religious and philosophical beliefs and opinions between inhabitants of this country.

"Article II. All religious denominations have equally the right to liberty of worship, and that of governing themselves in accordance with their respective creeds, without being disturbed in the private acts pertaining to the exercise of this right.

"Article III. The liberty hereby instituted embraces not only individuals in their indi-

vidual acts, but also churches, associations and institutes in which they are united, to all of which belongs the right to organize and maintain their corporate existence without interference of the government in conformity with their respective creeds and discipline."

#### ATTITUDE OF THE ROMISH CHURCH TO THE REPUBLIC.

One of the principal journals of Rio de Janeiro, in its issue of August 10th, says: "The whole Catholic press of this city is frankly contrary to the actual state of things, but it has not been able to do any harm, because an intelligent public opinion knows how to repel the exaggerated clericalism which it preaches." One of these priestly newspapers, published under auspices of a bishop, declares that its publication is "a protest against the growing and invading torrent which threatens to barbarize like a vandal horde our holy religious beliefs." As absolute and impartial religious liberty is secured by the republic to all who live in Brazil, the real motive for the opposition of the priests is that which moved Demetrius and his fellow-craftsmen to oppose Paul: "Sirs, ye know that by this craft we have our wealth."

#### THE SET TIME TO EVANGELIZE BRAZIL HAS COME.

The command of Christ is, "Give unto Cæsar the things that are Cæsar's, and unto God the things that are God's." The evangelical church in Brazil has a fine opportunity to work out these two great truths taught by the Saviour: to obey the civil power in its legitimate sphere, and thus plant in the minds of the people the great fact that the unadulterated religion of Jesus Christ is the friend and not the enemy of good government and of the rights of the people, while the unused facilities now offered for making known "the things which are God's" will bring to the minds of the masses the claims of the gospel and the needs of their own souls.

Reader, do not forget to help Brazil in

this the great seed-time of her destiny. Help her with your prayers, help her with your own flesh and blood, if the Lord calls you or those dear to you to preach or teach for Him in that land; help her with your *means*,

which is the least precious thing you have to offer. "Say not ye there are yet four months and then cometh the harvest; behold I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest."

#### REACTION.

THE Republic of the United States of Brazil is beginning to meet with some very serious troubles. The few real republicans and the republicans by force of circumstances, into whose hands this immense country fell, through a revolution that astonished the revolutionists as much as it did the revolutionized, seem to have lost themselves in the intricacies of the governmental machinery, and are wasting golden opportunities and precious time in non-essentials of civil service, and in tinkering with finances, while the arch enemy of liberty is wide awake, and is organizing and marshalling all its forces to resist the republic by every means known to popery and jesuitism.

Don Antonio, late bishop of Para, now archbishop, heads the forces, and is endeavoring to create a Catholic party, constructed from all of the old political group who still believe in the "Holy Roman Catholic Church one and infallible," and that, too, with an apparent success that bodes no good to the young republic.

The provisional government abolished the saint days of the church from the list of official holidays; yet never before were the churches so filled, nor the *festas* so well attended, as during the month of May, "the month of Mary."

Public departments are kept open on their old 'holy' days, but the employes do not come. The schools are open but the scholars do not come. Public school teachers, in the teeth of the new law, take their pupils to confession and mass, a thing rarely done before; and so the church defies the state. During the late persecution of Protestants at Cruzeiro, the parish priest published a letter denying any complicity in the attack on the pastor, but impudently added, to show

how tolerant he was, that he had only to raise his finger to have the last Protestant driven from the village. This is unfortunately true of this, and a great many inland towns, and if some morning he should raise his finger out they would go, and there would be no redress.

The bishop's pastoral is being scattered by thousands over the land; papers are being started in the interests of the Church of Rome, and their circulation enforced among those who can read; schools are being organized, and the priests are openly teaching the people that they owe their duty to the church first, and to the government afterwards. The bishop of the diocese of Sao Paulo, has published a notice to all the "faithful," that civil marriage is no marriage at all. Throughout the country there has been a sudden and an enormous increase in the number of marriages to anticipate the date when the new civil marriage act takes effect. The rumor that the synod of bishops lately held in Sao Paulo had, besides the collective pastoral, issued a secret circular to the clergy, instructing them to resist by all safe means every measure adopted by the republic, is corroborated by the bold and defiant attitude taken by the priests of the interior. We may, therefore, prepare ourselves for a hard fight with Rome; for rotten and demoralized as her organization in Brazil has been in the past, reinforcements are being brought forward. The old cunning and craft are still available, and the church holds the most of the people in her firm grasp. The very ignorance and superstition she has so systematically fostered are now powerful weapons in her hands. Unless the forces opposed to clerical sway unite and organize, it is not impossible that Rome may

carry the first election. A well organized anti clerical party could control the majority of votes, as the masses on whom Rome places her greatest dependence, are excluded by reason of their ignorance.

It is estimated that there are 500,000 nominal Protestants, among whom the percentage of illiteracy is very small. There is about an equal number of free-thinkers, materialists, "indifferents" and positivists, who, if they would group themselves together with the Protestants, could control elections. This class are, however, indifferent in religious

matters, and if the sectarian lines were sharply drawn, would side with their wives and mothers, who are under control of the priests. If this issue is not made, however, Rome is almost certain to control the first Congress.

We who follow the doctrines of the New Testament, of course believe in the ultimate downfall of Rome, but it behooves gospel Christians to do their utmost to hasten this event, and labor for the speedy subjection of the world to Christ.—*Brazilian Missions.*

#### DOES BRAZIL NEED THE GOSPEL?—BY MISS HENDERSON.

For the enlightenment of those whose so-called charity is shocked by the assertion that the Romish church is an apostate church, and who do not realize that the countries which have been long under her dominion need the light of the gospel, we would present a few facts which are occurring in the full light of the civilization of the nineteenth century, as the results of the teachings of that church for nearly four centuries.

Within the limits of the city of Bahia, capital of the state of that name, numbering 123,000 inhabitants, and one of the great commercial cities of the new Republic of Brazil, and therefore in contact with the outside world, stands an old church called the *Ingreja do Bomfin*.

A *feira* is held here annually, called the "Lavagem do Bomfin." The church is cleaned but once a year, and as might be expected, becomes very dusty and filthy. When the season for the *feira* arrives, the devotees assemble and pitch tents around the church, which, as usual in this country, is surrounded by a large *patco*, or open space for fireworks, processions, etc. Quantities of water are thrown on the floor, and the accumulated mud and dust are stirred up until it becomes a filthy pool. For a whole day "the blind, the halt, the withered," a multitude of impotent folk, lie down and roll in the dirty water, drinking it in, as it is supposed to possess miraculous virtue. At the close of

the day the floor is washed and left to accumulate material for another year, while the people who have come together from afar to celebrate the *feira* deliver themselves up for the two following days to gambling, bacchanalian revelry, and the unspeakable abominations which distinguished many of the pagan festivals of antiquity. It may be a matter of surprise that the frequenters of these orgies are not confined to the lowest classes of society.

The bishop of Bahia, justly considering it a blot on even Brazilian Romanism in this year of our Lord 1890, has vainly protested against it for several years. Two years ago he ordered the church to be closed to prevent the degrading and scandalous scenes which occurred on such occasions, but custom and superstition were too strong for him. The people broke open the doors and proceeded to their usual demonstrations.

A common reply to any remonstrance against such things, is: "It was the religion of my father, and I cannot abandon it."

A *feira* which is celebrated in the State of Sao Paulo, on the river Tiete, is in fulfilment of a vow made some years ago on the occasion of a pestilence which visited the little town of Tiete. The people promised if the town were delivered from the scourge to take the "bandeira do Espirito Santo" on a pilgrimage down the river every year. Two or three days before the day arrives, the

image of a dove mounted on a pole is carried on board of a boat and rowed by its attendants many miles down the river. As in all new countries, the houses are built along the streams, and every house is visited and the image presented to be kissed, while an alms is solicited from the faithful for the Holy Spirit.

On the day of the festa the boat bearing the "Divino" and the alms approaches, and under the bridge which divides the city into two parts is met by another boat, gaily decorated with flags, containing a band of music and the prominent members of the Brotherhood, dressed in their opas, in attendance on the "imperador da festa," as the person is called to whose lot it falls to be chief of ceremonies and master of the feast. The alms are delivered to the persons in the boat and the crowd proceed to the church, where music and fireworks amuse the people until the hour arrives for a mighty dinner, in which all participate. The expenses are paid by the alms, and the master of ceremonies is expected to make up the deficiency. This often amounts to hundreds of dollars, as the crowd is great. Formerly the "imperador" was dressed in royal robes and suitably attended, but of late the magnificence of the spectacle has somewhat declined.

Surely such scenes were in the mind of the prophet Isaiah when he uttered the searching words contained in the forty-fourth chapter of his sublime prophecy; and David's pithy comments on the makers and worshippers of idols is as exact now as in the day they were uttered, "They that make them are like unto them, and so is every one that trusteth in them."

Let us turn for a moment to another and brighter side of the picture, and note the effect of the preaching of the pure gospel.

There is a remnant even among those who bow the knee ignorantly in the temple of Rimmon, and a promise to those who truly seek after the Lord, that they shall find the light. "But how shall they call on Him in whom they have not believed, and how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?"

A little less than two years ago, Mr. Chamberlain and Mr. McLaren, in their missionary journeyings in the interior of the province, visited a small town called Fartura, one hundred and twenty miles from Botucatu, one of the remote stations, occupied at present by the Rev. J. R. Braga, a Brazilian minister. Two months ago a man reached this place on foot from Fartura. He came to make his profession of faith, and to request the pastor to go to Fartura and organize twenty families, consisting of one hundred persons, to be baptized into an evangelical church. A few of them could read, and they had the Bible, while an humble member of the Sao Carlos church who could not read, had been living among them and could speak to them of his Master.

As soon as pressing engagements will permit, Sr. Braga will go and organize the church, although his hands are already full with five churches and eleven preaching places. The man who came was thirty seven years of age, and already had several grandchildren, as he had married at seventeen and his daughter at twelve years of age.

Calls from every side attest the greatness of the need of laborers and the whitening of the harvest, but there are none to respond. The few remaining workers are overwhelmed.

Who will come up to the help of the Lord?  
—*Brazilian Missions.*

#### FIRST IMPRESSIONS IN BRAZIL.—REV. THOMAS J. PORTER, CORYTIBA, PARANA, BRAZIL.

Among our very first impressions is a painful one of the irreverence of Romanists in their use of the names of God. For example, the square on which we live is known as "the square of the Good Jesus." They call their

children by the same sacred name, "Jesus." And they have in Rio the "Navigation Company of the Holy Spirit" and the "Brewery of the Holy Spirit."

The Roman Church has made them so ir-

reverent, ignorant and skeptical, that the majority of Brazilians have practically no religion. Many writers for the press evidently do not know what Christianity is. They have seen it as belied by the lives of priests, of whose wickedness horrible stories are currently believed. No intelligent man now sends his wife or daughter to the confessional. Old missionaries say they have never met a Brazilian who confessed belief in the infallibility of the pope. And now, since the separation of church and state, the only power of the priesthood is "the power of the keys." But very few Brazilians ever confess, except at marriage and at death. And very often they are buried without the presence of the priest. What effect civil marriage may have on the influence of Romanism remains to be seen. But evidently the events of the past year have weakened that influence. Almost nobody in this city attended the services of holy week; yet it is scarcely four years since the vicar-general of the province of Parana, from this same capital, dared to order the people to burn the Bibles the missionaries were selling.

On April 21st the hanging of Xavier Tivardes, in 1792, for conspiracy to create a republic, was celebrated with great show of attachment to the republic. You remember that after his execution, the Bishop of Rio had the *Te Deum* sung in the churches. I was glad that I could not discover a priest among the crowd. The speeches I heard were weak and tame. The only man who made a good speech was promptly carried off to Rio de Janeiro to be tried for treason in mildly and justly criticising the provincial governor. The large portrait of Tivardes which appeared in the leading daily paper of the city, bore a striking resemblance to the head of Christ, as drawn by Carracci. This fact was probably the resultant of journalistic enterprise, infidel irreverence and republican spirit.

The eight men who form the present military dictatorship are considered to be intellectually the ablest in the country. So far they have been wonderfully wise, temperate

and just. The preference expressed by many for adopting a national constitution by arbitrary methods, rather than by a vote of the people, forcibly remind us that this is not Saxon and Protestant American, but Latin and Roman Brazil. However, it should be remembered that more than four-fifths of the population cannot read nor write, and therefore cannot vote. And many voters are hardly fit for self-government, they are so ignorant and destitute of patriotism. At best the republic will be, for a time at least, an oligarchy. Yet, if it accomplishes the tithe of what Brazilian patriots hope from it, the abolition of the monarchy will be justified.

Contrary to the prevailing opinion in the United States, Dom Pedro II. was not a remarkable ruler. It is said here that he aimed to be thought scholarly and liberal, and was, in fact, neither a scholar nor a father to his country. He left without a friend and without an enemy. I have heard Brazilians say, "He was a banana." He did much for his empire; but why did he not stimulate his subjects to develop their rich but uncultivated country? Why did he not educate them to independence of foreign labor, capital and enterprise? What has he done of late years, except at the monition of the coming event? Since the martyrdom of Tivardes, republicanism has lived and thought and waited the fulness of time. The emperor knew this, and knew when the time had come.

I will not lengthen this letter by enumerating facts to show the profound ignorance of the people and the wretchedness of their schools; such facts as these: there is no college in the American sense in the country; thirteen teachers of the public schools in Pernambuco were dismissed because *they could neither read nor write*; but, in view of the whole situation, it is evident that the imperial need of this country is Christian education, from primary schools to a Robert College. Such schools would be the right arm of the church of Christ in moulding the the republic of Brazil.—*Missionary Review*.

## PROTESTANT PAPERS IN BRAZIL.

BRAZIL has at present six, to-wit: *Imrensa Evangelica*, weekly; *Evangelista*, three times a month; *Apologista Christao*, weekly; *Expositor Christao*, fortnightly; *Trauto*, monthly; *Pulpito Evangelico*, monthly. The representative Christian newspaper has not yet made its appearance in

Brazil,—a paper that is able to cover the whole ground. The capital and the men are both wanting. The present religious press is in the hands of busy, overworked missionaries, who edit their papers in the hours stolen from rest.

## THE REV. J. W. DABNEY.

THE *Revista*, a Brazilian paper, contained the following tribute to Mr. Dabney, from the pen of Rev. Edwardo Pereira, President of the Synod Committee of National Missions:

"Another combatant falls in the glorious battle-field of the gospel. The first of next May will only complete a year since Rev. J. W. Thompson was snatched from us by the terrible epidemic in Campinas; and now the same scourge obliges us to place on the fresh-made tomb of our brother, Rev. J. W. Dabney, our myrtle wreath. Once more we bow submissive before the inscrutable providence.

"In 1875 our brother came to Brazil. He taught in the *Collegio Internacional*, at the same time having pastoral charge of the Presbyterian Church of Campinas, conjointly with Rev. E. Lane. He had lately lived for some time in Jundiaby. In spite of his feeble health, he carried on alone the whole work of the station during the recent absence of Rev. E. Lane, preaching regularly in Campinas, Itatiba, Braganca and Santa Barbara. Of a character in the highest degree lovable, he captured the sympathy of all who had the privilege of enjoying intercourse with him. Frank and open, he knew how to adapt himself readily to the national character.

"Weakened by his constant labors, he was preparing to return to his native land, bearing in his heart desires of returning in case his health and other circumstances would admit. The Lord, however, has called him to his fatherland, whence we hope that he will return on the great day.

"He departed from us the ninth day of March, entering into his celestial rest on the day set apart as the earthly emblem of our eternal Sabbath.

"A little before three in the afternoon, the hour of his departure, the Rev. E. Lane said to him: 'My brother, the hour for you to depart and be with Jesus has come, are you ready?' 'Yes,' he replied with a smile, 'I have been ready for years.' A little after, in the arms of Mr. Lane, he slept in Christ.

"Our brother fell at the post of honor at the age of thirty-nine, leaving a widow and five children. The *Revista*, sympathizing with the natural grief of the family of our dear brother, sends them sincere condolence, praying the Protector of the widow and the Father of the fatherless to bestow upon them the unspeakable blessing of the Spirit, the Comforter.

SOME pious soul living about Campinas sent to Italy for an image of the child Jesus. The idol maker's idea of what would suit the Brazilian market must have been somewhat confused, for, behold, when the package reached the owner, instead of finding a rosy, right-faced idol, he beheld one black as night. The owner stormed and fumed, but that did not change the color of the image, so he sent it back to have its color changed to some other more agreeable. He said, 'Lord, how will the people be satisfied with adoring a dumb idol?'—

## WOMAN'S WORK FOR WOMAN.

SOME BRAZILIAN CUSTOMS.—By MRS. MARY H. WARDLAW.

ONE of the first surprises experienced by the new comer in a foreign land is that he is not *more* surprised. Prepared for novelties on every side, the most astonishing things are taken for granted, and the sharp edge of contrast being soon worn away, the strange surroundings have lost the strangeness. It is then that the quickened eye detects distinctions which escaped it while occupied with broader outlines.

After we had lived in Brazil a few months we were greatly interested in studying some of the customs existing there with regard to the dead and the dying.

In some towns, when the patient draws near his last hour, his friends and relatives fill the apartment, generally small and stuffy in comparison with the rest of the house, for the charitable purpose of "helping him die." Their wails and groans are supposed to be beneficial in speeding the parting soul on its last journey. Four or five years ago a young girl in our congregation was about to leave us. She had received the most wretched bringing up, but for eighteen months had attended our services, and once had applied for baptism. During her short illness she gave some evidence of having made her peace with God, and her last moments were calm. Her old grandmother, who in her poor way had taken a mother's place with the girl, broke forth into loud, unrestrained sobbing. I reminded her that Firmina might be conscious, and that such loud outbursts might disturb her lingering spirit. "What would you have?" she demanded. "I must help my child die," and resumed her distressing screams. "My child is going," she shrieked (literally, is *finishing*). "Oh great and hideous death!"

After Firmina had breathed her last, all the neighbors thronged in to see her; even little children were brought in to gaze upon her remains. One young girl, after staring coldly at her for a while, startled me by

speaking to the dead in a loud, abrupt tone, and commanding, "Shut your eyes, Firmina!" An old woman, seeing, I suppose, that I was shocked, explained to me: "The newly dead will do anything you tell them, if you call them by name and speak in a *natural* tone." Considering the circumstances, I thought I had never heard anything more *unnatural*.

One day a man passed our door carrying on his head a waiter of the gayest flowers I ever saw. I supposed they were for sale, and thinking I might meet with some new variety, I went to the window for a nearer view. It was a sad shock to discover in the midst of this bright bed of flowers the tiny form of an infant. A purplish cap made the poor little face still paler; its dress was of several colors, and crimson shoes were on the doll-like feet. This man was carrying the little burden to the cemetery, where it was to be thrust, just as it was, into the ground, after a short Latin prayer had been mumbled over it. He may have been its father, or only a kind friend, but no one accompanied him on his sad errand, either from sympathy for him or grief at the death of the little infant. Nothing but the gay flowers and the gaudy dress betokened love or care. Its parents must have been very poor, or it would have been laid in a little coffin covered with blue or white cambric trimmed with silver braid. A group of little boys would have borne it to the cemetery, chatting carelessly all the way, with possibly the exception of one, a brother, who would stealthily wipe away the tears he was ashamed to let flow. Yet even in this case the little cavalcade would be unattended.

I have said nothing of the administration of extreme unction, nor of the masses said for the dead. I have never witnessed either of these rites, and I suppose they are the same in all Catholic countries. Among the advertisements in the daily papers we frequently see a cross, and below it an invita-

tion to the relatives and friends of the deceased, whose name is given, to attend mass at such an hour to pray for the eternal repose of his soul. I have frequently noticed the hopeless, we may say heathenish, tone in which the papers record the death of friends or prominent citizens—"the unfortunate young man," "the unhappy lady," "the ill-starred youth." Never is there a whisper of a hope beyond the grave.

Mourning is universally worn; all the members of the family, including the servants, are attired in the deepest black when one of the household dies. I have seen a little baby in mourning for his great grandfather. The time of wearing it differs according to the degree of affliction, and it is scrupulously taken off the very day that the time prescribed expires. I knew a gentle man to wear mourning seven days for a dear friend, and he was commended for possessing a heart of such "delicacy of feeling." There is one custom in connection with mourning which has for its foundation a sweet although fallacious thought. Mothers do not wear it for a child who dies before the time of responsibility. They say it is a

little angel, and went straight to heaven. This only applies to a baptized child; an unbaptized child is said to "die a pagan."

In happy contrast to these gloomy customs and dark superstitions, memory brings before me visions of peaceful death-beds, where the bystanders, controlling their grief for the sake of the dying one, have repeated comforting passages of Scripture or offered prayers, while the lips so soon to be silent here have been eloquent with the praise of Him they were shortly to adore in the "new song."

When all was over, the chastened sorrow told of a heart that bowed to God's will, and the tender, solemn funeral elevated the soul of the mourner. We have known of cases in which the peaceful death of a Christian has brought to the foot of the cross those who have resisted sermons and withstood the tenderest appeals from the living.

Sometimes the missionary is discouraged in his work, but when he remembers those who, through his weak efforts, are now "for ever with the Lord," he "thanks God and takes courage."—*Brazilian Mission.*

#### WIVES OF MISSIONARIES.

At the London Conference Rev. B. Wardlaw Thompson said:

"One difference between Roman Catholic and Protestant missions, is, that in the former the missionaries are celibates, in the latter they are married; and there is more in that than appears on the surface. I have enjoyed the kind hospitality of Roman Catholic missionaries, and I will speak no word in disparagement of their devotion and self-sacrifice; but I will say that one Christian missionary home with a Christian wife does more to humanize, elevate, and evangelize a race of people than twenty celibate men. Christianity has its sweetest fruits and its most gracious work in the home, and from the home must radiate its most powerful influence. Our missionaries' wives afford by their presence in heathen countries a great object les-

son. Again and again, the missionary's wife has been the first lesson in Christian life and love; and more than that, a missionary's wife has been his best helpmate in every part of the mission field.

"As secretary of a society, it has come under my observation that the missionary's wife has everywhere been the great worker among the women. In our South Sea Islands our missionaries are training men to be teachers and pastors; but their wives, week in and week out, have been carrying on classes with the pastors' wives, and fitting them for their position in the villages where they live.

"Travelling in South Africa, in lonely stations where there has been only one missionary and his wife, I have seen women gathering on the verandah day after day to have the missionary's wife teach them the

rudimentary lessons of civilization in making clothes and caring for the children; and side by side with this the rudimentary lessons in Christian truth, teaching them to sing simple hymns and to learn simple portions of scripture. In Madagascar, India, China, it has been the same. All round the world there has been a noble band of holy, devoted women laboring for Christ with singular self-

sacrifice and devotion; but the best thing that these missionaries' wives have taught is that the needs of the work are so pressing that they could not supply them alone. They have called for helpers and colleagues, and so they have given you the latest development of Christian service in the form of women's societies sending out consecrated women."—*Selected*.

### THE WOMAN'S EXCHANGE.

#### THE EXTRA-CENT-A-DAY BAND AGAIN.

[In the "Woman's Exchange" of the September number of *The Missionary*, an account was given of the origin of the Band with the above expressive name. The publication has met with a pleasing response. An esteemed lady friend in North Carolina writes: "In the last number of *The Missionary* you call attention to the Extra-Cent-a-Day Band. Our missionary society, having corresponded with Mr. Wilkins, the originator of the Band, and finding that his scheme is working satisfactorily, resolved to utilize it. I herewith inclose papers that you may see our methods, which I hope will meet with your approbation. We propose circulating these throughout our own State; also among missionary societies in other States, asking that they co-operate with us in organizing Bands in their congregations—not confining them to ladies, but including all who will join. When the money begins to 'pour in,' please reserve a page in the magazine for

money "begins to pour in," we will gladly give the "Bands" the coveted page!—Ebs. MISSIONARY.]

#### EXTRA-CENT-A-DAY BAND.

In view of the many present splendid opportunities and pressing needs for mission work, and in remembrance of the Lord's command to preach the gospel to every creature, an Extra-Cent-a-Day Band was formed at the church with which the writer is connected.

Our members give one cent a day for missionary purposes. We did not wish to interfere with other ways of giving, and simple ways of saving that small amount were suggested on ribbons, gloves, neckties, canes, etc.

Most of us would not think it a matter of great importance whether we *spent* one cent a day, more or less, for ourselves. If we save it for the Master's use, that is a matter of everlasting importance.

One extra cent a day seems insignificant, but thirteen million Protestant Evangelical Christians in the United States giving at that rate would add \$17,450,000 a year to missionary treasuries, the total amount contributed at present being about \$6,000,000.

It is simple and practicable, within the means of almost every one, greatly needed, and fraught with prodigious possibilities.

S. F. W.

"Only a penny," I heard them say—

A penny for Jesus, if given each day,  
Would send the gospel to every soul  
Now sitting in darkness, from pole to pole,  
Only a penny from every one  
Who bears the name of God's own Son."

#### 'RECEIPTS FOR FOREIGN MISSIONS

#### FROM

#### THE EXTRA-CENT-A-DAY BANDS.'

The papers alluded to as inclosed in this letter were the recent appeal of the Secretaries for funds to send out the waiting missionaries, neatly printed collection envelopes, with name of the Band on them, and the following, which we take the liberty of reproducing, only adding that we bid these good ladies God-speed in their noble endeavor, and promising that, when the

In response to the appeal from the Executive Committee of Foreign Missions of the Presbyterian Church, South, the Woman's Missionary Society of this church\* has resolved to form an

#### EXTRA-CENT-A DAY BAND,

whereby they hope to assist in raising the amount necessary for sending the eight missionaries.

The Extra-Cent-a-Day Band has a president and treasurer. It is understood that the treasurer will remind members of their dues, so they may not be burdened with remembering for themselves.

The treasurer will hand you an envelope monthly, in which you are bound (by signing your name to the list of members) to put the specified amount, and return within the week, that it may be forwarded to the Committee of Foreign Missions, Nashville, Tenn.

#### OUR BANDS.

The most of the Bands will resume their meetings the present month, and we bespeak for the leaders the sympathy and co-operation of the mothers. The little folks can hardly be expected to be punctual in attendance and faithful in learning the lessons without some little help at home. If the mother does not remember the day and hour, the child will not be likely to; or he may find some actual hindrance in a home entertainment planned for the same time. On the contrary, if mother is willing even to change her tea hour or her plans for company for the sake of the meeting, the child will soon feel that it is important to be there.

If, after the meeting, the mother inquires about it—who was there, what the topic,

what new thing learned, what the next lesson—the child understands that mother is interested. The rehearsal fixes the past lesson in the memory, and there is no hesitation in asking any help that may be needed in learning the next one.

Another particular in which the mother's assistance is needed is the contribution of the child. The amount brought is of little consequence in comparison with the habit of systematic giving, which cannot be formed too early. Let the mother see that each child has something of *his own* which he may give or withhold as he pleases, so that each gift may *cost something*, otherwise it is very little pleasure or benefit to the giver. A weekly allowance, proportioned to the circumstances of the parent and the age of the child, should be the rule in every household. Perhaps it was Oberlin's weekly allowance of two small coins, which he soon found was more to him when he gave it away than when he spent it for himself, which laid the foundation of his noble, unselfish, useful life.

Then the children like to earn a little money, and this surely the mother should advise that it may be done in honorable ways—real earnings, not begging. Even a child should be above taking money for careless, shabby work.

Many things are at stake in our Band meetings. Little points need to be guarded here as elsewhere, that our children grow up genuine and true. Often our Band leaders are youthful, working in a true spirit of consecration, but deeply feeling their inexperience. Mothers, remember their labor of love, and do not leave them to bear the burden alone.—*Helping Hand*.

THE REV. S. F. GALE, of Jacksonville, Florida, says: "Cities of Cubans, a fresh Spanish-speaking importation, are springing up in the State, notably, Ybor city, now the fourth ward of Tampa; hence a great and outcry need for some zealous, devoted Spanish-speaking missionaries in Florida."

\* It is perhaps no violation of confidence to say that the Society referred to is that of the Greensboro (N. C.) First Church (Mrs. Julius A. Gray, president); and that, as this goes to press, the first remittance from this new band "pours" in—a check for more than \$80, the band having pledged itself (in the one church mentioned) for \$600 a year.—Eds.

## FOR THE YOUNG.

## FRUIT DEALER IN RIO.

THERE are good fruits in Brazil, yet not so many varieties as we find in the United States. In the Rio market there are scarcely any small fruits—no blackberries,

Though God is so good to the people of Brazil, most of them, we fear, do not thank Him. They bow down before images, the work of their own hands, or they are infi-



FRUIT DEALER IN RIO.

raspberries, blueberries, gooseberries, or currants. Strawberries are sold only by the saucerful. Yet there are plenty of oranges, pineapples, figs, grapes, and melons. Pernambuco, the State in which our missionaries, Mr. Smith and Mr. Porter, live, is famous for its good pineapples. Sweet and excellent oranges are grown near the city of Rio. When they first come into market, about the month of April, they are sold at eight cents each. During the month of June or July they can be had at a cent each. Our Heavenly Father is very kind to the people of Brazil, as He is indeed to all men; for the earth is full of the goodness of the Lord.

dels, and worship nothing. In a land where idols are worshipped, people are generally ignorant, and so it is in Brazil. Four-fifths of the people cannot read or write. Indeed, the statement is made that in Pernambuco thirteen of the teachers in the public schools were dismissed because they could neither read nor write. Just think of teachers not being able to read! Look over the whole earth, and you will find one thing true everywhere: people who worship God in spirit and in truth have light and education and power, and enjoy the highest civilization; people who worship idols live in the midst of ignorance and superstition.

## FEELING AFTER GOD.

HAVE you ever read the fine sermon that Paul preached to the people of Athens, as he stood on Mars' Hill? He told them that God had made all the people in the world of one blood; that is, all belong to one great family. He told them that God had made this great family to dwell on all the face of the earth, giving to each member of the family his own place to live. To the Chinese, He gave China; to the Africans, He gave Africa; and so on. And why did God settle this great family all over the world? He wanted to see if they would "feel after Him, and find Him." Can you imagine a man feeling after God, trying to find Him? Let me tell you of a case that happened not long ago.

There is a missionary in China named Dr. McFarlane. He is a physician. One day a Chinaman, who was sick, came to see him. The poor man had travelled forty miles, hoping that the Doctor could cure his disease. The Doctor did cure him, and the man began thanking the Doctor. "Don't thank me," said the Doctor, "thank Lao Tien Yeh, the true God. He has cured you. I am only the instrument." The Chinaman kneeled down, and bumped his head on the floor towards the north; then he bumped it towards the east, then towards the south, then towards the west. He did not know where God lived; he was feeling after Him. "Here was a splendid opportunity," says Dr. McFarlane, "for preaching Christ;" and the Doctor told him, just as Paul told the people of Athens, that the Lord is "not far from every one of us," and He is one who has loved us and died for us, and whose death was the atoning sacrifice for sin.

## "THE CHILDREN'S FRIEND."

WE trust that all our young people see and read the Sunday-school paper of our Church—*The Children's Friend*. It comes to our Sunday-schools now four times a month, and the fourth number each month is full of interesting things about Foreign Missions. It is called the *Missionary Number*. Take it and read it and pray over it and talk about it to others. And young friends! one and all, give your help to the Foreign Mission work.

## LETTERS FROM THE MISSIONS.

## AFRICA.

MR. LAPSLEY.

I am able to report that since I wrote last Bro. Sheppard and I have perfected arrangements for the trip up the country. Mr. Weeks and Mr. Forfeitt, managers of the transport for the B. M. S. at this point, have offered me the carriers I need. We have visited the lower station of the A. B. M. U. Mpalabala, and learned from Mr. Clark, of A. B. M. U., and Mr. Todd, of the Congo-Balolo Mission, many details of the work,

especially the transport business. To all these gentlemen I feel especially indebted. They seem to feel that it is only another part of our work.

Mr. Clark is thinking of visiting America, and the Southern churches in particular, at an early day. He is one of the pioneers, and has done an immense amount of very hard and successful work in planting the first stations. He is therefore worthy of consideration for what he has accomplished, and if you should meet him he would probably give valuable light on the work here.

I should be glad for anything our people can do in return for his kindness to us in our mission here. He is a Scotchman, and at home with Presbyterians, though a Baptist himself.

I have just received from England the order which is to be our purse here, quite sufficient to carry us for several months to come. It consists of forty forty-pound loads of brass wire and ten bales of cotton, specially adapted for this market. It cost, delivered at Banana, £92 4s. 2d., plus 2½ per cent. commission.

My plan is to confer with the men who know the geography of the Congo basin, and then visit personally the most likely field.

Most of those who came out with us have had fevers more or less severe. We have been mercifully preserved thus far, and I think have reason to be hopeful. We try to take every precaution, and the advice of experienced friends. We shall probably travel by hammock for this first trip.

This is to go by the Portuguese mail, which leaves the 12th of each month from Matadi, 16th from Banana.

Please direct to Underhill, care B. M. S.

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### CHINA.

MR. SYDENSTRICKER.

We have been enjoying good health, are very busy, and are really enjoying the summer.

A short time since we had a fright from a madman. His home is in the country, about twenty miles from here. Some years ago he heard the gospel through the C. I. M., but seems to have been left very much to himself. He obtained very erroneous notions of some Bible doctrines, presumably from his own reading of the New Testament, to which he most assiduously devoted himself. About the same time his son died, and in some way he degenerated into a sort of a religious maniac. He contracted actually hatred against one of the C. I. M. young ladies who lived at his house for a time. When he is not forceably kept at home, he comes into Tsing-kiang to hunt for his *poo-pei* (precious), as he calls the young lady in question; and of course not finding her, he lays hands on anything he can get, and breaks it to pieces. The last time he was in, not finding the object of his search at the C. I. M. chapel, he came to our premises, and succeeded in getting into Mr. Graham's house. He was soon bound, but not before smashing a book-case.

It is not very reassuring to be exposed to the

periodical depredations of this man, to be sure; but we hope and pray that it may all work together for good. The official has put him into confinement several times, but he has so far always succeeded in getting out, notwithstanding the promises of the official to the contrary.

There is some interest in our immediate neighborhood now. Mrs. Graham's work among the women seems to be making a good impression. The street chapel, which I open at night, is well attended; and, judging from the number of questions asked and the disposition to dispute and discuss, there is evidently some interest. We have perhaps about a dozen persons here at Tsing-kiang who may be classed as inquirers, who are manifesting an interest, and whom, in addition to some others, we are regularly teaching.

The work at different points in the country still maintains its interest. We are sadly in need of native help. There is so much to be done that it is hopeless for missionaries to do even a tenth part of it, even were their number increased ten-fold.

*Tsing-kiang-pu, Aug. 6.*

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### GREEK MISSION.

MR. SAUNDERS.

MY DEAR BROTHER: I fully expected by this time to have written you from Salonica, and reported "on duty" there, but we have been detained here on account of the condition of things in Salonica and of sickness in Mr. Sampson's family, which has detained him in Constantinople. Perhaps Mr. Sampson has written you concerning the dreadful fire in Salonica and the terrible lack of water. It is reported that one-fourth of the population of the city is without shelter, and that the misery of the people is terrible. I have not heard from Mr. Sampson since this great disaster. He wrote me not to come to Salonica before the 15th inst., on account of the intense heat and scarcity of water. Of course we are anxious to hear from our property there.

I am profiting by my stay here by applying myself to the study of French, and both my wife and myself have been greatly benefitted in health. We feel better prepared for our labors in Macedonia from this gain in physical strength. We shall certainly reach our destination by the 10th of next month.

*Geneva, Sept. 10, 1890.*

## ITALY.

## MISS RONZONE.

We had our usual examination on June 30th. It was as well attended as usual, and I am glad and thankful to God to be able to say I had many assurances of sympathy and love from the people present. Five ministers were present, and my brother, just arrived, who spoke a few words. Rev. P. Long presided, and examined on religion. Rev. E. Rivoir, my nephew, spoke and prayed at the close of the examination, and Rev. W. Papengouth delivered a very kind and sensible address to all in regard to the moving of the school and the transferring of the direction. All was very solemn, and very many tears were shed. Girls came out with baskets of flowers to thank me for the past, and making Christian wishes for the future to me and my niece. I gave out a letter of thanks (printed) and we separated for the present, rather sad, but better friends than ever.

In regard to the school, all is going on well, and we hope to have a good beginning in the new house. I got almost a promise from the parents of a former boarder of mine, who have just gone to live near our new school, that they will send some three or four children as day scholars. And this is indeed what will be needed there, to find day scholars, for the boarders will follow us there, but the day scholars cannot on account of the great distance. And here lately my endeavor has been to find the way of continuing, some how, the old school, and it seems I have succeeded in it. I proposed at the very first, to the Waldensian pastor, Mr. Long, to continue the school for his church, but he said his committee is not willing to open new schools at present. I then spoke to Mr. Borgia, the pastor of the Free Church, and a person said a word to Rev. W. Burt, the superintendent of the Methodist Episcopal Church (American). The former, intending to open a school near his church, agreed to continue this one during vacation, that is in August and September. The pastor will rent the house for next year, wishing to commence a new school and open a new place of evangelization in Milan. This is quite pleasing to me, that some good work is to be continued in this part of the town, where for so many years the word of God has been taught and made known.

My niece commenced with the first of July to assume the direction of the school, but on the second went with her husband and children to the valleys for a few weeks' recreation. I spent

five days with my cousins at Abbiategrasso, and I returned to attend to some business, and to take care of the girls that are still in the college, the lady that had the charge of them having just left for a couple of weeks or ten days.

One of my boarders is passing the examination at the Normal School, in order to secure the diploma of teacher, which I think she will obtain in a few days.

At the beginning of August, or last of this month, my niece will return, D. V., from the valleys, and we will commence to move into the new house.

All the teachers are in the country. Two of them, at my suggestion, have gone to Arogno, Switzerland, where my brother has been supplying a church these three months.

MILAN, July 9, 1890.

## MISS RONZONE.

It would have been my pleasure to write you a long letter about the missionary work done this year in this spot of papal Europe, but at this time, I can send only a few lines, just enough to be remembered in the warm prayers that will be sent up to the throne of grace next month on behalf of papal Europe.\* One thing, though, I will tell you, which will probably interest you and encourage our dear church to help and pray for the advancement of our Lord's kingdom. When my niece, Mrs. Rivoir, spoke of moving the school, and did rent a house on the opposite part of the city, I could not but feel somewhat sorry at the thought of shutting up the old one, and leaving probably all in the hands of bigotted Roman Catholics. So I spoke of this with the people of different denominations. At last, after mature consideration, I made up my mind, and first I proposed to Rev. P. Long (the Waldensian pastor), to continue for his church the day school, renting the old house. But he said he knew his committee has decided not to open new schools at present. I then sent word to Rev. D. Borgia, pastor of the Italian Free Church. He kindly came to see me with Rev. M. Bernatto, pastor at Venice, and both said they had been entertaining the wish of opening a school in Milan, connected with their church, and would see to it.

\* This letter came too late for the August number of *The Missionary*; but Miss Ronzone's work found a place in the prayers of many, notwithstanding.—Eds.

After a while, Mr. Borgia and Mr. Lenzi, another pastor of the Free Church in Milan, came again, and said they had considered the matter and resolved to open a school near their church (which is not very far from our old school) where they have some convenient rooms, and asked to come to carry on the school in vacation, namely, in August and September, so as to get acquainted with the children, and in October to invite the scholars to follow them in the new school near their church. I suggested Mr. Borgia to rent the house at least for one year, and give also some conferences, and move it next year, but he declined that, and I, seeing nothing more could be done, agreed to let them have the school through August and September. Some few weeks after that, and just a few days before our examinations, Mr. Dardi, the pastor of the Methodist Episcopal Church, came to tell me that the superintendent, Rev. W. Burt, had heard I wished some evangelicals would carry on the day school we are leaving, and he had sent to say he is willing to open a new place of evangelization and would be pleased to rent our old schoolhouse. I directed him to Mr. Borgia, and to the owner of the house, and it is arranged that the Free Church will keep the school in August and September, and then take with them those children that wish to go, and Mr. Dardi will continue the school there in October, commencing a Sunday-school and conference for the evangelization.

These ministers told me I have thus *pushed* them to do what they had in their mind and heart to do.

There will then be, D. V., three evangelical schools instead of one, and these really will not be too many in a city of nearly 400,000 inhabitants, and where there are hundreds of Roman Catholic schools.

My dear niece and family are well. She has written me from the valleys she is about to engage for our school the niece of Rev. Mr. Lantaret, who is an experienced Christian teacher. May this be an important subject of prayer at your concerts, that the Lord will be pleased to so bless our endeavors that the fruits of the seed sown through your generosity and our poor efforts, may be like those of the mustard seed.

After having arranged the business so as to leave the least trouble possible to my niece, I returned to Abbiategrasso to get some rest, which I really need, and which I hope will enable me later to go about doing some good yet, according to the will of God.

As I will not be in future taken up so much with household work, I hope I will have more time to write, and it would be my pleasure to keep you oftener informed of my daily life, and how the Lord enables me to serve Him and do some good with the means the honorable committee has appointed for this, their poor, but grateful missionary. And I hope also to be able to write to those kind lady friends who have written to me and have not yet received answers. They will see they are not forgotten.

ABBIATEGRASSO, LOMBARDY, July 22.

### SOUTHERN BRAZIL.

MR. GAMMON.

I am playing the part of pastor, director of the school and professor, while at the same time studying the language myself. Our schools have been open now one month, and we feel very much encouraged. Because of the smallness of our numbers, we decided for the present to combine the boys' and girls' schools, thus economizing in teachers and expenses. Our number is small, thus far only about sixty, but is as large as we hoped for, and we think it will grow to seventy-five or more during the term. Under all the circumstances, we feel that this work is promising, and the most pleasing feature is that we are able to draw a large number of the children into the Sunday-school and preaching service, and through them we are reaching their parents. I am glad to be able to say that all of the branches of our mission work are being operated, a thing we could hardly have hoped for three months ago. We are not able to do anything in the way of aggressive work, but I think we shall be able to hold our own until Mr. Lane and Mr. Rodrigues return. We have two services in the church on Sunday, besides the Sunday-school, and our regular weekly prayer-meeting on Wednesday evening. Besides this, we are keeping up our monthly appointments at Itatiba and Braganca and Jundiaby—Mr. Dabney's old field. I hope it will be possible during the next month or two to make a visit to other points that have not been visited for some time, and where we have right hopeful beginnings made. When I look around at the places that are calling for preachers, my heart almost faints within me. Our prayer is for more workers. Can you not send us a man in Mr. Dabney's place, and another to take the salary surrendered by Mr. Bedinger? The table on the last page of *The Missionary*

represents Campinas as having about ten or twelve workers, whereas we have now but four actually in the work, and one of these belongs to the Interior Brazil Mission—I allude to Mr. Cowan. He came down from Bagagem to Campinas about a month ago, when Miss Bias returned. He wanted to have better advantages in studying the language than he could get at Bagagem, and besides wanted to attend the meeting of Presbytery the last of this month. He has been with us a month now, and will, I think, remain until Mr. Laue's return. His coming was an unspeakable blessing to me and to our work. He found me overrun with the duties of the pulpit and the school, and right nobly has he come to the rescue. He has put his heart into it, and has gone to work as though this were his own special field of labor. He is a man full of consecration and energy. His presence with us is a blessing aside from the real aid he gives us. I

look upon his coming as a blessing from the Lord in answer to our prayers.

Miss Kemper and Miss Bias are well, and seem to feel the blessedness of their work. Miss Kemper is very successfully carrying on the work of editing the *Pulpito Evangelico*. My health was never better, which is saying everything, for it is always about perfect.

We have many reasons to be thankful and to feel encouraged; the one thing that weighs on me is our inability to push on into new fields. This we cannot do with our present force. I pray the Lord of the harvest to raise up the reapers, and to stimulate the church to her part in the glorious work of winning the world for Christ.

Affectionate greeting for yourself and all friends of the cause.

CAMPINAS, August 20.

## TIDINGS FROM THE WHOLE FIELD.

### REHABILITATING BUDDHISM.

SIR EDWARD ARNOLD has been eight months in Japan, and by his public addresses there, and his letters to the *London Daily Telegraph*, he has done much to rehabilitate Buddhism, restore somewhat of the lost power and prestige of the priests, and encourage them to incite the members of the anti-foreign party in Japan to active and in some cases violent opposition to the foreign missionaries and the native Christians.

On several occasions he has spoken of things Japanese in very laudatory terms, especially of Buddhism, the religion of the mass of the people; but in his address before the Japanese Educational Society in the great hall of the University of Tokio he was extraordinarily enlogistic. He states in his letter on the subject in the *Daily Telegraph* that his audience consisted mainly of "the flower of the Japanese youth" and "the calm brethren of the yellow robe," the priests and devotees of that Indian ascetic about whom Sir Edward has done so much to throw a poetic halo.

In this lecture he claimed for Buddhism close intellectual affinity with the latest

results of European science. Had he said with the science of modern materialists and evolutionists, like Haeckel, Huxley and Darwin, he would not have been so far from the truth, but we are inclined to think that even these men would decidedly object to having their views made to be in close affinity with the science and philosophy run mad of the leading Buddhist writers. The latest most generally accepted results of science, however, are not those of the men we have named, but such as are set forth by Virchow, Dana, Agassiz, Carpenter, ex-president of the British Scientific Association, Buckland, the Duke of Argyle, Sir G. Stokes, president of the Royal Society, and other men of intellectual force and scientific distinction. These men have refuted Haeckel, Huxley and Darwin in their leading theories.

We hear comparatively little now, and future generations will hear still less, of nucleated cell, or bathybian protoplasm, or anything material which holds the promise and potency of all life, and the materialistic philosophers are *not* the generally accepted scientific authorities of our

day, even if they are of Sir Edward Arnold. He is right, however, in saying that there is much affinity between *these* men and the earliest Buddhist writers.

That there was such a person as Sid-dârtha, afterward called *Sakya Muni* (the lion of the tribe of Sakya) and *Buddha* (the knowing or wise one), is still disputed by those most versed in the Buddhism of the most ancient books of the sect; there being no books extant written by such a person, nor for a century or two after he is said to have lived. If there ever was such an Indian monk, he certainly did not anticipate those conclusions of modern scientists which are generally accepted, if the most ancient Buddhist writings are taken as authorities, for these know no creator of the universe, but are throughout entirely materialistic.

The London poet and editor now in Japan did not stop with his unfounded assertion concerning the scientific knowledge of the supposed founder of Buddhism, but he went on to trace out a parallel, shocking to say, between the Buddhist's conception of Nirvana and the Christian "peace of God which passeth all understanding." It is difficult to write with calmness concerning this attempt to unite things so diametrically opposed to each other.

The authors of the most ancient and

most authoritative Buddhist writings consider the life of personality, conscious existence, as an evil, and Nirvana, according to them, is the extinction of this personal life, the utter ending of conscious existence. It is not exactly annihilation, but something so much like it as to be almost indistinguishable from it. The best that can be said of it is that it is an eternal sleep. This is the almost uniform testimony of standard European and American writers on Buddhism.

The popularity of this doctrine of Nirvana in Asia is easily accounted for by the almost universal belief of Asiatics in the eternal round of transmigration, in which the suffering is almost infinite compared with the brief period of happiness for all who do not obtain merit enough to attain Nirvana, the simplest definition of which is "cessation of transmigration." Of course eternal sleep and unending apathy are vastly preferable to the unceasing transmigratory round, and so the oriental languages have been exhausted for terms in which to praise Nirvana; but to draw a parallel between this eternal unconsciousness and never-ending apathy and the Christian peace of God here, and the joy unspeakable and full of glory hereafter, is a great and much to be deplored perversion.—*Jno. Liggins in Spirit of Missions.*

#### RAPID PROGRESS IN FORMOSA.

SOME persons complain that the missionary work advances so slowly, but God often shows that He can accomplish His ends rapidly. One of the latest instances of rapid progress is the change wrought in the moral and religious condition of the inhabitants in Formosa, an island in the China Sea. The population here is mixed in character, being partly Chinese and partly wild tribes. Among the latter people the missionary began some fourteen years ago to labor. At that time, idolatry held sway, and hatred was felt and expressed for the foreigners. The difficulties and obstacles in the way seemed almost insuperable, but the workers had faith and energy, and God was with them.

They gradually found favor, and their labors proved successful. Now, 12,000 conversions are reported, and churches are in full operation. Schools have also been started, a native ministry is being trained, and hospitals have been established. Christianity has thus gained a strong footing. The next fourteen years should, with such a wonderful foundation, manifest most remarkable gains in this island, and its complete domination by Christ may be expected in the near future. God has his own way of working; but whether it be by slow or by speedy processes, let us not despair of his final conquest of the world, nor relax our efforts to circle the earth with his gospel.

## RECEIPTS FOR FOREIGN MISSIONS, SEPTEMBER, 1890.

**SYNOD OF ALABAMA.**—*Pres. of S. Alabama*, South Franklin st (M. C. C.), 2 75.  
*Tuskaloosa*, Selma 1st, 34.75; Adams' Grove, 2.50, 40 00  
**ARKANSAS.**—*Arkansas*, Searcy (M. C. C.), 4.25; ditto, 5. *Ouachita*, Arkadelphia, 5, 14.25  
**GEORGIA.**—*Macon*, Leesburg, 4.99; Dawson, 4 10; Cuthbert, 8.86, 17.95  
**KENTUCKY.**—*Louisville*, Ohio Co. 1st, 5; Springdale, 6.40. *Transylvania*, Campbells-ville, 15.40. *West Lexington*, Walnut Hill, 14.23; Midway, 119.09, 160.12  
**MEMPHIS.**—*Memphis*, Mason, 4.30; Emanuel (col'd) 2; Memphis 3rd, 10, 16.30  
**MISSISSIPPI.**—*Cent Mississippi*, Weir, 5. *Louisiana*, Lake Charles, 4.95. *New Orleans*, Napoleon ave., 2.80, 12.75  
**MISSOURI.**—*Missouri*, Columbia 1st, 20; California, 10; Montgomery City, 1.50; Mexico, 16.47; Tuscumbia, 7. *Palmyra*, La Belle, 6; New Hope, 3; Kahoka, 10.25. *Potosi*, Apple Creek 1st, 5, 79.22  
**NASHVILLE.**—*Nashville*, North Shelby-ville Mission (for Miss Dowd), 36.70; McMinn-ville, 14; Woodland st. (for Greek Mission), 59.05, 109.75  
**N. CAROLINA.**—*Concord*, Rocky River (for chapel in Wuseib, China), 66.50; Poplar Tent, 7.60. *Fayetteville*, St. Pauls, 10; Church of the Covenant, 10 55; Mt. Carmel, 1.25; Bluff, 10; Martou, 65.40. *Mecklenburg*, Sugar Creek, 4; Huntersville, 15.43; Sugar Creek, 119.30; Matthews, 5; Philadelphia, 15.59; Morrison, 2.85; Polkton, 3; Providence, 31.30; Providence (Banks' Chapel) 19 11; Mulberry, 5.78; Monroe, 19.05; Little Britain, 13.60; Charlotte 2nd, 104.45; Paw Creek, 6.60; Steel Creek, 50; Long Creek, 9.60; New Hope, 9.10; Rutherfordton, 16.22; Shelby, 15.20; Amity, 6.03; King's Mt., 8; Wadesboro, 29.04; Lincolnton, 12; Dallas, 6; Goshen, 1; Gastonia, 58.77; Hopewell, 30.10; Mallard Creek (for Rev. J. Wallace Moore), 44.35; Hendersonville, 8 32; Unity, 5.06; Mills River, 3.77; Paw Creek, 6.55; Shelby, 10; Mulberry, 3.95; Olney, 30.25; Morven, 15; Davidson's River, 5. *Orange*, Buffalo, 25.33; Alamance (add'l), 25c; Hawfields, 48; Greensboro 1st, 4.64, 997.89  
**S. CAROLINA.**—*Bethel*, Pleasant Grove, 2.30; Union, 70c; Bethel, 50. *Charleston*, Westminster, 82.09; New Wappetaw, 5; Charleston 2nd, 15, 155.09  
**S. GEORGIA AND FLORIDA.**—*Florida*, Euchee Valley, 22.05. *Suwannee*, Fernandina, 30.87,\* 52.42  
**VIRGINIA.**—*Greenbrier*, Centrevilla, 10; Raven's Eye, 3; Coalsmouth, 4.70. *Montgomery*, Floyd G. H., 3; Lynchburg 1st (M. C. C.), 13.81; Blacksburg, 13.38; Bufordville, 5; Roanoke, Elon, 76c; Oak Level, 10.46; South Boston, 25. *W. Hanover*, Lebanon, 9.27, 98 38

Total from churches, - - - - \$1,754.12

\* In the September number of *The Missionary*, under "Miscellaneous," Presbytery of Florida, the sum of \$124.45 is credited to "W. F. Munroe," individually, owing to the failure of the sender to give the name of contributing church. The amount should be credited to the Pensacola Church, Florida Presbytery.

## SABBATH-SCHOOLS.

**SYNOD OF ALABAMA.**—*Tuskaloosa*, Gainesville, 11.65; Selma 1st, 55.03, 66.68  
**GEORGIA.**—*Augusta*, Augusta 2nd, 10.00  
**MEMPHIS.**—*Memphis*, Alabama st. (for girl in Mrs. Stuart's school, Hangchow), 15.00  
**MISSISSIPPI.**—*New Orleans*, German 2nd, 15.00  
**MISSOURI.**—*Potosi*, Farmington, 7.05  
**NASHVILLE.**—*Columbia*, Zion, 4.00  
**N. CAROLINA.**—*Concord*, Rocky River (C. D.), for chapel in Wuseib, China, 30; ditto for ditto, 5. *Fayetteville*, Jonesboro, 2 53; Laurel Hill, 5.15; Church of the Covenant, 8.45; Lumber Bridge, 22; Laurel Hill, 15.22; Smyrna, 10.10; Red Springs (C. D.), 1.33. *Mecklenburg*, Shelby (C. D.), 8.30; Lincolnton, 11; Dallas, 3; Charlotte 2nd, 54.09; Hendersonville, 4.12; Steel Creek, 29; Mills River (C. D.), 5.15; Steel Creek, 78.45, 283.89  
**SOUTH CAROLINA.**—*Bethel*, Purity, 4.61. *Enoree*, Liberty Springs, 5, 9.61  
**S. GEORGIA AND FLORIDA.**—*Savannah*, Flemington (for Band of Hope), 12. *Suwannee*, Fernandina, 15, 27.00  
**VIRGINIA.**—*Montgomery*, Liberty, 8.85. *W. Hanover*, Lebanon, 2.73, 11.58  
 Total from Sabbath-schools, - - - \$449.81

## MISSIONARY SOCIETIES.

**SYNOD OF ALABAMA.**—*Pres. North Alabama*, Lad. Miss. Soc., Anniston 1st ch. (for Congo Mission), 33.67; Lad. Miss. Soc., Gadsden ch., 10. *S. Alabama*, Wilson Miss. Soc., Union Springs ch., 10; Tuskegee, "G. R. Foster Miss. Soc.," 22 86; Lad. Aid Soc., Lowndesboro, 15; Stuart Miss. Soc., Jackson st. ch., 9.75. *Tuskaloosa*, For. Miss. Soc., Fairview ch., 4.03, 105.31  
**ARKANSAS.**—*Arkansas*, Lad. Miss. Soc., Sylvaia ch., 5. *Washbourne*, Lad. Miss. Soc., Ft. Smith ch., 25, 30.00  
**GEORGIA.**—*Athens*, Willing Hearts, Athens ch., 16.50. *Cherokee*, Lad. Miss. Soc., Roswell ch., 8 40, 24.90  
**KENTUCKY.**—*West Lexington*, Lad. Miss. Soc., Troy ch., 10, 10.00  
**MEMPHIS.**—*Chickasaw*, Lad. Aid Soc., Corinth ch., 1; Little Workers, Corinth ch., 8, 9.00  
**MISSISSIPPI.**—*Central Mississippi*, Adult Miss. Soc., Winona ch., 5. *Mississippi*, Brookhaven Lad. Miss. Soc., 40. *Tombeckbee*, Lad. Miss. Soc., Columbus ch., 10, 55.00  
**MISSOURI.**—*Missouri*, Lad. Miss. Soc., Columbia ch. (for Miss Kirkland), 21; Lad. Miss. Soc., Keytesville ch., 15; Lad. Miss. Soc., Mexico ch., 40, 76.00  
**NASHVILLE.**—*Columbia*, Lad. Miss. Soc., Pulaski ch., 16.15. *Holston*, Lad. Miss. Soc., Bristol 1st ch., 5. *Knoxville*, Lad. Miss. Soc., Knoxville 3rd ch. (for Rev. DeLacey Wardlaw), 30. *Nashville*, Lad. Miss. Soc., Moore Memorial ch. (for support of a girl in Mexico), 60, 111.15  
**N. CAROLINA.**—*Concord*, Lad. Miss. Soc., Statesville ch., 34.60; Young People's Miss.

Soc., Rocky River ch., 10; Agnes Penick Ben. Soc., 5; Lad. Miss. Soc., 3rd Creek ch., 11.73. *Mecklenburg*, Lad. Miss. Soc., Sugar Creek ch., 10.80; Y. M. C. A., Steel Creek ch., 46.25; Children's Miss. Soc., Polkton ch., 6.36; Gentlemen's Miss. Soc., Charlotte 2nd ch. (for Mr. Bear's salary to July), 150; Davidson's River Lad. Miss. Soc., 10; Lad. Miss. Soc., Bank's chapel, Providence ch., 12.50; Lad. Aid Soc., H-pewell ch. (for Rev. J. Wallace Moore), 20; Young Lad. For. Miss. Soc., Steel Creek ch. (for Miss French), 20; Lad. Aid Soc., Long Creek ch., 9.02; Gentlemen's Miss. Soc., Charlotte 1st ch., 250; Lad. Aid Soc., Lincolnton ch., 6; Lad. Aid Soc., Goshen ch., 3; Children's Miss. Soc., Millard's Creek ch., 14.82; Gentlemen's For. Miss. Soc., Charlotte 2nd ch., 150; Mills River Mission Band, 1.80; Lad. Miss. Soc., Gastonia ch., 71.68; Lad. Miss. Soc., Charlotte 1st ch., 25; Lad. Miss. Soc., Charlotte 2nd ch., 25. *Orange*, Woman's Miss. Soc., Greensboro 1st ch., 9, 902.56

**S. CAROLINA.**—*Bethel*, Girls' Society, Scion ch., 3.50; Lad. Miss. Soc., Parity ch., 16.50; Lad. Miss. Soc., Ft. Mills ch., 5. *Charleston*, Lad. Miss. Soc., Walterboro ch., 18; Sunbeam Society, New Wappetaw ch., 10. *Knave*, Lad. Miss. Soc., New Harmony ch. (for Rev. S. P. Fulton, Japan), 5; Lad. Miss. Soc., Centre Point ch., 10. *Ha mony*, Lad. Miss. Soc., Indiantown ch., 15; Lad. Miss. Soc., Pine Tree ch. (for Miss French), 5; Lad. Miss. Soc., Sumter ch. (for Leighton Wilson Memorial Mission), 25; Lad. Miss. Soc., Indiantown ch. (for Leighton Wilson Memorial Mission), 19. *Pee Dee*, Lad. Miss. Soc., Bennettsville ch., 8.32; Children's Dime For. Miss. Soc., Cheraw ch. (proceeds of dime investment), 25, 213.82

**S. GEORGIA AND FLORIDA.**—*Florida*, BAND OF HOPE, Monicello ch., 33 (for Rev. R. E. McAlpine). *Savannah*, Lat. For. Miss. Soc., Palatka ch., 3 (for BAND OF HOPE suary Rev. R. E. McAlpine, Japan); BAND OF HOPE, Fernandina ch., 21.75, 57.75

**TEXAS.**—*Central Texas*, For. Miss. Class, Belton ch., 3. *Eastern Texas*, Woman's For. Miss. Soc., Marshall ch., 12.35, 15.35

**VIRGINIA.**—*Abingdon*, Sinking Spring Lad. Miss. Soc., 10. *East Hanover*, Boys Miss. Soc., Petersburg 2nd ch. (for Miss Emerson), 43; Lad. Miss. Soc., Tabb st. ch., 50; Lad. For. Miss. Union, 12. *Greenbrier*, Lad. Miss. Soc., Lewisburg ch., 27.25. *Lexington*, Woman's For. Miss. Ass'n, Lexington ch., 55.65; Lad. Ben. Soc., New Providence ch., 23.37; Society for Women's Work, Staunton 1st ch., (to send out new missionaries,) 50; Lad. For. Soc., Harrisonburg ch., 17.10; Lad. Aid Soc., Lebanon ch., 1.20; Lad. Miss. Soc., Bethel ch., 15.30; Lad. Miss. Soc., Mt. Carmel ch., 5.85; Woman's For. Miss. Ass'n, Lexington ch., 81.87. *Montgomery*, Lad. Miss. Soc., Glen Wilton ch., 5; Home and For. Miss. Soc., Gala ch., 5. *Roanoke*, S. S. Miss. Soc., Danville 1st ch., 83.33 (for Rev. F. A. Cowan, Brazil). *Winchester*, Lad. Miss. Soc., Falling Water ch., 16.50, 505.42

Total from societies, . . . \$2,116.26

### MISCELLANEOUS.

**PRESBYTERIAL.**—*North Alabama*, L. B. Somerville, 5. *South Alabama*, M. F., Union Springs, 10.50. *Traskaloosa*, Carrollton, "Free to Serve," 30. *Arkansas*, "J. T.," Searcy, 1. *Transylvania*, R-v. B. Helm, to send Mr. and Mrs. Sykes to China, 400. *Mississippi*, Mrs. Harry Saunders, 2; Miss Maggie Stinson, 50c; W. C. Drummond, 1. *Palmyra*, Member of La Belle ch. 2. *Polotsi*, Mrs. Harriett Frierson, 5. *Upper Missouri*, W. B. McMechen, 20. *Knoxville*, Dr. C. C. Lancaster, 25. *Mecklenburg*, Unknown, 14.58. Rev. R. E. Henderlite, 10; J. W. Reed, 10. *Wilmington*, "An Aged Friend," 1. *Harmony*, "A Friend of the Cause," 5. *Pee Dee*, Wm. McQueen, 3. *South Carolina*, Mrs. Whitner's Foreign Mission Box, 1.05. *St. John's*, "Individual," 25. *Abingdon*, Miss Sue Howe and other friends, 3.10. *East Hanover*, "F. B. L.," 25. *Greenbrier*, C. A. Lewis, 16. *Lexington*, "M.," 40; "C. C. D.," 10; "W. G. C.," for 1889, 5. *Maryland*, "J. J. H.," 10, 684.71

**GENERAL.**—Children of Mrs. William M. Black, 5.21

**LEGACIES.**—Legacy of Ephraim Geeding, 1,587.91

Total receipts from all sources in Sept., \$6,598.11

### FUNDS FOR MRS. DABNEY.

Since the publication of receipts in the July number of the *Missionary*, the following sums have been received for Mrs. John W. Dabney, to assist in purchasing a home:

Through the Rev. W. T. Richardson, D. D., 6.50; Grandchildren of Dr. S. B. Wilson, through Miss L. G. Carothers, 5; Evelyn Houston Missionary Society, Waynesboro, Va., through Miss Lou Withrow, 50; Mrs. J. W. Lupton, Clarksville, Tenn., 5.46; Friends in Lewisburg, W. Va., through Mrs. E. A. Fry, 20; Earnest Workers, Park Ave. ch., Norfolk, Va., through F. D. Pinkerton, 25; A well-wisher, Sutherland's, Va., 1; Unknown, Galveston, Texas, through Converse & Co., 1; Mother and daughter, Clarksville, Va., through Miss Rebecca Leigh, 2; Children's Aid Society, Hillsdale, Va., through Miss Carrie A. Hawkins, 2; Ladies' Missionary and Benevolent Society, Selma, Ala., through Mrs. D. A. Kennedy, 10; J. A. McCurdy, Charlestown, W. Va., 5; Ladies' Mite Society, Vicksburg, Miss., through Mrs. L. C. Murray, 5; W. I. Crandall Chattanooga, Tenn., 5; Unknown, 10; Daughter of a deceased Presbyterian minister, 5; Mrs. R. P. Walton, Norfolk, Va., 1; A brother missionary, 10, 168

Before reported (in July), . . . 195.

Total amount to date, . . . \$364.

\* In a recent change of Treasurers of Mecklenburg Presbytery this sum came into the hands of the present Treasurer Mr. R. A. Dunn, without specification.





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# THE MISSIONARY.

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VOL. XXIII.

DECEMBER, 1890.

No. 12.

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## EDITORIAL NOTES.

THE time has arrived to canvass for *The Missionary* in all the churches. Will you be so good as to read the brief article on page 449?

THE Rev. J. Wallace Moore and wife, who went from the Synod of North Carolina as missionaries to Japan, arrived in Yokohama August 28th. They go to our mission station in the city of Kochi, where they will engage at the outset in school work.

SEVERAL of our churches now support each a missionary in the field—the church in Danville, Va., and the Westminster Church of Greensboro, N. C., being of the number. The latter church has one hundred and fifty members, and pays its pastor a salary of six hundred dollars; yet it has subscribed one thousand dollars to support a missionary and his wife.

It would, of course, be impossible to assign the support of a missionary as a "special object" to every church desiring a special object. The number of missionaries is not sufficient. But the church which contributes liberally to the general work will in no wise its glory or reward.

ONE of the able and esteemed missionaries of the Presbyterian Church (North) is the Rev. Dr. G. W. Knox, of Tokyo. Not long ago he visited our mission station at Kochi, and in *The Church at Home and Abroad* he has given an account of what he saw there. It will be remembered that it is just five years since our missionaries went to Japan. At that time there was a small church, of eighteen

communicants, at Kochi, which had been organized by members of the Presbyterian and Reformed missions. Among the eighteen Christians were men "of unusual position and determination." The missionaries of our church, Messrs. McAlpine and Grinnan, were invited to occupy this field, and did so. Dr. Knox contrasts the state of things which exists now at Kochi with that which existed when our missionaries entered the field. He says:

"How great the change! A church building, plain and large, occupies one of the most conspicuous sites in the town. The membership is over six hundred, and there are now seventy applicants for admission to full membership. The church has a pastor and is wholly self-supporting. Its young men are the choice young men of the town, and the church has already furnished six or eight students for the ministry. It carries on work all through the province, with groups of believers in every important place. The men baptized five years ago are still the central and controlling force. On Sunday the congregation fills the church, some of the members walking many miles across the mountains that they may attend. The prayer-meetings are full of life and power. The Sabbath-school teaches both children and adults. The young men are intelligent, wide-awake, full of questions, eager to study science and politics in the light of the religion they so fervently embrace. Indeed, to all Christianity is not a thing apart, but is interwoven with all of life. The missionaries are trusted friends. With this self-respecting church they have no authority, nor do they

seek to exercise direct control. They give advice when it is asked. They are associated with the Christians in all their interests, and exert a lasting influence."

What a privilege was given our church by her Lord and Saviour when He sent her to the work in Japan!

It is astonishing how selfishness creeps into the service of the church, and vitiates its worship before God. A paid choir, an organ, a church spire, the upholstering of pews, becomes a matter of greater interest—it absorbs more attention and money than the salvation of those who are perishing without Christ. Some pastors float with the selfish current; others resist it. "My people wished to have the church frescoed," said a pastor to us recently, "but I told them we must contribute more to Foreign Missions before that could be done." The matter of saving men was of such infinite moment to Paul that for this he was in hunger and thirst and nakedness. "We suffer all things," said he, "lest we should hinder the gospel of Christ." "Wherefore, I beseech you, be ye followers of me."

The pastor who neglects to set up the mission work for the world as the imperial object of his people's efforts and prayers inflicts an injury on every member of his church. He does injustice to the whole body of Christ. What his people lose will be seen by reading the following just remarks from the *Missionary Intelligencer*, of the Foreign Christian Missionary Society:

"1. Missionary work has a tendency to make those who engage in it unselfish. . . . We are apt to think that God loves our city or county or state or country simply, when the Scriptures declare that God loves the world; that Christ tasted death for every man. The divine law is this: none of us liveth to himself, and no man dieth to himself. Our thoughts and sympathies should embrace the whole world. Missionary work leads us to think of all who sin and suffer. It carries us out of ourselves. By doing so it

produces within us increased vigor and vitality. This is the best antidote to the selfishness that is common to man. . . .

"2. Missionary work fosters the heroic element in human nature. No man can familiarize himself with the history of missions without becoming a better man. Let one read the lives of such men as Paul, as Boniface, as Brainerd, as Eliot, as Martyn, as Livingstone, as Hannington, as Patteson, as Mackay; let him see how these gifted and accomplished men turned their backs on honors, friends, home, and worldly prospects, and he will be humbled with the thought of what he is not, and will be stimulated to contend for nobler things. . . . When Stanley went in search of Livingstone he had no interest in missions. His interviews with this man of God changed the whole current of his life. He writes, 'I was the last of David Livingstone's race and color to talk with him, and my desire is to take up his work with the view of redeeming Africa from its forlornness and squalid poverty, initiating true missionary enterprise.' Within three weeks after the news of Hannington's martyrdom reached England fifty young men volunteered to take his place.

"3. Missionary work strengthens our faith in God and in the gospel of his grace. . . . The mission fields prove that the gospel has still the same power it had when first preached. . . . It is adapted to all classes—to the rude savage of darkest Africa and to the subtlest intellect of the Orient. . . .

"4. Missionary work has a tendency to unite the people of God. . . . Some would call in every man from the foreign field. As well cut the leaves from a tree. The leaves are the lungs, and the tree cannot live without them. One might as well girdle the tree as cut off the leaves. What the leaves are to the tree, that the work of missions is to the spiritual life of the church. Our own welfare and our duty are coincident. It is for us to aid to the extent of our ability in sending the gospel of the glory of the blessed God into all the world and to every creature. By doing so we will build ourselves up on

our most holy faith: we will make our own calling and election sure."

ROMAN CATHOLICS in the United States try to veil the fact that the supreme object of worship with them is the Virgin Mary. In Guatemala there is no attempt to disguise this. When the procession of Holy Friday passes through the streets, "last of all," writes the Rev. D. Y. Iddings, in *The Church at Home and Abroad*, "comes the image of the Virgin, the most sacred of all to these people. When the image of Christ passes, a great number of the people take off their hats. But when the image of the Virgin passes, everybody kneels and at the same time takes off his hat."

DR. A. T. PIERSON says: "We record our solemn belief, after much observation, that, notwithstanding many precious Christian truths held by the Papal Church, it harbors and fosters idolatrous worship of the Virgin and even of the sacramental *wafer*. And where idolatry prevails, under whatever guise, the Spirit of God has never yet been present to convert and sanctify. If idols are in the court, the Shekinah is not in the temple."

THE statement was made in a former number of this magazine that the Rev. H. B. Pratt, well-known as a minister and missionary of our church, is in the City of Mexico, engaged in making a revision of the Spanish Scriptures, under the auspices of the American Bible Society. The statement should have been that he is engaged in translating the Scriptures into the Spanish language. His work is not merely a revision.

SOME of our readers may remember an account, which was quoted in this magazine, from Dr. Grout, a missionary to the Zulus, of a practice that is found among those people of lapping water by throwing it with the hand to the mouth. The practice is mentioned by Dr. Grout as furnishing light on Judges vii. 5, 6: "So he brought down

the people unto the water: and the Lord said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water."

We find that Dr. Inglis, a Presbyterian missionary on the island of Aneityum, one of the New Hebrides group, mentions the same practice as existing there. "I never understood these two verses," he says, "till I went to Aneityum. In our country we never lap water like a dog; and when we put our hand to our mouth, we make a cup of the palm of our hand and drink as if it were out of a small cup, in no way resembling the lapping of a dog; but these men lapped not with their tongue, like a dog, but by putting their hand to their mouth. However, shortly after I went to Aneityum, I saw what appeared to me to give a satisfactory solution of the difficulty. I was standing one day by the side of a stream where it was crossed by a path. A native came hurrying along, but he stopped to drink. He did not, however, bow down upon his knees as most people do among us who wish to drink heartily, nor did he lift the water to his mouth with his hand formed cup-like as we do, but he stooped till his head was within eighteen inches or so of the water; then he began to throw up the water into his mouth with his hand as fast as a dog could lap, and he looked, as near as might be, like a dog lapping. I said at once to myself, 'That is the way Gideon's soldiers lapped.' I had an opportunity, scores of times afterwards, of seeing the natives drink in the same way; and I observed that, as a general rule, it was the strong, vigorous and energetic who drank the water in this way; never the feeble, the lazy, or the easy-going; and the inference that I drew respecting God's intentions towards Gideon and his army was this: The Lord wished to select the very

best men in that army, and with them to accomplish the deliverance of Israel. Moreover, this selection was to be made in such a way that those not chosen could have no ground of offence against Gideon, and hence could not be thrown into antagonism. The proclamation to depart before day of all who were fearful and afraid, relieved the army of 22,000 faint-hearted soldiers, leaving 10,000 men, presumably all mighty men of valor. But the Lord said that these were still too many for His purpose, and another test was named. The men were all to be taken to the water, and according to their mode of drinking they were to be divided. The *Well of Harod* was at hand, "gushing from the rocks which form the basis of Mount Gilboa." "It supplies a pool of clear water," says Canon Tristram, "fifty feet in diameter, and at this pool there is room for a large number to drink together." Here, then, Gideon must have tested his men. All the 10,000, except 300, bowed down upon their knees to drink. But the 300 lapped like a dog, putting their hand to their mouth. The Lord promised to Gideon that by these 300 He would deliver Israel. And, judging from what I have seen in Aneityum, I would infer that they were the very *elite* of the whole army for courage, strength, activity, coolness and the power of endurance; men who knew not the meaning of fear, and were totally ignorant of faint-heartedness; men who possessed in the highest degree every soldier-like qualification; men like the Gadites, that joined David when he was in the hold, who could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains, and of whom it might be said, as David sang of Saul and Jonathan, "they were swifter than eagles, they were stronger than lions."

"GIVEN to hospitality" is the breadth of the New Testament injunction. The native converts in the Bassein District of Burmah seem to reach even to this ample standard. A writer in the *Baptist Missionary Maga-*

*zine* says: "I suppose their houses (the Pwo Karens of Bassein District) are worth say ten to fifteen dollars on the average. The little village of Yoa-tha-gone, with which our association met, is very poor. They had, in addition, suffered heavily this past year through injury to their crops (bananas) by flood. Yet *ten* families rallied and entertained the *eleven hundred and forty-six* visitors at a cost of Rs. 800, and no hired help in the kitchen. Up to this meeting, I had had an impression that Minneapolis carried the banner for hospitality. The association met in a neat, new chapel, just finished, and wholly paid for by the village itself."

THE editor of the *Foreign Mission Journal*, the organ of the Southern Baptist Convention, remarks, "The most intelligent inquiries concerning our work which come to us, as we travel about, come in large measure from members of Woman's Mission Societies." Is it surprising, then, that the contributions of the Woman's Societies should be constantly increasing?

WHEN Drs. Brown and Verbeck, of the Reformed church, went from New York to Japan in 1859, their voyage consumed 180 days. In the present year a letter written by a missionary in Japan, July 5, was received at the Mission rooms in New York, July 24, an interval of only nineteen days.

As showing the progress made in Japan itself, the Rev. Mr. Elmer, of the Methodist church, contrasts the condition of things in Yokohama when he first landed there in 1867 and that which exists now.

"In 1867 the town was principally composed of flimsy, one-storied wooden buildings, and was laid out in narrow, dirty streets, unlighted at night and totally devoid of drainage. Its only water supply was surface wells of some six to eight feet in depth and wholly unfit for drinking purposes. It was so ill-policed that the foreign settlement was guarded by battalions of French and

English soldiers and a fleet of foreign men-of-war in the harbor.

"Now, its police system is almost perfect: its streets broad, well paved, lighted with gas, and drained by underground sewers. It is bountifully supplied with water brought from the hills, forty miles distant. Many of its buildings are two or three stories high, and composed of brick or stone. Besides its stately government buildings, fine stores and elegant dwellings, it has many churches and hundreds of temples. There are telegraph offices, postoffices, clubs, hotels, theatres and hospitals. There is a naval depot, a lighthouse station, a meteorological observatory, a stock exchange and a rice exchange. Tea-drying warehouses, foundries and engineering shops abound; in fact, all the adjuncts and concomitants, good and bad, of an occidental city may be found there, if we except horse-cars and electric lights; and these will soon come, for they are already in full blast in the capital, Tokyo, only eighteen miles distant. It is the terminus of several important railroads and the port of entry for many lines of ocean steamers and a host of coasters, and is connected by telegraph, not only with every important town in the Empire, but also with all Europe, Asia and America.

"To-day on its streets and within a stone's-throw of each other may be found Christian churches and heathen temples; the one with brazen idols and noisy, gorgeous ritual, the other with the silent, but eloquently simple, spiritual worship of the Divine Father through his Son, Jesus Christ. In many of the heathen cemeteries there can be found spots set apart for Christian burial, marked by a large cross at the entrance. On the Sabbath may be seen many stores closed and bearing a sign reading, 'Sunday observed here,' and in the midst of all the noise, bustle and hurry of the seventh-day business of this oriental city can be heard the sound of Christian prayer and praise, and the voice of the preacher telling forth the glad tidings of the gospel of Christ to the waiting multitudes in the churches and

preaching-stations of the place. And this in the land where but fourteen short years ago the law made death the penalty of any confession of Christianity, or suspicion of Christian sentiment in a native."

THE question is frequently asked, whether the ill treatment of the Chinese in this country is not likely to affect the work of our missionaries in China? As throwing light on this point the Rev. Mr. Fagg, of Amoy, mentions an interview that occurred between Colonel Denby, the United States Minister to China, and Li Hung Chang, the leading statesman of the Empire. Colonel Denby, on his way from Peking to Amoy, had an interview with the great Chinaman—for he is great in body as in intellect—at Tientsin. Li Hung Chang said: "I am going to drive your people out of the country." "Oh, no; you are not," replied Colonel Denby. "Outside of the consular officials and employees and the missionaries, there is scarcely a dozen American citizens in all China. And what object will there be in your driving out the missionaries? They are not draining your resources, but adding to them. They are healing your sick; they are teaching your children. It is one of the glories of China that she offers freedom of religion to Buddhist and Confucianist, to Taoist and Mohammedan, to Romanist and Protestant, what will you gain by reaction here?" Minister Denby thinks the day far distant when missionaries will be expelled from China's shores. Only the most extraordinary measures in the home land could lead to such a procedure.

ONE of the most gratifying aspects of the Foreign Missionary work, is the growing interest in it on the part of individual churches and Christians at home. Mention has already been made of this in the pages of *The Missionary*. As these pages go to press it is a pleasure and a privilege to chronicle for the emulation and encouragement of God's people, a new and most pleasing phase of this spirit of consecration and liberality in

the pledge of a *single family* to support a missionary in a foreign field. Moved with pity for the heathen, and a sense of obligation to God, a Christian family in one of our Southern cities (a family too which is not possessed of wealth) resolved by God's grace to undertake the support of a missionary who is soon to go abroad. From grandsire to the youngest grandchild *all* contribute, and doubtless no act of this Christian household gives them greater joy. It is indeed a high privilege for them to feel that they are bearing the unsearchable riches of Christ to the heathen through "the living link," in the person of a "substitute for service" whom they, as a family, wholly sustain at his post of duty by their united gifts.

The first payment in the keeping of this pledge has just been received. We trust we shall be pardoned for quoting the following from the letter which accompanied the handsome check: "Now, my brother, I know you will appreciate my feelings when I tell you that my heart overflowed with thanks to God as with one of my daughters I counted out this amount, embracing small checks and bills, dimes, nickles and coppers, coming from my wife and myself, down to our little grandchildren, one and a-half and two-years old, nearly every one, even the youngest, understanding somewhat the object had in view. It is remarkable how early children having Christian training, learn something about these matters.

"This offering fills me with profound gratitude, and stirs my heart to its very depths in sincere prayer that God will enable us to do thus, and much more, hereafter."

BISHOP WILLIAM TAYLOR, of Africa, recently visited Nashville, Tenn. In an address before the African Methodist Episcopal Conference of the State, then in session, he said, in speaking of the Congo people: "In intellectual development they will compare with any people. Where I was living the king said to a missionary, 'Did you bring me a blanket?' The missionary replied, 'I have brought you something better. I come to

tell you about our great Father who gave you your land and the sheep and the beans and the cattle and the sweet potatoes and yams for your use.' The king said, 'If your father is so kind as to give me all these good things, if you are anything like your father, you might give me one blanket.'

"Commerce has been in some respects a great disadvantage to them. What they need is the gospel, that they may be emancipated from the thralldom of sin. I would like to indicate three essentials for the evangelization of Africa, three things that will solve the problem. You know that the missionary societies have been operating for half a century; you know of the result of their labors. They have been diligent and have done a grand work, but it has not been satisfactory. The Lord has shown to us those points in which there is success.

"There are three 'ins' that are essentials. The first 'in' is industry. In Japan and China they have the oriental custom. There they begin at once with brain culture. They have not a knowledge of the industries suited to their condition. Brain culture alone is not a success. In the educational worker there must be industries by which you would be able to sustain yourselves in possession of Christian civilization.

"The second 'in' is infant training to God. The plan has been to build academies and put into them boys chuck full of heathenism and mental training sufficient to become pedantic; who would not work and were above work, and who knew too much to be instructed in the gospel. The little children of Africa are not heathens any more than ours, but they are little empty vessels.

"It is at this period that they should be brought up to praise the Lord. Teach these children in the industries of the home, and they will go out and build houses, cultivate farms, establish Christian institutions, build their own churches, and support their own ministers, which brings us to the third 'in,' which is indigenous resources."

Bishop Taylor continued at length, speaking of the resources of Africa, and concluded

by impressing upon his hearers that three "ins" were essential for the great development of Africa.

CONSIDER!—Consider (but we might as well consider a castle in Spain!) how much time would be saved at the mission house to secretaries, treasurers, editors, if all ladies would write their full address on each business letter. "But I wrote it out fully in my first letter of our correspondence." Yes; but that letter was filed away months ago, and it takes time to leave the desk and finger over the big package. "But I'm a secretary and write so often they must know my address by this time." It doesn't follow. What

heads we should carry if we remembered the streets and numbers of all the presbyterial or even board officers in St. Louis, Chicago, Philadelphia, Richmond, Nashville and the rest! — *Woman's Work for Woman.*

The receipts for Foreign Missions during the month of October were as follows:

From Churches, - - - -	\$2,234 64
" Sabbath-schools, - - -	517 71
" Societies, - - - -	1,316 38
From Miscellaneous, - - - -	1,456 20

Total receipts in Oct., 1890, -	\$5,524 93
" " " " 1889, -	7,934 52
" received since April 1, 1890,	47,782 18
" " same period, 1889,	51,949 20

### THIS MAGAZINE.

THE spiritual life of a Christian in this age may be gauged by the interest he takes in the mission work for the world. What is true of the individual Christian is true of each particular church. A church that is not in earnest in sending the gospel to men is almost, if not entirely, dead. It may have a full congregation on Sunday morning. There may be fine music by a paid choir. Its officers may be the foremost merchants and professional men of the community. The ladies who are its members may be the leaders of good society. But if it lacks the true missionary spirit, it is no longer in sympathy with Jesus Christ. It has not that humanity without which there can be no favor from Him. It may consider itself rich and increased in goods, but it is wretched, and miserable, and poor.

To maintain in himself and in those around him a true missionary interest, should be the chief aim of every pastor and of every church member. To do this, the facts of the mission work must be known. Not to consider the condition of the poor of this earth is not to pity them. Not to read of the deeds of heroism and self-denial of the Patons and

Mackays and Moffetts of the mission field is not to know of the glorious work in which our Lord calls us to take a part. How can a pastor afford to let his people neglect missionary literature? How can a church-member afford to fill his mind with all sorts of worldly news, while he passes by the tidings of the grandest enterprise of his King?

No one has read *The Missionary* without finding in it a store-house of thrilling and interesting facts. The magazine has been so warmly commended by those who have read it, both in our own church and in sister churches, that *ex gratia modestie* we could not repeat what has been said and written. Yet it needs now the hearty aid of all pastors and all the friends of our Master's work, that its circulation among our people may be increased. A blank form for subscriptions will be sent at this time to every pastor and every church enrolled on the Minutes of the General Assembly.

Brother pastor, what will you do to disseminate the tidings from the mission field among your people? Fellow-Christian, what will you do?

WITHIN the past five years over two hundred natives in Africa have suffered martyrdom, and yet the number of converts on that continent is increasing at the rate of 25,000 a year.

## A DAY AT THE SYNOD OF NORTH CAROLINA.

At the recent meeting of this large and important Synod, a whole day, Thursday, was given to the consideration of Foreign Missions, with appropriate devotional services. The programme, prepared by the synodical committee, of which the Rev. W. S. P. Bryan is chairman, was as follows:

## MORNING.

Praise and Thanksgiving.

The Annual Report.

The Church's Duty to Foreign Lands:

I. What Individual Churches Can Do.

II. The Missionary.

III. The Monthly Concert of Prayer.

Simultaneous Meetings.

## AFTERNOON.

Confession.

Subordinate Agencies:

I. The Sabbath-school and Children's Day.

II. The Missionary Society—Woman's Work for Woman.

## EVENING.

Supplication.

Tidings from the Field:

I. Cuba.

II. The Congo.

III. Japan.

The devotional services were spiritual, earnest, tender; the discussions were thoroughly practical and instructive. We note a few of the points presented:

Two churches in the Synod, not among the largest and strongest, have recently undertaken to support each a missionary. The statements made in regard to them are interesting.

The Rev. Chalmers Moore two years ago became the pastor of the Laurinburg Church. There was already an interest in Foreign Missions among the people, and a ladies' missionary society had been organized. Mr. Moore organized three other missionary societies—one for men, one for young boys, one for young girls. The monthly concert was observed. Especial attention was given to the children, who were taught to pray for individual missionaries, as well as to make money for the work. The church has 250

communicants, and pays its pastor a salary of \$1,100. This year it has raised \$800 for the support of a missionary in the foreign field. "We have been a hundred fold blessed in doing this," is the testimony that comes from the church.

The Rev. Egbert W. Smith is pastor of the Westminster Church in Greensboro, a church organized three years ago. It has 150 communicants, and pays its pastor \$600 a year. There is no missionary society in the church. The pastor warns his people against covetousness as the master sin of the age. If any man seems to be in danger from the love of money, the pastor goes to him as he would go to one out of Christ. In almost every sermon the duty of entire consecration to God is presented in some form. At one time the principal church member was opposed to Foreign Missions; he was changed by a sermon in which the point was made that Christ values no contribution that is not attended with sacrifice. The church members deny themselves in order to contribute to God's service. A man gave up the purpose of having a new coat of paint on his house; a woman resolved to wear her old bonnet, and so on. When it was proposed to raise \$1000 to support a missionary and his wife, the church members subscribed \$1,310. The pastor stated that he never called on his people for money without getting more than he asked for.

In commenting on the experience of the two churches just named, the Rev. Dr. Hill remarked that there can be no complete organization that does not include all the members of a church, and the missionary societies are an aid to this. It should be regarded as disreputable not to be a member of a missionary organization. The spirit of self-sacrifice is the true key-note to the work.

In regard to the question of missionary societies and the presbyterial unions, the Synod, after a spirited discussion, took the following action:

"The Synod, following the consistent action of the General Assembly for many years, commends the organization of our Christian men and women into missionary societies responsible to church sessions and contributing through the channels of the General Assembly; and further, this Synod approves of such united efforts as may be made by the societies of different churches in the same neighborhood or even within the same Presbytery, provided always that these organizations submit their constitutions and their proceedings to the Presbytery for approval; that they direct their contributions through the ordinary channels of the church, and that

in the case of ladies' societies the attendance be restricted to ladies."

The Rev. J. J. Harrell, under appointment as a missionary to Ceara, Brazil, and expecting soon to sail, made a stirring address in the evening on the need of prayer for the power of the Holy Spirit in mission work, after which the Synod invoked the blessing of God on Mr. Harrell in his enterprise. Dr. Watkins gave a very instructive address on mission work in the Congo Free State; and Mr. Bryan, with his usual readiness and ability, took the place of an absent speaker, and described the condition of our promising work in Cuba.

#### THE SILVER BILL.

WHEN the silver bill was before Congress few people thought, perhaps, of the effect that its passage would have on the Foreign Mission work of the churches. The bill provided a grand market for silver, the United States government being the purchaser, and the result was that the price of silver rose. But in most of the great mission fields of the world—China, Japan, India, Brazil, Mexico—silver is the standard of value, and the rise in the value of silver advanced the rate of exchange with these countries. The result was that when the Treasurer of Foreign Missions sent a dollar to one of these countries, it did not purchase as much of the currency of the country as formerly. For example, in China the currency is Mexican dollars. Before the passage of the silver bill, when the Treasurer sent money to China, a Mexican dollar was bought for seventy-seven cents; after the passage of the bill it cost ninety cents. The salaries of our missionaries and native helpers, and other expenditures in China, are paid in Mexican dollars. So to meet these expenses the treasurer of Foreign Missions was compelled to send to China fifteen or twenty per cent. more money than before the passage of the bill. So with Mexico, Brazil and Japan. In a word, the passage of the silver bill added nearly twenty

per cent. to the cost of the Foreign Mission work.

The statement was made by the *Western Christian Advocate* that the Methodist Missionary Society (North) would have to make a special appropriation of about \$20,000 to meet the increased cost of exchange in India. The silver bill would cost that Society this year, it was estimated, \$40,000. Mr. Dulles, Treasurer of the Presbyterian Board of Foreign Missions, wrote to *The Independent*: "It is easy to calculate the effects of a change of fifteen to twenty per cent. upon appropriations of \$900,000. Without entering into the merits of the silver question or venturing prophecies as to the results, it certainly is unlikely that silver will fall much below its present value, and those who are considering the obligations of the church to foreign work must bear in mind the unavoidable demand upon them this year, and indeed in subsequent years, on account of the special change in the rise of silver."

As we write these lines the secular papers announce something of a drop in the price of silver, yet it seems not improbable that the ultimate effect of the silver bill will be to add to the cost of our Mission work \$10,000, which is enough to send out and support fifteen missionaries!

All this is deplorable. The "silver barons" are made richer, but the work of the church suffers. It is no time, however, to sit down and mourn. "Shall there be evil in a city, and the Lord hath not done it?" And why has He done this thing to the mission work of the church? We venture to think that there are two important lessons here. First, there is an emphasis added to the call on the churches to be more liberal *for their own good*. An additional \$10,000 now will

add nothing to the work for the heathen; it may add much to the spiritual health and well-being of the church. And second, it is another striking lesson to the churches to pray "for all that are in authority." In how many of our churches has prayer been regularly offered for the rulers of our land? Yet see how the action of our rulers affects the work of the church! Are we unable, without a liturgical form, to obey the command in 1 Timothy ii. 1-4?

#### A QUIET WORKER.—By Miss A. E. W.

"LEAVING New York on a steamer, five days will bring you to Kingston, on the island of Jamaica. Three days more, across the Caribbean Sea, and you reach the mouth of the Magdalena, the principal river of the Republic of Columbia, South America.

"Here stands the city of Baranquilla, a city of about four thousand inhabitants, but claiming an importance greater than those figures would indicate, because of its position at the gateway, as it were, of the country, and because of its easy access and communication with other places of importance.

"In Baranquilla you may enjoy meeting a Mr. Adam Erwin, formerly a teacher in a mission established there. Its work was discontinued some years ago, but Mr. Erwin, although a cripple and an invalid, still labors as best he can, independent of any missionary society." Thus wrote a traveller through that part of the country a year ago.

The missions of the Southern Presbyterian Church in South America are at present all in Brazil. But those who have read *The Missionary* constantly may remember that we did at one time have a station in this Republic of Columbia, and at this very city of Baranquilla. Either on account of the discouragements of the field, or from want of funds on the part of the Committee, or for some other reason, it was abandoned some fifteen or sixteen years ago, and the missionaries were either transferred to another station or permitted to return home. One, however, this Mr. Erwin, determined to re-

main, of course assuming his own support. He was not a minister, and having taken no very conspicuous part in the work of the mission, his name perhaps had not made a deep impression on very many people. So in the changes and breaking up few lingered long enough over it to question why he had chosen to remain alone, a stranger in a strange land. Some years after, a minister of the Northern Presbyterian Church was passing through Baranquilla, most probably seeking a location for the mission which has its headquarters in Bogota. He was hospitably entertained for several days in the modest home of Mr. Erwin, and thus had full opportunity to judge of his work and his worth, and was so delighted with both that he wrote an enthusiastic account of it for the *Central Presbyterian* (I think), of Richmond, Va. The writer described this noble worker as living in a small house alone, teaching every day a little school of boys and girls gathered from the families around him, some able to pay and some not. He had thus succeeded in winning not only the affection of the children, but the respect and admiration of their parents, and of course Bible study made a daily part of the school exercises. Besides this he had a class of young men at night, who came especially for Bible study.

"Thus he was sowing seeds of truth day by day, yet in so quiet and unobtrusive a way that he provoked little or no hostility. He worked in his garden for recreation and ex-

ercise, and managed to make it yield something towards his support. On the Sabbath he would gather together in his own home as many as wished to come, and give them what instruction he could."

This is, as well as I remember, the account given of him by his guest. What a picture of a consecrated life, uncomplaining self-sacrifice, cheerful labor for the Lord.

After this he again dropped out of memory, yet through all the years he was working faithfully in his little corner of the Master's vineyard, his lonely life uncheered by the sympathy, the interest or the prayers of the church at home, content to know he was giving to some hungry souls the bread of life which they could not otherwise obtain.

I was glad to learn, from the number of *The Church at Home and Abroad* quoted above, that a missionary and his wife of the Northern Church have been stationed at Baranquilla; they will carry on the work he has so nobly begun, and gather in the fruits with him.

So God has heard his prayers at last. Does any one say his was but "a day of small things"? It may be so, and yet when the last great day shall come, and the accounts of all be read, who of us will not covet his record and his reward. To whom of us all shall it more surely be said, he "hath done what he could"?

PROBABLY over 180 millions of people in Africa have not even once heard of Christ.

#### SCHEDULE OF TOPICS FOR THE MONTHLY CONCERT.

JANUARY—General View of the Foreign Mission Work.	JULY—Indians, Chinese and Japanese in America.
FEBRUARY—China.	AUGUST—Greece and Papal Europe.
MARCH—Mexico.	SEPTEMBER—Japan and Korea.
APRIL—India.	OCTOBER—Mohammedan Lands.
MAY—Territory yet without a Missionary.	NOVEMBER—South America.
JUNE—Africa.	DECEMBER—Islands of the Sea.

### FOR THE MONTHLY CONCERT: ISLANDS OF THE SEA.

#### THE HAWAIIAN OR SANDWICH ISLANDS.

OF the eleven islands which form the Hawaiian group, but eight are inhabited. These include an area of about 6,000 square miles, lie in the northern tropics, and have a climate so charming and equable that, in the shade at Honolulu, the observed yearly extremes of variation in temperature are fifty-nine and eighty-eight degrees. But on Hawaii there are snow-capped mountains and all degrees of temperature, and the most characteristic feature is her volcanoes, which are visited by enthusiastic scientists from every land.

Mauna Loa is 14,000 feet high, and in 1852, for twenty days and nights, sustained a fountain of fiery lava 700 feet high, and

from 100 to 300 feet in diameter. It was visible 100 miles away, and by its light fine print was easily read at a distance of forty miles.

On the side of Mauna Loa is Kilauea, the largest constantly active volcano in the world. Here ancient superstition worshipped the goddess Pele; and from this crater, at various times, rivers of rock, a mile wide, have burned their way through forests and over villages for thirty miles; and then, for weeks, have poured into the ocean a "cataract of fire," killing the fish, changing the coast line, and heating the water for twenty miles along the shore.

But the physical charm of this island king-

dom does not rest alone in its volcanoes. Some find it in the deep, cool valley with its wilderness of ferns and mosses, its noble forest trees, its richly draping vines and parasites, its brooks that ripple on invisible, because tropical growth conceals them, its ponds and cascades, its lights and shadows and twilight depths. In fact, every manifestation of herself proves Nature both wonderful and beautiful in this well-named "Paradise of the Pacific."

It is, however, as a mission field that the Hawaiian Islands have inspired the largest enthusiasm, and we turn instinctively from the country itself to study, briefly, the deeper problem of the development of a race.

Before their discovery by Capt. Cooke these islanders were a vigorous, unclothed, dark-skinned, impulsive people, who, though free from cannibalism, still brought human sacrifices to their idol-worship, and bowed before the merciless and inexorable laws of an elaborate tabu-system. Through this system, controlled by a powerful priesthood, numberless restrictions were laid upon the people. Women might not eat with their husbands, sons or brothers. To them nothing used as food for the gods was permitted, and dog-flesh was their principal animal meat. Houses, lands, places and persons were arbitrarily made tabu; and the man or woman who infringed was killed. Human life was lightly esteemed. Parents destroyed their infant children, and children buried alive their aged parents. Chiefs killed the common people, and priests demanded human sacrifices for their temples.

This was heathenism with its horror of superstition and cruelty. But with Captain Cooke's discovery of the islands, in 1778, there was introduced an added era of moral corruption. The woes of heathenism were multiplied by the blackest sins of civilization. Ten thousand seamen annually turned these beautiful islands into an hell of iniquity. Terrible diseases spread like fire from island to island. There was neither moral power for resistance nor physical power for endurance. Thousands died every year; and thou-

sands more, sinking even lower than heathenism had carried them, transmitted to their descendants constitutions hopelessly weakened and diseased. As a result the speedy extinction of the race seemed inevitable. The death-rate so exceeded the birth-rate that, from Captain Cooke's perhaps overestimated population of 400,000, the Hawaiians had, in forty years, been reduced to 130,000. And, since then, Christianity has been able only to check, not prevent, the steady decrease of population.

In 1819 Kamehameha the Great, the "Napoleon of the Pacific," died; and the people, not because they sought a truer faith, but because they were restless under the restrictions which even a heathen religion imposed, buried their idols or burned them, or cast them into the sea, and overthrew the tabu-system. They desired liberty—in reality license—and, at this critical transition period, the liberty of the Gospel was brought to them. In 1820, after a five months' voyage from Boston around Cape Horn, the first company of missionaries reached the Hawaiian Islands. As we recall the prophecy made before they sailed from Boston, "Probably none of you will live to witness the downfall of idolatry," we may imagine the thrill of emotion with which they listened to the cry that greeted their landing, "Oahu's idols are no more."

Though this renunciation of idols and the tabu-system was the result of lower rather than of higher motives, still it no doubt accounted in large measure for the subsequent rapid spread of Christianity; yet history has demonstrated the pliability of the Hawaiian before stronger influence. Their very enthusiasm over reading, writing, and even the Christian religion, was an illustration of this trait.

Early missionary work in many lands has its similarities—a language to be learned and reduced to writing, schools to be opened, and heathen to be influenced individually. Often the higher classes are reached last. Here, however, kings, queens and chiefs came first. The people that followed in multitudes

soon learned to read and write, and demonstrated dawning thoughts of civilization by adding to their tropical destitution of clothing sometimes a silk hat, or a pair of stockings and bracelets. But this was during the transitional era. Later, all were neatly clothed, the women in loose-flowing, yoked dresses, the men in shirt and trousers; and to the present time this has remained the dress of the common people.

During the first eight years of missionary influence less than one hundred Hawaiians were baptized. Kamehameha the Second, acknowledging his obligation, said, "I cannot repent at once; my sin is very great; but in five years I will turn and forsake my sin." In less than five years he died in England still a heathen. But among the royal ladies we find several remarkable Christian characters. Keopuolani, the king's mother, and the highest chieftainess on the islands, was the first convert. And Kaahumanu, the Queen Regent, who was by natural endowment a magnificent type of the absolute, heathen monarch; who had been foremost in overthrowing the tabu, and for two years treated the missionaries with haughty disdain; finally, at the age of fifty, learned to read and write, became a devoted Christian, laid aside her imperious manner, checked her violent passions, travelled with the missionary proclaiming the gospel, was welcomed by an enthusiastic people as the "New Kaahumanu," and, eight years later, on a painful deathbed said, "I shall go to Him and shall be comforted."

Then there stands out in Hawaiian history the picture of that "heroine of the volcano," Kapiolani, who, in spite of the pleadings of the people, approached the dread crater of the Kalauea, and defying the power of the goddess Pele, ate consecrated berries on its edge, threw stones into the burning lake and triumphantly exclaimed, "Jehovah is my God. He kindled these fires. I fear not Pele. Should I perish by her anger, then you may fear her power; but, if Jehovah save me, then must you fear and serve Jehovah." And this but five years after the arrival of the missionary!

Until 1838 the progress of Christianity was steady and rapid. Then came that pentecostal awakening which electrified the Christian world. Hundreds were converted in a day, and ten thousand in a single year. Congregations were multiplied and churches so enlarged that, in 1841, Dr. Coan, in Hilo, was pastor of a church of 7,163 living members, 1,705 of whom were baptized at one time and were chosen from 3,000 applicants. For baptism, they stood in rows which Dr. Coan sprinkled as he passed; then, standing in the midst of the vast assembly, he said, "I baptize you all in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

There were thirty thousand converts between 1838 and 1844; in 1852 the Micronesian Islands opened as a mission field for Hawaiian effort; in 1853 two missionaries were sent to the Marquesas Islands, and in 1863 the Hawaiian Evangelical Association was formed. With such a record it was natural that the American Board should now feel justified in leaving the Hawaiian churches to care for themselves and for their own foreign missionary work.

Whether or not this withdrawal of home support were a trifle premature is, no doubt, still an open question. The fact, however, remains, that the development of Christian force of character among the Hawaiians has not, since then, been all that was anticipated. Corruption has crept into the government. Ancient superstitions and heathenish customs have been revived. Blighting influences have come from foreign lands, and the descendants of those so easily influenced for good are no less easily influenced for evil. Seven thousand Japanese are there; and the ubiquitous Chinaman, with his thrift, his enterprise, his opium and his vices, has come to the islands to stay. Twenty thousand are there whose wives are in China.

Naturally this foreign life brings shadows; and one of the darkest has recently been made conspicuous by the death of Father Damien on the sad island of Molokai. There, 1,200 segregated lepers are to day passing

through all the successive horrible stages of a living death. Though provided with 1,500 acres of land, four miles of sea shore, horses and houses and gardens, still their separation from all that makes life precious is for life, and only through the gateway of death may a leper leave Molokai. This is imported physical evil, and terrible enough; but Christians of the islands stand appalled before the moral evil which is also transported there. This, too, though schools and churches, well-ordered communities, beautiful homes and increasing wealth, mark the material prosperity of the islands, and the predominating influence of American and English energy. Happily this wealth is largely in Christian hands, and nobly used. But the emergency is great, and the American Board again sends help.

Of native Hawaiians but 40,000 remain; and in fundamental character, these are what they were in the beginning—generous, manly, affectionate, and lovable, but morally weak, and dependent as children on their immediate environment. They have fifty-eight churches, forty-three pastors, 5,235 church members, and support nine foreign missionaries. Since 1837 they have contributed \$133,000 to foreign missions alone, and have sent thirty-two men and thirty women into foreign missionary work.

Thus has Hawaiian history been transformed and glorified by its chapter on Christian missions. And, from among a heathen people, thousands who have lived righteously and died triumphantly now shine as the stars for ever and ever.—*Woman's Work for Woman.*

#### TAHITI.

WE naturally associate the coral-reefed island of Tahiti with the bright morning star, not only from the gospel radiance it has reflected on numerous sister groups of the Pacific, but because it was first known to the Western world as a site selected for the observation of the transit of Venus. Explorers had visited this island a century previous, but until 1769, when Captain Wallis suggested this as an astronomical post, the Georgian group of the Society Islands was not marked with any special interest.

The delightful temperature, abundant bread fruit, yams, cocoanuts, bananas, plantains, with other vegetables and fruit, all growing spontaneously, made a favorable impression on English visitors. The houses were thatched and put on posts three or four feet from the ground, the floor covered with soft hay, that, with the aid of a few mats, served for carpet by day and bed by night. Hogs, dogs and poultry were the only animals, and were used for food. The queen sat upon an elevated mound between two attendants, who, as she opened her mouth, put the food in with their hands. Three varieties of bark, fancifully dyed red and yellow,

made up the costume of the islanders, not forgetting the tattooing. This dreadful process was inflicted with an instrument with thirty teeth, giving as many strokes a minute into the quivering flesh.

Captain Cook, who remained for some time on this island, said: "The people are arrant thieves, but prefer nails and penny beads to gold and silver, coin having no value in their eyes." Infanticide was regarded rather a virtue than a crime, and every vice known in the South Seas was practiced. Their religious rites were cruel. Pomare, the chief, had human sacrifices offered to himself, as well as to the great god of war, Ora.

In 1797 we hear from a Tahitian woman: "There are other people different from us, entirely white. They are called Cookees; they visited our island, then went away, and now other Cookees have come. These are the servants of Jesus Christ, the white man's God. They have staid with us and taught us many new things. We don't use human bones now in making canoes nor sharks' teeth for cutting hair, as the sharp things the white man brought cut without pain, and we do not now go down to the water to see

ourselves, for we have bright shining things in which we can see ourselves as plainly as we see one another."

In 1796 the missionaries Bicknell, Jefferson, Nott and others on board the *Duff*, Captain James Wilson, were sent by the London Missionary Society to Tahiti, and for sixteen years labored and prayed, seemingly in vain. The hearts of the islanders were bound up in their idolatrous customs. The first Pomare died as he had lived. Sixteen years of fruitless toil was a discouraging story to Christian hearts at home as well as to the banished ones in the far Pacific. It entered into English minds that perhaps it might be better to abandon Otaheite. One loyal heart responded, "I will sell the coat off my back first." So it was agreed in council that a set time of prayer should be observed, and one more encouraging letter sent from the society to these servants of Jesus Christ. The sequel cannot be too often told. On the wide ocean two letters crossed. One said, "We will pray," the other, "We have heard the voice of prayer from the woods of Tahiti." Two men formerly instructed in the missionary's family suddenly felt the desire to pray to the "white man's God." The "scales fell from their eyes" and they saw their need of everything.

The light that makes an era in any heart, home or country, whenever and wherever it penetrates, soon illumined the darkened homes of Tahiti. The wonderful gospel verse of the third chapter of John touched the savage chief, Pomare II. "If this is true it must be for *you* only," said the troubled man; but with the assurance that "*Whosoever* believeth on Him shall not perish," came the answering resolve, "Then *your* God shall be my God, for our gods do not love us." This was in 1812. Pomare then convened the chiefs from neighboring islands to communicate his purpose. To his surprise, Temaire said he had resolved to abandon his gods because they had not answered prayers offered for the recovery of a favorite daughter. Costly offerings had been made to every god on his island, but the girl had died.

In 1769 Captain Cook had said: "This island can neither serve public interests nor private ambition, and will probably never be much known." Little did he imagine the magic influence that would radiate from this dot of land over the Pacific Archipelago; that "one hundred and sixty converts" would go out and carry the gospel tidings, evangelizing, and overturning heathen rites until "seven hundred and fifty thousand converts arise and call them blessed."

In all those years of discouraging toil there had been but few changes in the mode of living on Tahiti; now houses, food and manner of dress rapidly altered. The whole stratum of society was leavened; drunkenness prevails; now came the edict "forbidding trade with any vessel that brought ardent spirits for sale." "Let the principles contained in the New Testament be the foundation of all our proceedings." The sugar cane, that previously had been without commercial value, now became utilized as an article of manufacture. A spirit of industry and enterprise took possession of the people.

Heathenism did not die without a struggle. Plots were laid for wholesale slaughter of the Christians, and in November, 1815, the Sunday service was interrupted by the firing of muskets, and battle was forced upon the king. The victory was with Pomare, who abolished the national temple and carried away the image of Ora, and whose clemency astonished his foes. "His feet were upon our necks," they said, "and he has not only spared our lives, but respected our property."

In 1817 there were fifty places of worship, and family prayer was observed all over the island, and there was general call for the spelling-book. The first edition of Luke, 3,000 copies, was sold off at once at three gallons of cocoanut oil per copy.

The good king dying in 1821, was succeeded by his sister, called also Pomare, who lived a faithful life until she passed away in 1889. During her reign she made an heroic resistance, though not wholly successful, against the interference of French Roman

Catholic priests countenanced by an American.

In 1886, ninety years after they begun labor on savage Tahiti, the London Missionary Society withdrew, both because the island

had become Christianized and because French government having taken possession of it (1846), Evangelical French Christians were now prepared to oversee and maintain its Christian institutions.—*Woman's*

#### SAMOA.

THE islands now so familiar under the name Samoa even the wayfaring person triumphantly identifies as the old "Isles of the Navigators," discovered by Bougainville and La Perouse; and he will tell you that the group is "made up of three large islands—Savaii, Upolu, Tutuila, and five others of inferior size."

Savaii is the westernmost and largest. From its centre rises a peak over 4,000 feet above the level of the sea. Its serene heights are discernible at a distance of fifty or sixty miles.

Upolu, the beautiful, lies ten miles to the eastward of Savaii. It is described by a recent traveler as "diversified by mountain peaks 3,000 feet high, plateaus of remarkable fertility and valleys of exceeding beauty." Three singularly beautiful lakes fill with their placid waters the craters on Upolu, where once flamed and seethed volcanic fires. Apia, the capital of Samoa, is situated about the silver horn of the Bay of Apia, on the northern side of Upolu.

Tutuila lies forty miles east of Upolu. The interior is "so rugged and the jungles so dense that it is seldom visited by the natives." Consequently there are few inland villages, the greater part of the population of the islands, estimated at 35,000, living in proximity to the sea.

Pago-Pago, "the most magnificent harbor in the Pacific," land-locked and famous for its natural beauty, is on the southern side of Tutuila. It is environed by mountains and by inaccessible mural precipices from 800 to 1,500 feet in height. Ceded to the United States by treaty as a coaling station for ships of war, it also affords the desired haven in time of storm.

The climate of Samoa is moist and trop-

ical. Hurricanes of great fury occur averaging one in every three years. The coconut, bread-fruit, taro and banana are great food products of the soil.

The Samoans are described as a handsome and athletic race, of distinguished bearing and natural grace in movement. In complexion they are the lightest of a brown Polynesians. They have straight black hair, sparkling dark eyes and perfect teeth. Their noses, which are slightly flattened, they regard as superior in beauty. In disposition they are joyous and friendly, gentle, polite and hospitable, lovers of country and of home, brave and even desperate in their defense.

If the Samoan is a little bit lazy, from the point of view of the Anglo-Saxon, let him "spake aisy" in regard to it. The exception exists in the richness of his environment and the simplicity of his domestic life. "White man fool," says the Samoan; "work after he eat dinner." He has not accustom himself to the anxious "thought for the morrow" of a higher civilization. Then, as the selfish incentives to acquisition are wanting. Let a Samoan get a little rest stored up for a hurricane day and, unable to defy an ancient custom (which he will honor his relatives and friends, hearing of it, from far and near and insist upon merriment with him until it is gone.

His solution of the problem "where shall we be clothed?" is simple. Dress consists of a piece of native cloth or of brilliant imported print draped about the waist and reaching to the knees. As a mark of respect, however, when going to church or paying a visit to the missionary they cover themselves from the shoulders to the knees. On festal occasions the Samoan maiden

wreaths of flowers and ferns to her otherwise rather *decollete* costume.

An occasion attended with great ceremony and developing as many fine questions of precedence as a state dinner at Washington is their ancient custom of preparing and serving *kava*, the native drink, on the arrival of guests. A very charming custom is the *taro-tasi* (one piece of taro), the singing procession of Samoans "*dona ferentes*." The honored guest being conducted to the council house, there passes before him in bright array, moving with slow and stately step and singing songs of welcome, half the population of the vicinage. As they pass, each one lays at his feet, with graceful salutations, some offering a root of taro, a cocoanut, a mat, a chicken, or perhaps a pigling.

The story of the progress of the Gospel in Samoa during the last fifty years forms a remarkable chapter in the history of missions, as well as a thrilling exemplification of the declaration of Christ, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Free indeed are the Samoans now from the old degrading system of zoölatry which prevailed when the devoted missionaries John Williams and Charles Barff first visited the group.

"A very great change has been wrought." "A great and unmistakable Christian work has been accomplished." "The divine truths of the Gospel are transforming, by a sure process, the character of the people." So report a recent deputation sent out by the London Missionary Society, whose "joy and crown of rejoicing" the Samoans are. Now

divine services are regularly held in the house of God. There is a native pastor, who is also master of the day-school and superintendent of the Sunday-school, *supported by the people in each of the two hundred villages* of the group.

The Old and New Testaments are translated and printed in the language of the people. From the beginning of the mission they have willingly acquiesced in the requirement to pay for their Bibles and other books, valuing them more highly on this account and even selecting the more expensively bound volumes.

Rev. George Turner, late of Samoa, writes: "You would probably not find twenty houses all over the group in which there is not a copy of the word of God and family worship every day of the seven." There are day-schools and Sunday-schools, attended by 8,000 children. There is the Mission Seminary at Malua on Upolu, conducted on the self-supporting principle, accommodating nearly one hundred students, preparing them to become pastors and teachers of their people, as well as instructing them in agricultural and mechanical arts. Samoan missionaries have gone out to evangelize the New Hebrides, Tokelau, Ellice and Gilbert Islands. Samoans build their own chapels and schoolhouses and their annual contribution to Foreign Missions amounts to nearly £1,000.

"Ye see then how that by works a man is justified, and not by faith only." Are not the Samoans approaching the ideal of St. James?—*Mary Alice Loomis in Woman's Work*.

#### ANEITYUM AND FUTUNA.

SOME twenty of the thirty islands, which form the group of the New Hebrides, one thousand miles north of New Zealand, are inhabited. To these the Presbyterian churches of Scotland (Free), Canada and the Australasian colonies have sent sixteen missionaries. Our two islands are the most southerly, Aneityum, to which Rev. J. H.

and Mrs. Lawrie have just returned, and Futuna, where Dr. and Mrs. Gunn have been doing medical mission work for a few years.

In Aneityum there are two churches, at Anelcauhat and Aname. The *Dayspring* ship is now too small to meet the needs of so many islands, and, being a ship, she cannot visit all the stations so regularly or so often

as is desirable. So Rev. J. G. Paton raised money to buy a steamer. But to work it would cost so much that, for a time, the plan is being tried of paying a trading steamer to visit every station once a month. Even this costs more than the expense of the *Day-spring*, so that the children of the Free Church of Scotland are still asked every year for at least the £250 which the church, in

their name, has bound itself to give, that our missionaries may move around among all the peoples and teach them the love of Christ.

The whole people of Aneityum have been brought to Christ since Dr. Geddie first went to them and Dr. Inglis translated the Bible into their language. The first converts have now been made among the people of Futuna. —*S. S. Missionary Leaflet.*

#### FUTUNA AND THE HURRICANE.

LAST year one of the terrible South Sea hurricanes, which sweep away all before them, destroyed our New Hebrides churches in Aneityum and the missionary manse on the Island of Futuna.

The great event of the hot season was a hurricane. As there has been none for years both natives and ourselves were taken by surprise. It was the most severe in this island since the year 1862. There were the usual warnings of high wind, which blew strongly from south by east, and a heavy and ever-increasing swell in the sea. The evening of Sabbath, 27th January, was very threatening, and before morning we were awakened by the roaring of the wind and the tremendous force with which the sea beat on the coral rocks. There was no doubt of a hurricane now, and soon it was upon us.

It blew in gusts, some of them of great force, and by noon the church and some out-houses were blown over. Then there was a lull, during which scarcely any movement was to be seen in the cocoanut leaves, and the wind went around to the northwest by the east and northeast. Rain fell freely during the earlier part of the day, and leaked through the roof where the thatch was weakest. It now ceased for a time. When the wind reached the northwest it commenced to blow strongly in gusts for a little time, and then there was another short interval. By three p. m. the aneroid had fallen to 28.90. This was the last marking I made.

The wind recommenced with redoubled force. It was now no longer in gusts, but

blew with the steadiness of the everflowing river. The rain again began to fall. During the earlier part of the day it had been playing at a hurricane; now it was a reality. The front part of the house soon became unsafe, and we retreated to the dining room. There was scarcely a dry spot there. We soon hurriedly went to the stores, but the whole house now threatened to fall down bodily. Then we ran to an out-house, hoping to be safe there. Just before leaving there was a tremendous crash heard in the front of the house—one of the walls had fallen. But we were not safe in the out-house, for it shook as if it would fall every moment, and we thought we might have to pass the night in the open air, as Mr. Paton had once to do in a similar case.

We had seen no native for some time, and we did not know in what condition their houses were; but just in our time of need a woman came to lead us to a place of safety, and we remained in the hut until morning. The violence of the hurricane increased as darkness settled down. The young man in whose house we were, instead of retiring to rest like ourselves, remained outside binding down the thatch and watching lest any cocoanut trees should fall upon it. About midnight the wind began gradually to abate.

When morning dawned we found that the whole front of the house was a heap of ruins. The school was in the same condition. The back wing of the house was safe, but shattered, and the end was knocked in by the front falling upon it. What a wreck it was! In a little time the whole district turned

out, and, unasked, commenced to clear away the rubbish and drag out the broken furniture from under the fallen beams, extracting books and other articles from the heaps of lime. Towards noonday I tried to take a photograph of the ruins and the natives at work, but my plates had got damp. For other three nights in the hut, though we had only the earth for a bed, like the natives themselves, we slept comfortably, thankful that we had a place of safety provided for us. —*S. S. Missionary Leaflet.*

#### A MURRAY ISLANDER'S TESTIMONY.

A FEW weeks ago one of the students in the institution here, a young Murray Islander, named Mapa, was appointed to a station in the Fly River. On the Sunday prior to his departure a valedictory service was held, at which Mapa gave a brief address. I was exceedingly pleased with what he said, the more so as it showed me that he grasped the true idea of a teacher's life and work. Deeming the address worth recording, I wrote out a translation of it from memory, and as it may be interesting to your readers I venture to send you a copy.

"A long time ago I accompanied some white men (traders) to New Guinea, but I did not like their ways and I returned to Murray. Soon after my return one of the old men said to me: 'Mapa, why don't you go into the Mission school and then go as a teacher? But I had not then laid hold of God's Word, and so I did not do so. Afterwards, however, I did so, and ever since then I have been with the missionaries, learning about God and Jesus Christ, and about God's Word, and how to do God's work. I am going to the Fly River to fight the heathen. Yes, that is true, I am going to *fight* the heathen. They like fighting, for that is their fashion, and I am going to fight them. But

where is my 'gabagaba' (war-club)? Here it is! (holding up a copy of the Gospel) here it is, and with that Word of God I am going to try and kill their bad habits and customs. It will be hard work, I know, but I shall not be alone. God will be with me, and I shall pray every day that God will give me strength to do His work. I am only a man, and if God does not uphold me I shall quickly fall. I am going to leave my friends and my country, and go to live alone in a benighted country, and among a benighted people—that is my work. But I have something to say to you about yourselves. I have my work—but so have you. What is that work? I am going away—what are you going to do when I am gone? Are you going to forget me? You must not do that. I want you to help me when I am gone. You can do it by prayer. Pray that God may give me strength to do His work. *That* is your work. Pray without ceasing, that God may be with, not only me, but with all the teachers, that we may not fail, but that we may hold fast to the word of God, and show, not by our words only, but by our actions, that we are the servants of God. Think carefully over what I have said. Enough; my words are ended." —*Juvenile Magazine.*

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#### LIGHTS AND SHADOWS IN PERNAMBUCO.—BY REV. W. C. PORTER.

I have for some time wanted to send an article to *The Missionary*, but my various duties have not permitted me till now.

In the first place, let me rejoice with the Executive Committee and the whole church, for the interest awakened in favor of Brazil. Never has the time been so opportune to come in and "take possession" as now. God is working wonders in this land. Just think of

it: six months ago this vast republic (then an empire under entire control of Romish priests), came into existence in a day as if by magic. Since then all is changed except the vile hearts of its inhabitants. Then we had to take care lest some "word" from the pulpit should "offend the state religion," and all church buildings had to be on the "barn" order; now we can speak with all freedom

with the increasing approval of the public, and if we ever get enough money to build, we can put up a church with steeple and bells. Eight months ago I had to stand with a little band of Christians for more than two hours, in the middle of the day, by the corpse of a little child at a cemetery gate, while Mr. Smith and a native minister, the father, went to see the president of the province to get him to *order* the burial: now, by decree, all cemeteries are "secularized," that is, taken out of the priest's power and made free to every one. For long years Protestants in Brazil have had no end of trouble about registering their marriages, and one minister was tried before a jury for having joined a Romanist and a Protestant in marriage; now the law for obligatory civil marriage for everybody is in force. Surely these are tokens of God's care for His people, in having infidel men to carry out His purposes. There is great reason for encouragement for us all, and for any new laborers who will come and join us. This state of transition, too, is very favorable to the gospel work, for the people are just now waking up to inquire what these "reforms" really are, and consequently they are asking, "what is this gospel?" as never before.

But the victory is by no means won yet. Rome never dies an easy death, and Brazil is no exception to the rule. If those holding the reins of government want to give the people liberty, the Roman Catholic priests, who want the reverse, are waking up to the conflict. Never since I came to Brazil, have I seen so much activity among the Romanists. They have elected a new archbishop and some bishops, and in all their churches they are trying to revive the spirit of Catholicism that has been so dead. They have taken an open stand against the government; from their pulpits it is denounced as an enemy to the church and Romish religion. I saw this morning a most bitter tract calling on the people to reject civil marriage as prostitution. They are making an effort, but they began too late; the people have gotten too far out of their clutches.

But this paganism of Brazil is something horrible: at times my heart sinks within me. I will give a few examples around me: Just at this time the smallpox is bad in this city. To banish the plague from the city, one night last week the people went in procession to a church on the outskirts and brought the image of St. Sebastian "in penitence" to the church of the "holy body." The daily papers say, "he (or it) will be 'exposed' till the smallpox disappears." Would those Christians in the States who do not believe in missions to Romish countries like a little St. Sebastian of wood to protect them from the cyclones? It is about as reasonable as to leave these people to trust in an image of St. Sebastian to deliver them from bodily pests, and to save their souls. I read in *The Missionary* of the honors paid to "Krishna," in India, with his guard of soldiers and salutes of firearms. For a moment one would think "Krishna," the pagan in India, had a twin brother, Sao Jorge, the Catholic in Brazil. This military god has the honors and pay of a general in the regular army, or at least he did have till the republic separated church and state. Sao Jorge, when his day in the calendar comes round, comes out mounted on a horse with a military guard of honor. In fact all the images of saints have had soldiers and bands of music to accompany them in their parades through the streets.

The month of May is in most parts of the world a time of joy, and so far as Nature is concerned it has been exceptionally beautiful here; but I will be glad when their May is gone, for my ears are tired and my heart sick of the continual wailing every night throughout this great city. The devotees of Mary singing (!) and appealing to her thus: "Mary, the mother of God help us; Mary, the queen of heaven, hear us." There are hundreds, perhaps thousands of houses in Pernambuco going through this at this very hour. Take one of your large cities and suppose that in every street and alley, there were two or three houses where persons collect and wail, for more than two hours every

night for one month, in a monotone repeating the same words, to some uncouth images on the wall. Then the Christian American might form an idea of what Romish idolatry is. While writing this I have heard such performances going on in three different houses. Surely, fellow-Christians, the very sentiment of gratitude to Christ, for having brought your forefathers out of such darkness, ought to lead you to "come over and help us."

But there is a bright side to every picture; and ours is not an exception. There is much to encourage me in the work. Our congregations are growing; at every service some new parties come in, and of these some are showing more than a passing curiosity. One young man, who comes to my Bible class regularly, told me a few days ago that he has had to struggle against the wishes of his mother; but now she no longer opposes, rather liking to hear him read the Bible. At last communion I baptized and received one person to the church, and I have two more candidates and three children to baptize at the next service. A widow, the mother of four children, is now much interested in the gospel—she was educated in the Jesuit school. Since she has been coming to church with us, one of the nuns went to her house and used every argument to dissuade her; she held up her Testament and said: "I read in this book about God and my Saviour, is that wrong? I see nothing bad in it." "No," answered the nuns, "but that book destroys the earthly gods." This poor woman is being hard put to it. She has two little girls whom she had to put in the Jesuit school, because we have no school for our people. This mother told me this crying, saying that

she could not help it. This is only one of many cases with the children of our people. Does any one think we need a school? I do not mean an immense institution where missionaries, male and female, have to give their time and talent to keep it up. But would it be assurance on my part to ask if Pernambuco may, at no distant date, have a parochial school and a Christian teacher to look after the little ones of our flock.

Another feature of our work is the seed-scattering. In the early Christian church the followers of Christ were scattered by persecution. Our little band is scattering some too, but it is in poverty; some have had to go to the country, others have moved to distant suburbs. But, as in the early times, their moving about will be for good. These believers will sow the seed around them. We have already in some places *nuclei* started in this way. A few days ago a man, who received a Testament and some tracts, writes from Lagoa dos Gatos, a long distance back in the country: "My father has come over to the gospel, but my mother holds out yet, for the women are harder to convince."

In a few days I hope to go to see some believers at S. Lourenco, where we were stoned five years ago.

In the above I have tried to give you some idea of the dark and the bright side of our work. Alone here, as I am, I have to look after the interests of the mission and the work of four native ministers, and cannot do very much evangelistic work for the present.

I still hope that a better day is near at hand for Brazil. Pray for us. Give us the men and the means to carry on this work.

*Pernambuco, Brazil.*

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MADAGASCAR.—An arrangement whereby France will be at liberty to assume control of Madagascar has been assented to by Great Britain, with a proviso, however, that the rights of all resident British subjects are to be preserved and perfect freedom for missionary work guaranteed. While from a missionary standpoint this guarantee may be satisfactory, yet in view of the former bloody struggle of the Malagasies to maintain their political freedom we cannot but be apprehensive of a repetition of the struggle should the French attempt to take advantage of the concession they have gained.

## WOMAN'S WORK FOR WOMAN.

### HEROISM OF THE CROSS.—By Miss ALICE ARMSTRONG.

Is the Christian's call a call to pleasure,  
 Enjoyment, ease and gilded leisure?  
     A summer's day?  
 Not so thought Christ, who left heaven's glory  
 To bear the crown of thorns so gory—  
     'Twas not his way.

Up rugged heights of self-denial,  
 Mid brakes and fens of thorny trial,  
     Rough roads of grief,  
 He trod through storms of bitter blighting,  
 Alone, unstayed by love's requiting,  
     Nor sought relief.

He who would follow close the Master,  
 Must know no fear, nor heed disaster,  
     To earthly gain;  
 Must daily bear the cross unflagging,  
 With step of faith, firm, swift, unlagging,  
     In spite of pain.

Christ's call appeals to true hearts only,  
 To fortitude that dares be lonely  
     On life's highway;  
 Which looks beyond earth's din and sorrow,  
 To blest repose in God's to-morrow,  
     Where peace holds sway.

*Foreign Mission Journal.*

### GIRLHOOD AND MISSION WORK.

THE article on *Maidenhood and Missions* printed a few months ago, presented one phase of the relations of unmarried women to mission work in a most impressive and interesting way. With such lives as that of Fidelia Fiske to look back upon, and with such names as Isabella Nassau and Kate and S. L. McBeth still on our missionary roll, with the many others who in zenanas and mission-schools are doing the brave patient work and bearing the loneliness that belongs to such a life, we are glad to be reminded that our loving sympathy and prayerful remembrance—yes, our reverent “honor to whom honor is due”—are a help to them in their burden-bearing.

But in face of the question, How is the supply of such workers to be kept up? we come upon another phase of the same subject, which, for sake of variety, we have called *Girlhood and Mission Work*, though we are conscious that these thoughts apply rather to those who are leaving their girlhood behind them, and—

“Standing [not always] with *reluctant* feet  
 Where the brook and river meet,  
 Womanhood and childhood fleet.”

In these days of enlarged opportunity for mission work at home and abroad, we believe that every educated Christian girl ought to

consider the question, Does the Lord call me to be a missionary? just as seriously as her educated Christian brother ought to weigh the claims of the ministry against those of the other professions and the business career open to him.

For some the question is quickly settled. Delicate health or home responsibilities make it perfectly clear that the call is not for them. But are there not many who are satisfying themselves too easily that “there is so much to do at home” that “Christian women are needed in church work and school-room,” and failing to weigh that need honestly against the greater need in India and China and Utah?

The call is not for those who can be easily spared from the home or the church or the social circle. The gifts that have fitted our girls to make home bright and cheerful, to win the highest positions as teachers, to shine most brightly in society, to exert that personal influence that is the most precious crown of womanhood, are just the gifts that will make a successful missionary. The sacrifice that the cause of missions calls for to-day is not only on the part of the one who, laying down her choice, her ambition, her *all* at Jesus' feet, says, “Here am I; send me.” As parents, as brothers and sisters, as

friends, as churches, as communities, we must be willing to give our very best—that which will cost us most—for the Lord's service.

The consecration that says, "Lord, I will follow thee," should make no reservation that will limit the following to a pilgrimage through "the green pastures and beside the still waters" of a happy American home; and "if there be first a willing mind," the Master will not leave His disciple long in doubt whether the call that comes so often and so loudly from beyond the seas is for her. To the one waiting for his answer to her "Lord, what wilt Thou have me to do?" the waiting time need not be wasted. Nothing that would fit her better for a useful life at home will come amiss in the foreign field. Thorough scholarship in almost any line, practical knowledge of housekeeping and sewing and fancy work, music and drawing, experience in teaching and in Christian work, above all, familiarity with scripture language and scripture truth, are invaluable as parts of a missionary's outfit.

There are many points to be considered in the final settlement of the main question in each individual case: adaptation to climate or to particular forms of work; the relative needs of different fields; power to adapt one's self to circumstances; ability to acquire languages; previous experience and preparation. Some of the questions that arise can only be decided by those who have the responsibility of planning the whole work, and one who offers herself for this service should count the cost carefully first, and be ready to go where she is needed, and not always where she would choose. A writer in a recent number of *Woman's Work for Woman* quotes from a veteran missionary, "Please let it be distinctly understood that any one coming here comes as a *helper*. One who is not modest enough to take that position will be of very little use in any department of our work. If they will not go to be helpers, let them stay at home." and adds, "Many a young missionary has disappointed herself and others simply because

she was not willing to take the place, perhaps a humble one, to which the voice of her associates assigned her, but wanted to do 'some great thing' for the Lord."

For those who find the door into actual missionary work closed before them, there are opportunities waiting among those who, "abiding by the stuff," are still to have their share in the victory. If every Christian girl graduate of 1890 brings, consecrated to the Master's service, all the culture and discipline with which her school life has furnished her, she may become a centre of missionary influence in her home and church that will be felt more and more as the years go by, and add experience to her other gifts. There will be a glad welcome for her in the missionary society or band, or perchance she may start such work in some untilled field where her lot is cast. There will be use for all her talents of mind and heart. One such young worker said not long ago: "There is nothing that I want so much as to be a missionary. Again and again I have gone to my room and cried because every door seemed shut in my face. But the message always comes to me, 'Feed my lambs,' and I think that perhaps some day some of these boys in my mission band will do the work that I would love to do, and that I am helping to get them ready for it." We know of maiden ladies, now gray haired, who for years have been busy and happy in this work, gathering little ones around them to teach them of the needs of the boys and girls in heathen lands, and training them for the work which in after years must be left in their hands.

There is another class of girls, closely connected with mission work, of whom we would like to add just a few words.

In many a missionary home there are young girls growing up, learning early to take a share in their parents' work, dependent almost entirely upon those parents for companionship and instruction in a way that makes the family tie peculiarly strong. But the day comes when, for the sake of health and education, these missionary

daughters must be sent to the home land. In the untried experiences of school life, shrinking sensitively from the curiosity and criticism of strangers, often with homesick longings for the far-away land that is home to them, and still more for the parents with whom they have always shared every perplexity and every burden, these young strangers in our midst may often need the tender sympathy of Christian hearts and the hospitality of Christian homes. And surely Christian parents, seeing their own sons and daughters growing up in their sheltered homes, will gladly join their prayers with those of the missionary parents, that during these years of separation no evil may come to their children, and that, as they gain in strength and mind and body, they may be kept "unspotted from the world."—*Church at Home and Abroad.*

#### NOT ALL A DREAM.

ARE you interested in the subject of Missions? That is the question which our Mrs. Farsee puts to nine out of ten of our church ladies. The answers are various. You all know them. "Yes; O yes! I wish I could boast of being a better attendant on the meeting;" or, "Well, no; there are so many heathens at our own doors;" or, "To tell the truth, I know very little about them;" or, "I don't believe in women's missionary meetings;" and then plaintively, "Women have so much to do!" Just so. But there was a woman in *Life and Light* who had a dream. This is the dream: She did not know how quickly she had passed into the land of dreams, and it seemed a part of her waking thoughts when a young Hindu woman stood beside her, dressed in the brilliant costume of her country, with flashing jewels in nose and ears, on neck and arms and ankles. Her dress was in strong contrast with the sorrow in her face and in her voice, as she said, "Do you know what your life would be without your Christ? Come, and let me show you. This gnarled and twisted staff in my hand represents heathenism; see what it does."

"I felt irresistibly impelled," said Mrs. Goodyear, in writing of the dream, "to follow her without saying a word. Her first movement was toward the copy of the 'Sistine Madonna' over the mantel, which she touched with her staff, and it turned into a piece of soiled canvas. 'Of course,' I thought, 'if we had no Christ, we should have no pictures of Madonnas.' Then she turned to Raphael's cartoon, 'The healing of

the cripple at the beautiful gate of the temple.' Her touch eliminated the stately figures of Peter and John, leaving only the maimed and loathsome cripples on the ground. In the same way, the lovely figures bowed in prayer in Millet's 'Angelus' hanging near, disappeared, and left only the barren moor. Looking in pity at my distressed face, she led me to the library, where she carried dreadful havoc among the beloved books. Who would have believed that Christ and His teachings formed so large a part of the books of all time? When she left, there were great gaping holes in the different shelves, and there was hardly a book that was not scarred and blurred by the inexorable touch that would not leave a word that referred to Christianity. She dragged me into the music-room, and in an instant all the hymn books arranged for the family singing after tea, every exquisite bit from an oratorio, every piece of sacred music, had vanished, and there was hardly a song that was not cut and slashed to take away the expressions of love to God or man. And so she took me through the other rooms, till every one was dismantled, marred, with all the soul taken out of it. As we passed through the business streets, the shop windows were resplendent with holiday goods, and fragrant Christmas greens were on every hand, but all disappeared in the twinkling of an eye.' 'No Christ, no Christmas, you know,' said my guide. 'Can you imagine the loss of the blessed time of 'good will to men,' in your beautiful America?'

"‘I cannot stand it any longer!’ I cried; ‘I cannot see all the beauty of my native city ruined!’

"‘Cannot bear it?’ she said; ‘and you do not know the half of the misery we bear in India; yet we must bear it.’

"She took me back to my home, and I hurried to my pretty tea-table to tell my tale to sympathizing ears. But there were no sympathizing ears to hear it. My husband treated me as if I were a child of ten, to be petted and soothed and sent away. My boys looked at me in supercilious wonder, that I should dare to seat myself at the table with them. The pretty china, the shining glass, the tempting food was there, but there

was no place for me. Gradually, I perceived that I was no more than a slave in my own house, and in horror I rushed from the room, to fall fainting on the floor outside.

"After awhile I opened my eyes, and—could I believe it? I was in my own room, with all its adornments untouched, and my boys were calling me to tea." It was only a dream, but it had its effect.

"To think," she exclaimed to a friend next day, "that I have lived all these years, and never lifted a finger to help these women! How much I might have done?"

Ah! the might-have-dones of the years that are past!—*Helping Hand.*

#### SALVATION AND SERVICE.

THERE are two words very prominent in Scripture; they begin with the same letter—Salvation and Service. God has linked them together, and "what God has joined together, let no man put asunder." But do we not think much more of the sweetness of the one—Salvation—than of the self-sacrifice of the other—Service? The gospel tells us that as the Son of God was sent to save, so the sons of God are saved to serve. That is a beautiful motto, royal and historical, "I serve." But have we any right to it? That is a brilliant title that St. Paul uses, "Christ's servant." But can we lay claim to that?

There is a striking contrast between the two calls. The call for salvation is *come!* The call for service is *go!* The call for salvation is come unto one, "Come unto Me, and I will give you rest." But the call for service is go unto all. "Go ye into all the world, and preach the gospel to every creature."

What are we doing with these calls? Christ said, "All things are delivered unto Me of My Father; come!" But He also said, "All power is given unto Me, therefore go!"

A few years ago there was a terrible accident in the north. One of those tall factory chimneys came down. Before it fell there had been some talk in the works about the

danger of it. There was a little lad who lived with his mother, a widow, and supported her by his work in the factory. He woke up one morning and said he could not work that day, "for," he added, "I am sure that chimney is coming down." It was one of those strange instances of "coming events casting their shadows before." I read this in the daily papers, and it was stated that at the inquest, when the mother told the story, there was not a dry eye in the room. She reasoned with the lad, and said, "You must go;" and he replied, "I don't want to." At last she said, "You *must* go, my boy, the rent is due." Without another word, constrained by a loving mother's heart, that lad got up and went out in the darkness of the morning, saying, "Mother, I will go for thee." She never saw him again until he was carried home dead on a stretcher. Are there none here to night who will rise up and say, "Lord Jesus, I will go *for Thee*?" Or, with Joshua's soldiers, "Whatsoever thou commandest us we will do, and whithersoever thou sendest us, we will go."

"The love of Jesus shines afar,  
To nerve my weak endeavor;  
So now to watch, to work, to war,  
And then to rest for ever."

—*North Africa.*

## THE WOMAN'S EXCHANGE.

## ANOTHER THANK-OFFERING SERVICE AT GREENWOOD, S. C.

IN compliance with a resolution formed one year ago, our Missionary Society celebrated their seventh anniversary with another thank-offering service. It was observed on the first Sabbath in October. Dr. Rawlins, formerly of Virginia, now of Spartanburg, S. C., was present, and preached an excellent sermon. He presented the obligations of the church with regard to missionary work in a very forcible manner. Envelopes had been distributed among the congregation, and when collected were found to contain the sum of eighty-six dollars and eighty-three cents. We were much gratified at the result of our meetings; and justice demands the statement, that we have never had "the cold shoulder" shown us by any of our ministers. Our pastor has kindly and lovingly given us his aid, advice, and encouragement on all occasions, and the gentlemen of our church have responded nobly to our calls upon them for assistance. In fact, we think our humble efforts have inspired them with more zeal for the cause of missions. One of our elders has sent in a request to have his name added to our roll as a paying member. Our society has forwarded to the Board of Foreign Missions the sum of three hundred and ninety-eight dollars and fifty cents, and expended thirty five dollars and ninety cents on home work. Though our number is small and we labor under very unfavorable circumstances, still we are greatly encouraged and feel that we should thank God, take courage and aim at greater success in the future.

SECRETARY L. M. S.

## A PRAISE-MEETING AT SPRINGDALE.

On the 9th of last May a Ladies' Missionary Society was organized in the Springdale church and fourteen members enrolled. The number has since increased to twenty. The work done and contributions sent have been by those whose hands seemed already fully occupied, and represent many acts of self-denial known only to Him from whom nothing can be hid. Acting upon the suggestion of our Committee of Foreign Missions, the envelopes furnished by them were distributed, and our regular meeting on the 9th inst. changed to a "Praise-meeting." There were fourteen present, and those who could not attend sent their offerings. After a song of praise and several prayers of thanksgiving, the verses of Scripture accompanying each envelope were read aloud as it was opened. The mite-boxes were also opened for the third time since they were distributed in April. Several persons mentioned the special blessings for which their thank-offerings were given, though it was not exactly an "experience-meeting."

Then we spent a short time in conversation, in which "heart met heart, mind quickened mind," and closed with our grand old long-metre doxology, each one feeling that it was good for her to have been there.

We send with this \$22.00, making the contribution from our little society since the 9th of May, \$40.46. E.

DR. DOUTHWAITE, of the China Inland Mission, Che-foo, China, says that in the late famine district in Shan-tung there are now over a thousand applicants for baptism.

## FOR THE YOUNG.

## CHINESE CANAL AND BRIDGE.

IN the letters of our missionaries who preach to the Chinese, you read about the boats used on the canals of China. When the missionary goes from town to town preaching to the people God our Saviour, he travels on just such a boat and on just such a canal as you see in the picture. Spanning the canal are many handsome



CHINESE CANAL AND BRIDGE.

bridges of stone, some of them with one arch, others with many arches. What a patient, hard-working people the Chinese are, to have made so many canals and so

many bridges! May the day come when they will know what it is to work for God, with his joy in their hearts!

#### STORY OF A BOY'S LIFE.

THERE was once a little boy who was taken by his mother to offer some flowers to an idol. When they arrived there, the priest said, "I will place the flowers here, and if the goddess accepts them they will fall to the ground." So saying he placed them on the head of the goddess, and the mother prayed and prayed to the idol to receive them. But there they stayed, and the little boy wondered why she would not accept them. At last the priest said, "Let me pray to the goddess; perhaps she will hear me." So he went to the goddess, prayed to her, and behold, the flowers dropped down! Ah! but he

didn't know a bright pair of black eyes had been closely watching, and that they had discovered that the priest's lips had been placed so close to the flowers that his breath had blown them down. No; and he didn't know that that little boy had gone home thinking, "I don't believe in that goddess, and I think the priest is a wicked man to deceive us."

Years passed, and that little boy has grown into a tall, handsome young man. He is of high caste, as the sacred, sevenfold thread round his body shows. He is wealthy, and is looked up to by all the village.

One day a man comes, bringing with

him a sacred book of which our young friend Tincoorie has heard. Being of a clever, literary, though somewhat prejudiced, turn of mind, he buys one of these books, thinking, "I will read this so as to be able to criticize it and show the vast superiority of our own holy books." He reads it, and what happened? He found Christ as his Saviour in those pages. Taking off his sacred thread, bearing bitter persecution, renouncing all worldly wealth, he left that village, became baptized, gave his life to God's service, and now if you come with me to Calcutta, you will find him, day after day, trying to lead his heathen countrymen to trust in the Saviour he has found so precious.—*Bible Society Gleanings.*

## LETTERS FROM THE MISSIONS.

### CUBA.

#### Sr. COLLAZO.

[The Rev. A. T. Graybill, to whom it was addressed, has kindly translated and forwarded the following most gratifying letter from Sr. Evaristo Collazo, recently ordained in Cuba. It is a letter that will be read with profound thankfulness by many.—Eds. MISSIONARY.]

HAVANNA, 25th September, 1890.

MY DEAR BROTHER:—After having held eight public services, and some private ones (in Santa Clara), in a meeting of those who had manifested their desire to accept the Gospel, I asked whether they wished to be organized into a church. They said, "Yes." The next night at service, with a full house, in the centre of the city, many not being able to get in, after examination I baptized twelve persons. All those who had manifested their desire to accept the gospel wished to be baptized; but I told them only those who had manifested their interest in our first visit, and had given proof of their faith could be baptized. The service was attended with profound reverence. On the next night there were six baptisms. Those received had a meeting, in which they elected a treasurer and a secretary, and proposed to raise a fund to rent a house for service by the time I returned.

A man of means, who had attended several services, asked me to hold our next and last meeting in a spacious hall of his. In this hall, on the night of the 23rd, his family prepared a table, covered with a nice white bordered table cloth, with the elements of the Lord's supper in two kinds, covered with a white cloth. A select assembly filled the hall. There must have been

five hundred people present, and although the service was long and the night very warm, the congregation remained to the last. Also, that night I baptized two old ladies, eight men, and two young ladies of a very fine family. There were twenty-six communicants. The Holy Spirit of the Lord was manifest there in His presence and power, because otherwise it would not have been possible for such a large assembly to have preserved such order, attention and reverence as that which reigned there. My heart was full of joy. I saw heaven open and the face of the Lord Jesus was present. I never felt such pleasure before, nor so much faith and confidence that the Lord was helping me to perform a work of such importance. Indeed, my brother, I cannot find words to express the kind reception I had in Santa Clara, and the spirit of reform which has been awakened in that city. I have spent sixteen days there, visiting the families in the day, confirming them in the doctrine of the gospel, and preaching to them at night. The services were held in all the different wards, so that the Word has sounded throughout the whole city. All wished me to remain longer and begged me to return. Prominent men there spoke to me of the necessity of making a cemetery, because the law (ecclesiastical) forbids Protestants being buried in the cemeteries there, and many families say they cannot be baptized because there could be no place for the burial of their dead. Land has been given for the cemetery, and they say to me, "begin, and we will finish." What do you say? In some villages they have invited me to come and preach, offering me house and help. Especially in San Juan, which is a rich town, where there is no Roman Catholic Church. I believe if we succeed in making the cemetery in Santa Clara, we can, with your help and that of the

mission, evangelize all the beautiful Island of Cuba. This field of the Lord is white to the harvest, and if you could come in a short time it would be very opportune for the church; for it has the blessing of the Lord upon its work.

Dear pastor and brother in the most precious faith of our Divine Redeemer, I have often thought of the joy of St. Paul in his labors and travels through the towns of Palestine and Greece, carrying the gospel to all parts, and if it were possible I would like to devote all my time to the service of God and the extension of the Gospel of His kingdom; but another sacred duty presents itself in a threatening way. It is the support of my wife and mother, and the necessity of contributing my part of the rent of the house in which we live. I have not been able to pay my part, and my brother has paid it for me. So the oppressive hand of necessity is on me. I went yesterday to my cigar factory, and to my great disappointment they had work for me for only three hours a day, which will not pay for my bread.

To-day I have received your appreciated letter of the 9th inst. To-night we celebrate the Lord's supper in El Cerro, and your letter will then be read to the brethren, so that they may share in the same pleasure which I have enjoyed in your words of piety. Antonio Martel and his mother (in Santa Clara), spoke much of you, and although I always pray for you, yet we there together prayed for your health. Excuse my long letter. Magdalene, and my mother and brother send much love. Also accept the sincere love of your servant and brother in Christ.

EVARISTO COLLAZO.

P. S.—I baptized thirty members in Santa Clara, and there are ninety who have expressed their desire to be received.

E. C.

### SOUTHERN BRAZIL.

MISS HENDERSON.

I wrote you two months ago, on the eve of starting on a long journey into the interior in company with Rev. J. R. Braga and his wife. Our destination was the Fartura Valley, nearly on the borders of Parmua, to the south, from whence a call had come several months ago for a minister to visit a community which had heard of and accepted the gospel in so remarkable a way, that it must encourage Christians at home to hear of the wonderful work of God's Spirit almost without human instrumentality. It seems as if the Lord intended to show us here, who are

grieving over the lack of laborers, that He can work with or without human means, and can cause the walls of this Jericho to fall as easily as those of old when the time to possess the land has arrived.

Mrs. Braga and I decided to accompany her husband, to assist him in instructing the people, and we left Botucatu on horseback on the 11th of July, our party consisting, besides ourselves, of her two little sons and a "camarada," who took charge of the pack-mule which carried our clothing and blankets for the journey. Our intention was to spend several weeks in visiting the scattered churches and groups of believers as far as Santa Cruz do Rio Pardo, and from thence to proceed across the mountains to Fartura, under the guidance of the messengers who would be sent to meet us and to conduct us through the by-ways and trails which would be wholly unknown to strangers.

The journey up to Santa Cruz was full of interest. Senhor Braga preached every day except when we were travelling. The ladies gathered the children together (several times as many as eighty at a time), conversed, and visited families, taught new hymns, etc. But time would fail to tell the half. We soon found it would be impossible to spend the time in going from house to house, and decided to have them come to us and so husband our strength.

On the outskirts of the primeval forest, three leagues from Santa Cruz, where a number of families of believers had taken up land, and were cutting down trees to plant the "new grounds," we spent two days in a settler's cabin, where Sr. Braga preached several times to the people who came from several miles around, and celebrated the sacraments. Here we were met by two stalwart messengers from the mountains, and accompanied by two members of the Santa Cruz church, we set out for Fartura, two day's journey farther on. Reaching the shut-in mountain valley, which might well have served for a Waldensian retreat in the middle ages, we were conducted at nightfall, after a fatiguing journey of nine leagues that day, to a cottage home on the top of one of the spurs of the mountain, which will long be held in remembrance in the history of the Brazilian church.

Two or three years ago an illiterate member of the church of Lenores, settled in this rich valley and *talked* the gospel to his equally illiterate neighbors. They were impressed with what they heard and wanted to know more. Some Testa-

ments, Gospels, and Catechisms were sent to them, and they set themselves to learn to read without teachers, except one or other who could teach them the letters. A little later, Rev. G. W. Chamberlain and Rev. D. McLaren had each visited and preached to them for a few days. They had been waiting and hoping for another visit. Growing impatient of delay, they sent a messenger to Botucatu to hasten the coming of a minister, that they might receive more instruction, profess their faith, and be organized into a church. We found the whole community stirred to its depths, and were received with a silent joy that was very touching. Our work began early the next morning. Sr. Braga preached morning and night, and the intervals were spent in explaining Scripture, giving them instruction, hearing them recite the Child's Catechism (at their own request), answering the innumerable questions about practical Christian duties, and teaching them to sing hymns. They had learned a few, and were very anxious to learn more, so that every spare moment was occupied until we were exhausted. They had learned twelve new ones when we left, to their great joy. Grown men would bring the hymns or gospels and ask what a word meant like little children. A word was a "name" in their simple language. "I do not know what *this name* means." "Ah, if we had had anyone to teach us, how much easier it would have been for us," said a man of thirty years to a group of his companions one day after receiving a few instructions which a child of eight years might have given them. They received instruction in a way which, as Sr. Braga said, made him almost afraid—as if it were a message from heaven to them. It was especially remarkable, as we found them an unusually fine set of men, with a great deal of manliness and natural intelligence, although entirely ignorant of books until the gospel came to awaken their desire to learn. After instruction and conversation, being convinced that it was a true work of grace, the names of those who wished to profess were called for, and forty-seven men and women came forward, the number being afterwards increased to fifty-four. Some eight or ten more wait for more knowledge and instruction. The house would not hold them, and an arbor of green boughs and palm branches was made outside, where the grown people were baptized one day, and the children were brought family by family another day. The baptisms here amounted to fifty-four grown people and sixty-eight chil-

dren. During the journey of six weeks lacking two days, there were one hundred and forty-five baptisms, fifty-four of grown people, and ninety-one children, and fifty-eight professions of faith.

That mountain top, with its green booth and its feast of ingathering, was more joyful than an Israelitish Feast of Tabernacles, for here it was a harvest of souls, and a looking forward to the joyful, final ingathering; the Spirit of truth had come and was present with them. It was a scene never to be forgotten.

On Sunday some of their Romish neighbors accepted their invitation to come, and one of them, after witnessing the scene and hearing read a tract afterwards, which set forth in few words what Protestants believe, declared himself convinced and converted. Several of those who made profession had been driven from their homes on account of their adherence to the truth, but had stood firm. We passed through lands, extending for some miles belonging to the father of one of them, who had offered him land and support if he would abandon his religion and turned him out on his refusing.

During our ride of over eighty leagues, we lodged in the houses of believers with the exception of five nights, stopping several times to obtain food. On only three of these occasions would the people receive payment, although our party was so large.

At every town where we halted where there has not been preaching, the people urged Sr. Braga to preach. It was hard to refuse, for the way is open everywhere and the influence of the priests is on the wane, but we were obliged to return to urgent duties and had already outstayed our time.

The question of civil marriage was discussed everywhere, and is bitterly opposed by the priests, whose *business* is sadly interfered with by it, and they have incited their ignorant flocks against it. On this account a new law has been enacted, making it an offence punishable by fine and imprisonment for the religious ceremony to be celebrated before the civil marriage has taken place. Several cases had occurred in which the parties had failed to have the civil marriage performed, although warned that the religious ceremony had no legal value. The padre in the town of Fartura had violated the law on two occasions, thinking to escape by paying the fine. The state government ordered the law to be put into execution, and he is now liable to two fines and six months imprisonment.

## CHINA.

MR. SYDENSTRICKER.

My family and myself are here on a very sad errand. Our youngest child, a dear little boy of nineteen months, died about a week ago at Tsing-kiang-pu. We had to put him in a Chinese coffin there and brought him here for burial. This has indeed been to us a severe blow. We were all alone at Tsing-kiang, but we were so well and happy in the work that we did not in the least anticipate such a sad event. Our little boy's illness was so sudden and severe that there was no help for it. Only those who have had a similar experience all alone, away from professional help, can realize how unutterably sad such a bereavement is.

We are here now waiting for Dr. Woods to go up again to our home and work. As soon as he comes we expect (D. V.) to go with him and the Grahams, who are also here waiting for him. The mass-meeting at Hangchow is too far out of our way to attend.

The weather here is hot yet, and there is a good deal of cholera—not much among the foreigners. When we reached Shanghai, we found that Miss Safford and Mr. Dalziel had already passed to their reward. Our mail arrangements are all in disorder, and it will be difficult, if ever, to get matters arranged. The feeling is growing in our mission that we must have a business man

in Shanghai who will attend to our mail,—our business,—be our treasurer and secretary. He ought also to have a house large enough to accommodate two or three families at a time. It is not easy to find room in Shanghai, especially when one has to come without previous notice, as we had. I had difficulty in getting any place at all. Other missions generally have some arrangements, and it is too much to expect them to accommodate us for any consideration.

I want to ask the mission at the coming meeting for passage to the United States, with the request that I may use it at any time without waiting to hear from the committee. Our intention is to leave for the United States early in the spring, but we may find it best to leave earlier. I want to get the work in my district into as good shape as possible before going, so that Mr. Graham may be able to attend to it more easily.

We feel the need of a rest, and I have felt it ere this, but it seems so important for us to remain longer in order to help on the work.

Our bereavement is all the more severe, coming, as it did, just as we were alone and weary, and just as we were in happy anticipation of going to the United States so soon. But we are wonderfully sustained, and our health is very good. Then we know that our departed little ones are free from pain and sin, and that the Lord Jesus will bring them with Him again at His coming.

### THE SUCCESS OF CHRISTIAN MISSIONS. By Robt. Young, F. R. S. G. S. London: Hodder and Stoughton, 27 Paternoster Row.

In these days it is hardly necessary to argue within the church the beneficent results of Christian Missions. Its members universally acknowledge the supreme importance of the work, and their obligation to engage in it. There was a time, however, when it was otherwise; and it is remarkable to read of the Church of Scotland voting down overtures proposing to engage in missionary enterprise by an opposing vote of fifty-eight and a majority of fourteen. This was in 1796, and quieted all efforts towards evangelizing the world for a quarter of a century. The author of the above volume introduces his subject by recording the arguments which at that day were current, even in the church, against the conversion of the heathen, when the proposal was not only deemed visionary and fanatical, but unconstitutional and dangerous!

The opening chapter, giving extracts from speeches, reviews, and other sources, opposed to Missions, is most curious reading; and by contrast with the second division of the subject—"Favorable Opinions concerning Missions"—shows how mistaken even men of high repute may become on subjects where-in grace and spiritual discernment are essential to their understanding.

The author in the above work has collected testimony from every quarter as to the success of Missions. Kings, governments and statesmen, travellers and sojourners, give their quota of praise, and being set in opposition the cause had to endure in its first inception—and this dates no further back than to the beginning of the present century—presents the subject in a most interesting aspect. All Sunday-school libraries and Mission Societies should have it.

The price of the volume is five shillings—equal to \$1.25—to which the import tax will have to be added. It may be procured through the Presbyterian Committee of Publication, Richmond, Va.

### RECEIPTS FOR FOREIGN MISSIONS, OCTOBER, 1890.

SYNOD OF ALABAMA.—*Pres. of N. Alabama*, Birmingham Central, 10.85; South Highlands, 17.50; West Anniston, 8.69; Decatur 1st, 14. *S. Alabama*, Philadelphia, 1.60; Government St., 39.65; Union 2; Clayton, 5.50; Lebanon, 3.50; Prattville, 7.41; New Harmony, 5; Sandy Ridge, 4; Greenville, 2; Geneva, 5.75; South Franklin St., 10.20. *Tuskaloosa*, Hadden, 4; Vinehill, 4; Selma 1st, 5.90; Centre Ridge, 6.20; Mt. Holly, 2.65; Tuskaloosa, 56.76; Valley Creek, 2.10; Hillsboro, 3.25; Bethel, 7; New Hope, 25; Dove, 3.50; Mt. Pleasant, 2.15; Geneva, 3.—\$263.16.

ARKANSAS.—*Arkansas*, Newport, 9; Little Rock 1st, 10; Little Rock 2nd, 37.40; Sylvania, 7.70; Lonoke, 5.50. *Indian*, Jack's Fort, 2.05; Wapanucka, 5; Good Land, 6; Bennington, 1.30; Chisok-tak, 4.30; Six Town, 2. *Ouchita*, Camden, 8.75; Guerdon, 4.85; Malvern, 7. *Pine Bluff*,

Warren, 2.60; Monticello, 20.55. *Washbourne*, Fayetteville, 1.15.—\$130.15.

GEORGIA.—*Athens*, Mizpah, 2.08; Jeffers n, 3.06; Bethlehem, 1.10; Mayesville 3.55. *Atlanta*, West Point, 6.34; Jonesboro, 12.75. *Augusta*, Sparta, 5; Washington, 30. *Cherokee*, Red Clay, 3.26; Rockmart, 6.15; Euharlee, 5.25. *Macon*, Fort Gaines, 4.20. \$82.74.

KENTUCKY.—*Louisville*, Harrod's Creek, 5; Crescent Hill, 10.60. *Transylvania*, Preigg, 1.03. *West Lexington*, Lexington 1st, 25; Mt. Pleasant, 18; Versailles, 147.15.—\$206.78.

MEMPHIS.—*Chickasaw*, Baldwin 6.15. *Memphis*, Centre, 5.25; Covington, 50.38. *North Mississippi*, College, 12.40; Edmondson, 4.10; Byhalia, 1.50. *West District*, Concord, 4.80; ditto, 5.55; Humboldt, 13.60.—\$103.73.

MISSISSIPPI.—*Cent. Mississippi*, West, 4.05;

Poplar Creek, 3.70; Edwards, 8.55; Osborne, 4.55; Vicksburg, 79.50; Franklin, 4.25; Winona, 6.10; Greenville, 17.35. *Louisiana*, Baton Rouge 1st, 25.10; Centreville, 19.50. *Mississippi*, Rodney, 6.30; Crystal Springs, 15; Wesson, 25; Bethel, 1.15; Monticello, 2.40; Port Gibson, 7.75. *New Orleans*, New Orleans 3rd (M. C. C.), 9.25; New Orleans 2nd German, 25; Canal St., 13.05; Napoleon Ave., 24.50; Bogue Chitto, 1; Tangipahoa, 2; New Orleans 3rd, 11.40. *Red River*, Memorial, 11; Keachi, 16.05; Banks' Chapel, 1.60; Oxford, 6.55. *Tombeckee*, Meridian, 4.60; Lauderdale, 3.40; Aberdeen, 10; Louisville 2.50; Heidelberg, 23.85; Good Hope, 1.50; Saundersville, 2; Latens, 50c.; Fairview (col'd), 1; Enon (col'd), 50c.; Mt. Moriah, 3; Knox, 20; Pine Grove, 2.70.—\$427.20.

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Oak, 10. [*Chesapeake*, Central ch., Le Conte Miss. Soc., 32.44. *East Hanover*, Lad. For. Miss. Union (for Miss Kirkland's salary), 71; for Mrs. Sydenstricker, 69.22. *Lexington*, Waynesboro, Evelyn Houston Soc., 9.75; Falling Springs, Young Ladies' "Try Society," 25; Lexington, Boys' Miss. Soc., 5; Mt. Carmel, Lad. Miss. Soc., 7; Central, Lad. Miss. Soc., 5; Lexington, Boys' Soc., 50; New Providence, Lad. Ban. Soc., ("Praise-Meeting," 57. *Maryland*, Mt. Washington, Lad. Miss. Soc., 22.88; Lad. Miss. Soc., Maryland ave., 25. *Montgomery*, Liberty, Lad. Miss. Soc., 26.25; Salem, Lad. Miss. Soc., 38.85. *Roanoke*, Danville 1st, S. S. Miss. Soc., (for Rev. F. A. Cowan), 83.33; Clarksville, Lad. Miss. Soc., 11. *West Hanover*, College, Lad. For. Miss. Soc., 26.

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XXIII.

JANUARY, 1890.

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# The MISSIONARY \*

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**SIMPSON, A. M., Principal.**

XXIII.

1890  
FEBRUARY, 1890.

NO.

“O send out Thy Light  
and Thy Truth” PSALM XLII. 3.

# The MISSIONARY \*

•EDITED BY THE•  
•SECRETARIES OF FOREIGN MISSIONS•  
•OF THE PRESBYTERIAN CHURCH•  
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“O send out Thy Light  
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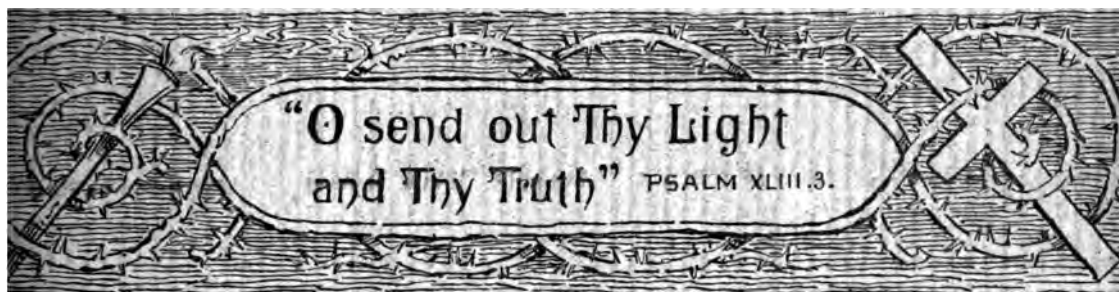
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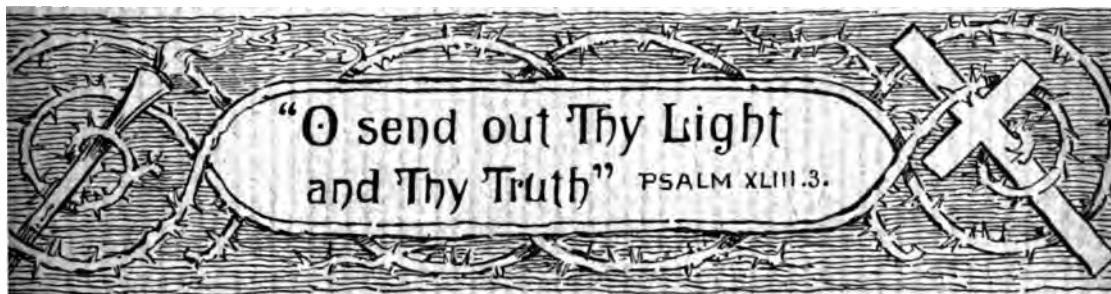
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"O send out Thy Light  
and Thy Truth" PSALM XLIII. 3.

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